Come Follow To You, Vol 1

Reflections on Jesus of Nazareth
Talks given from 21/10/75 am to 30/10/75 am
English Discourse series
10 Chapters
Year published:
Originally the series was published as "Come Follow Me, Vols 1 + 2". Later to be republished as four volumes under the title "Come Follow To You".

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Chapter #1

Chapter title: And the Word was Made Flesh
21 October 1975 am in Buddha Hall

JOHN 1

1 IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD
3 ALL THINGS WERE MADE BY HIM AND WITHOUT HIM WAS NOT ANYTHING MADE THAT WAS MADE.
4 IN HIM WAS LIFE; AND LIFE WAS THE LIGHT OF MEN.
5 AND THE LIGHT SHINETH IN DARKNESS; AND THE DARKNESS COMPREHENDED IT NOT.
6 THERE WAS A MAN SENT FROM GOD, WHOSE NAME WAS JOHN.

7 THE SAME CAME FOR A WITNESS, TO BEAR WITNESS OF THE LIGHT, THAT ALL MEN THROUGH HIM MIGHT BELIEVE.
8 HE WAS NOT THAT LIGHT, BUT WAS SENT TO BEAR WITNESS OF THAT LIGHT.
11 HE CAME UNTO HIS OWN,AND HIS OWN RECEIVED HIM NOT.
12 BUT AS MANY AS RECEIVED HIM, TO THEM GAVE HE POWER TO BECOME THE SONS OF GOD, EVEN TO THEM THAT BELIEVE ON HIS NAME:
14 AND THE WORD WAS MADE FLESH, AND DWELT AMONG US, (AND WE BEHELD HIS GLORY, THE GLORY AS OF THE ONLY BEGOTTEN OF THE FATHER), FULL OF GRACE AND TRUTH.
16 AND OF HIS FULLNESS HAVE ALL WE RECEIVED, AND GRACE FOR GRACE.
17 FOR THE LAW WAS GIVEN BY MOSES, BUT GRACE AND TRUTH CAME BY JESUS CHRIST.

I WILL SPEAK ON CHRIST, but not on Christianity. Christianity has nothing to do with Christ. In fact, Christianity is anti-Christ -- just as Buddhism is anti-Buddha and Jainism anti-Mahavir. Christ has something in him which cannot be organized: the very nature of it is rebellion and a rebel]ion cannot be organized. The moment you organize it, you kill it. Then the dead corpse remains. You can worship it, but you cannot be transformed by it. You can carry the load for centuries and centuries, but it will only burden you, it will not liberate you. That's why, from the beginning, let it be absolutely clear: I am all for Christ, but not even a small part of me is for Christianity. If

you want Christ, you have to go beyond Christianity. If you cling too much to Christianity, you will not be able to understand Christ. Christ is beyond all churches.

Christ is the very principle of religion. In Christ all the aspirations of humanity are fulfilled. He is a rare synthesis. Ordinarily a human being lives in agony, anguish, anxiety, pain and misery. If you look at Krishna, he has moved to the other polarity: he lives in ecstasy. There is no agony left; the anguish has disappeared. You can love him, you can dance with him for a while, but the bridge will be missing. You are in agony, he is in ecstasy -- where is the bridge?

A Buddha has gone even farther away. He is neither in agony, nor in ecstasy. He is absolutely quiet and calm. He is so far away that you can look at him, but you cannot believe that he is. It looks like a myth -- maybe a wish fulfillment of humanity. How can such a man walk on this earth, so transcendental to all agony and ecstasy? He is too far away.

Jesus is the culmination of all aspiration. He is in agony as you are, as every human being is born -- in agony on the cross. He is in the ecstasy that sometimes a Krishna achieves: he celebrates; he is a song, a dance. And he is also transcendence. There are moments, when you come closer and closer to him, when you will see that his innermost being is neither the cross nor his celebration, but transcendence.

That's the beauty of Christ: there exists a bridge. You can move towards him by and by, and he can lead you towards the unknown -- and so slowly that you will not even be aware when you cross the boundary, when you enter the

unknown from the known, when the world disappears and God appears. You can trust him, because he is so like you and yet so unlike. You can believe in him because he is part of your agony; you can understand his language.

That's why Jesus became a great milestone in the history of consciousness. It is not just coincidental that Jesus' birth has become the most important date in history. It has to be so. Before Christ, one world; after Christ, a totally different world has existed -- a demarcation in the consciousness of man. There are so many calendars, so many ways, but the calendar that is based on Christ is the most significant. With him something has changed in man; with him something has penetrated into the consciousness of man. Buddha is beautiful, superb, but not of this world; Krishna is lovable -- but still the bridge is missing. Christ is the bridge.

Hence I have chosen to talk on Christ. But remember always, I am not talking on Christianity. The Church is always anti-Christ. Once you try to organize a rebellion, the rebellion has to be subsided. You cannot organize a storm -- how can you organize a rebellion? A rebellion is true and alive only when it is a chaos.

With Jesus, a chaos entered into human consciousness. Now the organization is not to be done on the outside, in the society; the order has to be brought into the innermost core of your being. Christ has brought a chaos. Now, out of that chaos, you have to be born totally new, an order coming from the innermost being -- not a new Church but a new man, not a new society but a new human consciousness. That is the message.

And these words from the gospel of St. John -- you must have heard them so many times, you must have read them so many times. They have become almost useless, meaningless, insignificant, trivial. They have been repeated so many times that now no bell rings within you when you hear them. But these words are tremendously potential. You may have lost the significance of them, but if you become a little alert, aware, the meaning of these words can be reclaimed. It is going to be a struggle to reclaim the meaning... just like you reclaim a land from the ocean. Christianity has covered these beautiful words with so many interpretations that the original freshness is lost -- through the mouths of the priests who are simply repeating like parrots without knowing what they are saying: without knowing, without hesitating, without trembling before the sacredness of these words. They are simply repeating words like mechanical robots. Their gestures are false, because everything has been trained.

Once I was invited to a Christian theological college. I was surprised when they took me around the college. It is one of the greatest theological colleges in India: every year they prepare two hundred to three hundred Christian priests and missionaries there -- a five-year training. And everything has to be taught: even how to stand on the pulpit, how to speak, where to give more emphasis, how to move your hands -- everything has to be taught. Then everything becomes false, then the person is just making empty gestures.

These words are like fire, but through centuries of repetition, parrot-like repetition, much dust has gathered around the fire My effort will be to uncover them again. Be

very alert because we will be treading on a well-known path in a very unknown way, treading on very well-known territory with a very different, totally new attitude. The territory is going to be old. My effort will be to give you a new consciousness to see it. I would like to lend you my eyes so that you can see the old things in new light. And when you have new eyes, everything becomes new. Listen:

IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD.

The Upanishads can feel poor, the Vedas can be jealous: IN THE BEGINNING WAS THE WORD.
What does it mean when the gospel says IN THE BEGINNING? Christians have been interpreting it as if IN THE BEGINNING means that there was a beginning. They have been using and interpreting these words 'IN THE BEGINNING' as if they show something about the beginning of time. But without time how can there be a beginning? To begin, time will be needed in the first place. If time was not in existence, then what do you mean by IN THE BEGINNING?
IN THE BEGINNING is part of time and cannot precede time, so IN THE BEGINNING does not mean that there was a day when God created the world. That's absolutely foolish. IN THE BEGINNING is just a way of talking. IN THE BEGINNING does not mean in the beginning at all, because there has never been a beginning -- and there can be no end. God is eternal, His creativity is eternal. It has always been so and it will always be so.

Because of these words 'IN THE BEGINNING' much controversy has continued for centuries. There have even been foolish priests and bishops who have tried to fix the exact date: four thousand four years before Christ, on a certain Monday, the world started. And what was God doing before that? Eternity must have preceded it -- four thousand years is nothing. What was he doing before that? Not doing anything at all? Then why suddenly on a certain date did he start the Creation?

It has been a problem, but the problem arises because of a wrong interpretation. No, IN THE BEGINNING is just a way of speaking. One has to start from somewhere, the gospel has to begin from somewhere. Life is eternity, life never starts from anywhere, but every story has to start and every scripture has to start. Arbitrarily they have to choose a certain word and you could not choose better: IN THE BEGINNING. IN THE BEGINNING simply says that we don't know.

But from the very beginning, if there was any beginning, God has been creative. Let me try to say it in a different way: God IS creativity. You can even drop the word 'God'. In fact the gospel itself does not want to use the word 'God'. IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD.

IN THE BEGINNING WAS THE WORD. What word are you talking about, what is this word? Somebody who has known truth knows well that to name God is futile: there is no name, no definition -- and all words are small, they cannot contain the whole. THE WORD is again simply a

way of indicating the nameless, the unknown. IN THE BEGINNING WAS THE WORD.

Jews, who preceded Jesus, of whom Jesus was the very culmination.... The Judaic spirit came to a fulfillment in Jesus. Of course they denied Jesus; that is another story. Sometimes it happens that somebody amongst you attains to the fulfillment of the whole race, but the fulfillment is so vast and so great and you are so low that you cannot believe it; you have to deny it.

Christ rose high. Jews had been waiting for centuries for this man -- look at the irony! -- they had been waiting for centuries for this man to happen, all their hope was with this man who would transform their lives and who would bring the kingdom of God on earth... and then this man happened and they themselves, who had been waiting for him, could not believe, could not trust. What happened? They became too addicted to waiting itself. "Now, if this is the man, then what will we do?" Then the waiting will have to stop, will have to be stopped. And they had waited so long -- in fact, waiting itself had become their whole activity, their whole religious activity: waiting for the son of God to come. And now suddenly this man is there and says, "I am here."

But now they would rather cling to their waiting than look at this man -- because to look at this man will be the end; now there is nothing else to wait for. Future disappears, hope disappears, desire disappears. This man will kill all hoping, all desiring, all future -- that is too much! The old mind has become addicted to its own waiting, the old mind has become addicted to its own misery, frustration -- now it is too much.

It happens: if you have been ill very long, by and by you start having a certain investment in the illness. Then you become afraid -- if you become healthy again, fear arises because you will have to go to the office again, to the marketplace. For these few years you have been resting: there has been no anxiety; you could relax. Now again the responsibility. And not only that -- for these few years that you have been ill, everybody has been sympathetic to you, almost everybody tried to love you. You have become the center of your family, friends, acquaintances; everybody has been kind. To move again in the harsh and cruel world: the mind recoils back; it doesn't seem worth it.

If a race has been waiting for too long.... And Jews have always been waiting. They are still waiting -- and the man has happened and gone. But they have invested too much in waiting: their waiting has become their prayer, their synagogues are nothing but waiting rooms for the messiah to come. And he has been here!

And I tell you, if he comes again -- though I don't think he will commit the same mistake again -- if he comes again, Jews still will not accept him, because then what will happen to their waiting? They have lived too much in it; their imprisonment has become their home and they have decorated it. And now to move in the harsh, open sky -- where sometimes the sun is burning too much, and sometimes it is raining, and sometimes it is cold or it is hot -- it is dangerous. They are sheltered.

IN THE BEGINNING WAS THE WORD...

Jews have been insistently emphasizing that God's name should not be asserted because it is something to keep deep down in the heart. To assert it is to make it profane; to say

it is to make it part of the ordinary world and language. To say it again and again is to make it lose its meaning and significance.

If you love somebody and the whole day you say, "I love you, I love you," many times -- and you enjoy saying it -- in the beginning the other person may be happy, but sooner or later the thing is going to be too much. "I love you, I love you" -- you are making a beautiful word useless. Don't use it too much. Then it is significant, then it carries some meaning. In fact those who are really in love may not use it at all. If the love is not shown by itself it cannot be said -- there is no need to say it. And if it is shown by itself, then what is the need to say it? There should be a few key words which you use rarely, very rarely. They should be kept for rare occasions when you touch a peak.

The Jews have always insisted that the name of God should not be taken. It was the custom in the old days, before Christ, that only the High Priest of the Temple of Solomon was allowed to use it -- and once a year only. Nobody else was allowed. So THE WORD is the code, the code for God's name. Something has to be used to indicate it and this is a beautiful code: THE WORD. They don't use any words: they simply say: THE WORD. The same has been done in India also. If you ask Sikhs, the followers of Nanak, they will say: NAM, the Name. They don't say any name; they.simply say: the Name. It means the same as THE WORD.

Only the High Priest was allowed, and the High Priest had to purify himself. The whole year he would purify himself and fast and pray and get ready. Then one day in the year the whole community would gather. Then too the High

Priest would not utter the word before the crowd: he would move into the innermost shrine of the temple; the doors would be closed. Deep in silence where nobody could hear -- the crowd would be waiting outside and there was no possibility for them to hear -- he would assert the name in such sanctity, deep love, intimacy. He was asserting the name for the whole community.

It was a blissful day when the name was asserted. Then for the whole year the name was not to be brought to the lips. You have to carry it in the heart; it has to become like a seed. If you bring the seed out of the soil again and again, it will never sprout. Keep it deep down. Water it, protect it, but keep it deep in darkness so that it sprouts, dies and is reborn.

The name of God has to be kept deep in the heart. Even you should not hear it; it should be so deep in your being, in your subliminal depths, that it never even reaches to your own mind. That is the meaning of why the High Priest goes into the innermost shrine. Nobody hears, the doors are closed, and he asserts the name once. The meaning is this: go into the deepest shrine of your temple of the heart, purify yourself, and once in a while, when you feel the fragrance of your being -- when you are at the peak of your energy, when you are really alive and not an iota of sadness lingers around you: you are happy, tremendously happy, ecstatically happy and tranquil and silent, you are in a state where you can thank, where you can feel grateful -- then go into the innermost shrine. Your mind will be left out -- that is the crowd. You move deeper in the heart and there you assert so silently that even your mind will not be able to hear it. There, the Word has to be carried.

IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD.

There is no difference between God and His name. He has no name; He himself is His name. His `is-ness' is His name; His existence is His name. A child is born. What name does he have? -- no name. But he is. That `is-ness' is his name. Then, for utilitarian purposes, we give a name to him and by and by he will forget his `is-ness' and he will become identified with the name. If somebody insults the name, he will be angry; if somebody praises the name, he will be very happy. And the name never belonged to him!

God is the child, always the child, always the innocence of the world. He has no name. That is the meaning of this saying: AND THE WORD WAS WITH GOD. `Is-ness', existence, being: AND THE WORD WAS WITH GOD. His name is His being. Don't repeat His name, move into His being -- that is the only way to attain Him. In fact, forget about Him. Move into your own being and `is-ness', and you will attain to Him.

ALL THINGS WERE MADE BY HIM; AND WITHOUT HIM WAS NOT ANYTHING MADE THAT WAS MADE.

God is creativity. To say that God is the Creator is already to falsify Him, but to say, "God is creativity," will not be understandable. Then people will think: then why use 'God'? -- just `creativity' will do. We say, "God is the Creator," but because of this expression much nonsense arises. Then when did He create the world? Then why didn't He create it before? Why couldn't He create it before, why did He create it at the time He created it? Why has He

created it the way it is? Why can't He improve it?

So much misery, so much suffering in the world, and He is the Creator. Then God becomes the culprit. Then we feel angry: if He is the Creator then He is responsible for all. Why can't He change it? Then all sorts of problems arise, and theologians go on answering these questions.
In the first place, they need not arise if you look at the thing directly. God is not the Creator, He is creativity. Creativity is His being. He has always been creating; He cannot be on a holiday from His creativity. That is not possible; you cannot go on a holiday from your innermost nature -- no. Whatsoever you can leave is not your nature; that which you CANNOT leave is your nature.
God's nature is creativity. He has always been creating. And there is no other way: the only way the world can exist is how it exists. It is the only way. Whatsoever you think or condemn or appreciate is meaningless. It is like going to a rose and asking, "Why do you only have so many petals? A few more could be there. What was wrong? " But if a few more were there, the same question would have again been relevant.
Whatsoever the world, the mind will always create questions. So those who know, drop the mind and accept the world. And there are only two ways: either accept the mind and be against the world, or accept the world and drop the mind. This is the only way things are and can be, and there is nobody you can complain to and there is nobody who can listen to your complaints and improve. God is creativity, not a Creator.

ALL THINGS WERE MADE BY HIM -- all things really are made OF Him, not BY Him! -- AND WITHOUT HIM WAS NOT ANYTHING MADE THAT WAS MADE.
And not only in the past -- even now whenever a thing is created He is the creator, you are only the instrument. You paint a picture or you write a song. What do you think -- you are the creator? In the moment of deep creativity you disappear, God again starts functioning. So it is not a question of the past. Wherever and whenever creativity happens, it is always through Him. Ask all the great poets. They will say that whenever great poems have descended on them, they were, at the most, passive receivers. It happened; they were not the creators.
The idea that you can create is simply your illusion. All creativity belongs to Him. Even through you, whatsoever is created He is the creator. To understand this is a great illumination. To understand this the ego disappears; to understand this is to allow Him to take total possession of you. You become an instrument, and in small things, great things become possible. Then He moves through you. If you dance, He dances. You are, at the most, the field where He dances. When you sing, He sings. You are, at the most, the flute, the empty flute, which just becomes a passage to it. At the most you can allow -- it is always He who is doing things.
This is what I mean when I say `float', when I say `flow with the river'. Allow His creativity to flow through you. Don't impose any pattern on Him; don't impose your will. If you can allow yourself to be totally possessed, there is no misery and you are no more a human being. The Jesus within you has become Christ the very moment you allow

total possession. Then the Jesus disappears and the Christ appears.

Christ is the principle; Jesus is the son of the carpenter Joseph. Jesus disappeared at a certain moment and Christ entered. `Christ' simply means that now the man is no longer man, the man is God-possessed. Just like when somebody goes mad and you say, "The man is maddened," you can say "The man is 'goddened'." Now the man is no more there.

IN HIM WAS LIFE; AND THE LIFE WAS THE LIGHT OF MEN.

God is the only existence, the only being: the only life there is; the only dance there is; the only movement, the only energy there is. In the ocean and in the waves, in the illusory world and in the truth, in the dreams and the dreamer, the only energy there is, is God. All is He; He is all.

IN HIM WAS LIFE; AND THE LIFE WAS THE LIGHT OF MEN. And whenever you come to understand this -- this: that He is the only life -- your life becomes enlightened. You are full of light then. GOD IS LIFE! If you understand this your whole life becomes full of light. His life becomes a light in your understanding. When His life is reflected within you, it becomes light.

AND THE LIGHT SHINETH IN DARKNESS; AND THE DARKNESS COMPREHENDED IT NOT.

And the light is shining all around you. Life is all around you -- in the birds, in the trees, in the river. Life is all around you, there is nothing else -- you are living in the ocean of life. Out and in, within and without, only life is

bubbling. A great stream of life, and you are just like a fish in it.

AND THE LIGHT SHINETH IN DARKNESS; AND THE DARKNESS COMPREHENDED IT NOT.

But you don't comprehend it. You are still identified with darkness, your eyes are still closed. You are blind.

This is a beautiful thing to understand: THERE WAS A MAN SENT FROM GOD...

This should be so. These are parables but I say they should be so, because how will a man who has lived in darkness be able to come to light by himself, alone? A Master will be needed.

If you are fast asleep, how will you awaken yourself? -- it seems impossible. Somebody who is already awake will be needed to shake you out of your sleep, to give you a jerk, so your needle of unconsciousness jumps out of the groove and takes a new route. For a single moment you open your eyes and you look.

THERE WAS A MAN SENT FROM GOD, WHOSE NAME WAS JOHN.

Unless God himself is going to do it, it seems almost impossible that you will be able to realize what is what. So all the religions of the world.... Hindus say AVATARS; they say, "Man himself is so helpless that God has to descend." AVATAR means descendence of God. He has to come himself to awaken you.

This simply shows how deeply you are in sleep, nothing else -- not that you have to make it a fanatic belief that God comes down. It simply shows that you are so fast asleep that unless God comes down, there seems to be no possibility for you. And if sometimes you awaken, it

simply shows that God must have come down to awaken you.

THERE WAS A MAN SENT FROM GOD, WHOSE NAME WAS JOHN. THE SAME CAME FOR A WITNESS, TO BEAR WITNESS OF THE LIGHT, THAT ALL MEN THROUGH HIM MIGHT BELIEVE.

I am here. If you can look into me, you will come to trust in things that you have not been able to realize yourself. Through me, you can have a little glimpse of that which is still unseen.

And God is the unseen. Somebody is needed who can be a witness, who can bear witness, who can say, "Yes, I know Him," who can resound in your depths, who can give you a taste, by his touch, that "Yes, God exists." God can never be just a belief, because a belief will be impotent. It will be intellectual, heady, but it will not transform you. You can carry the belief for your whole life: it will be a part of your junkyard; it won't change you.

Trust, faith, is different. Belief is intellectual; trust is existential. But how can you come to trust unless you come close to a man who can bear witness, who can say from his very depths of being that "Yes, God is"? If you allow yourself to become vulnerable to him, and his being stirs something within you, then a trust is born.

THE SAME CAME FOR A WITNESS -- John became a witness -- TO BEAR WITNESS OF THE LIGHT.... He has known the Light, he is coming from the Light. And remember, whosoever knows the Light also knows that he is coming from the Light, because there is no other way of being here.

You may not be knowing it, but you also come from the Light. That is the very source -- the seed and the source of all life. You may be unaware, you may have forgotten, you may have become completely oblivious of the fact of where you come from -- the source is so far away that you don't remember at all -- but whosoever within you will become aware of the Light will immediately become aware that "I am coming from Him." In fact he will immediately become aware that "I am Him; I am He. My father and I are one." As above, so below. He will claim, just as the seers of the Upanishads have claimed: "AHAM BRAHMASMI... I am that." Or he will say, like Mansoor: "ANALAHAK... I am the truth." Or like Jesus: "I AND MY FATHER ARE ONE." Jesus says, "If you trust me, you have trusted Him who has sent me; if you love me, you have loved the one that you know not."

THE SAME CAME FOR A WITNESS, TO BEAR WITNESS OF THE LIGHT, THAT ALL MEN THROUGH HIM MIGHT BELIEVE. John is a door, a window, from whom you can have a glimpse of the faraway Himalayan peaks.

HE WAS NOT THAT LIGHT, BUT WAS SENT TO BEAR WITNESS OF THAT LIGHT.

This has to be understood, this is one of the really significant things. Whenever a man like Jesus comes, he is always preceded by someone who prepares the ground. It has to be so because a ready ground is needed. Life is a deep continuity; everything is related, it is one whole. John came to prepare the ground because many weeds were there. Grass was growing, a thousand and one types of trees trespassed the whole land. They had to be cut -- weeds

removed, the soil changed. Only then could the gardener come and sow the new seeds.
Whenever there is a man like Jesus, he is always preceded. So the gospel says: HE WAS NOT THAT LIGHT, BUT WAS SENT TO BEAR WITNESS OF THAT LIGHT -- he had come to prepare the ground.

HE CAME UNTO HIS OWN, BUT HIS OWN RECEIVED HIM NOT.
He has come to help; he has come to fulfill the aspiration of ages. He has come unto his own... BUT HIS OWN RECEIVED HIM NOT. This is something very ironical, but it has always happened. Jesus is born a Jew: Jews will not accept him. Buddha was born a Hindu: Hindus will not accept him. This is how it has always been. Why? Because whenever a man like Jesus or Buddha is born, he is such a rebellion that all that is established is shaken.
An ordinary man lives in the past -- and for the ordinary man the past is more important because the past is already established, grounded. He has much at stake in the past, much investment in the past. For example, if I suddenly come to you and tell you that the way you have been praying is wrong, and you have prayed that way for fifty years -- now there is much at stake. To believe me will be to believe that your fifty years have been useless. To believe me will be to disbelieve fifty years of your own life; to believe me will be to believe that you have been a fool for fifty years. This is too much! You will fight, you will defend.
And when it is a question of a race.... Thousands of years the race has been doing certain things, and then a Jesus

comes and he throws things upside down. Everything is again a chaos. He melts all that is established, uproots all that was thought to be very significant, creates confusion. He has to, because he has now brought you the right thing. But you have been believing that something else was right for so many centuries. What to choose -- Jesus or your own long past? What to choose -- Jesus or the tradition?

Do you know from where the word `tradition' comes? It comes from the same root as the word `trade'. It also comes from the same root as the word `traitor'. Tradition is a trade, it is a business -- and tradition is also a betrayal.

Tradition believes in certain things which are not true -- tradition is a traitor to truth -- so whenever truth comes, there is conflict. You can see this here. I am born a Jain, but Jains won't accept me. Here you can find Christians, Jews, Mohammedans, Hindus, Buddhists, but very few Jains. Impossible for them to accept me. HE CAME UNTO HIS OWN, BUT HIS OWN RECEIVED HIM NOT.

Jains are too much against me. Hindus are not so much against me but they are also, a little. But Christians -- no. Jews -- not at all. The further away you go, the less is the antagonism. I am born a Jain -- Jains are a small community, surrounded from everywhere by Hindus; Jains are almost Hindus -- so Jains will be very antagonistic, Hindus a little less, and Mohammedans, Christians and Jews not so much.

The further away you go, the less will be the antagonism. Hence you can understand why so many people from so many countries are here and not so many Indians. With Indians there is a problem: their tradition is at stake. If they believe me, then their tradition -- they will have to lose it.

That's why you will see more young people near me and less old people, because young people do not have much investment in their past. In fact, a young man is looking for the future, an old man looking after the past. A young man has a future; an old man has only a past. The future means death: his whole life is past. So whenever a man of seventy comes to me, it is very difficult to change him because seventy years will be fighting me. When a small boy of seven comes, a little Siddharth, there is nothing to fight. He can surrender absolutely, there is nothing -- he has no past, just the future. He can be adventurous, he can take the risk; he has nothing to lose. But an old man -- he has much to lose. That's why if a pundit comes -- one who knows too much without knowing it -- he will have much fight, he will have all sorts of arguments, he will defend himself. He has much to lose. But when an innocent man comes who says, "I don't know much," he is easy, he is ready to let go.

HE CAME UNTO HIS OWN, AND HIS OWN RECEIVED HIM NOT.
BUT AS MANY AS RECEIVED HIM, TO THEM GAVE HE POWER TO BECOME THE SONS OF GOD, EVEN TO THEM THAT BELIEVE ON HIS NAME:

AND THE WORD WAS MADE FLESH....

Very few people came to him. John lived near the River Jordan, in the wilderness, outside the cities and towns. People who really wanted to be transformed, they would seek him and come to him. Very few came, but those who came -- TO THEM GAVE HE POWER TO BECOME

THE SONS OF GOD, EVEN TO THEM THAT BELIEVE ON HIS NAME. Those who could trust were transformed. And he prepared the ground: these were the first prepared people to whom Jesus was to appear.
AND THE WORD WAS MADE FLESH, AND DWELT AMONG US, (AND WE BEHELD HIS GLORY, THE GLORY AS OF THE ONLY BEGOTTEN OF THE FATHER), FULL OF GRACE AND TRUTH.

AND THE WORD WAS MADE FLESH -- one of the most beautiful sentences in the gospel -- AND DWELT AMONG US. Jesus is as if the Word has become flesh: God has become man. The secret has become open; the hidden has become unhidden; the mystery has become an open truth. All the doors of the temple are open.
AND THE WORD WAS MADE FLESH, AND DWELT AMONG US.... John created the situation, because the Word can become flesh only when the listener is ready.
If you are ready, then I can tell you what I carry within my heart. If you are not ready, it is impossible to utter it; it will be absolutely useless. In fact, it cannot be brought out unless you are ready. When your heart is ready, that very readiness will bring the truth that I carry within my heart. Then the heart can talk to the heart, depth can respond to depth.
John created a group, a small group of chosen people who would be able to trust, who would be able to see with the eyes of trust. Only then is Jesus possible. Remember this: If the listener is ready, only then can the truth be uttered.
I was travelling in this country for many years, all year round, just to find people who would be able to transform

themselves so that whatsoever I carry within me can become flesh, it can be uttered. Now people ask me why I don't go anywhere. That work is done. Now those who are ready will come to me. Now this is the only way.
That's why I don't want masses and crowds to come here -- because if they come, then I will not to able to utter that which I carry... and I would like to share it before I leave. If you are ready, then and only then can something of the beyond descend on you.
AND THE WORD WAS MADE FLESH, AND DWELT AMONG US, (AND WE BEHELD HIS GLORY, THE GLORY AS OF THE ONLY BEGOTTEN OF THE FATHER).... And this is really something to be understood, because Christians have been misinterpreting it continuously. They go on saying Christ is the only begotten son of God. Yes, it is true in a way -- but not true in the way Christians say it.
Buddha is also the only begotten son of God, and Krishna is also the only begotten son of God. Remember, I emphasize: THE ONLY BEGOTTEN SON OF GOD. And I am also the only begotten son of God, and you are also the only begotten son of God. Then why say `only begotten'? If all are His sons, then why say it?
It has some significance, some meaning -- it has to be said. It is just like this: you fall in love with a woman and you say, "You are the only woman, the only beautiful woman in the world." Not that this is true, but still, in a certain moment of love, it is true. It is not an ordinary fact; it is a truth. When you say to a woman, "You are the only beautiful woman in the world who has ever existed or will ever exist," that doesn't mean that you know all the women

who have existed in the world before or that you know that all the women who are going to exist will not be more beautiful than this. How can you know, how can you compare? This is not a logical fact; this is a poetic realization.

In that moment of love it is not a question of statistics. Some logician can raise the argument: "Wait! Do you know all the women that exist right now in the world? Have you looked, searched, and have you found that this is the most beautiful woman in the world? What are you saying? You are using comparative language."

But you will say, "I'm not worried about other women, and this is not comparative. I am not comparing: I am simply asserting a truth about my feeling. It is not a fact of the outside world; it is a truth of my inner feeling. This is how I feel: that this is the most beautiful woman in the world. I am not saying anything about the woman; I am saying something about my heart. I don't know all the women; there is no need." It is not comparison. It is a simple feeling. You are so possessed by the feeling that NOT to say this will be wrong.

When you love Jesus, he is the only begotten son of God. So this sentence is good: it says... THE GLORY AS OF THE ONLY BEGOTTEN OF THE FATHER. `As' -- as IF he is the only begotten son of God. Those who fall in love with Jesus -- for them he is the only begotten son of God. They are not saying anything about Buddha or against Buddha. They are not comparing.

That's what I mean when I say Buddha is also the only begotten son, you are also. Everybody in this world is unique. Once you attain to your inner realization, you are

the only begotten son of God -- as if the whole existence exists for you and only for you. The trees flower for you and the birds sing for you and the rivers flow for you and clouds gather together for you. You become the sole center of existence when you attain.

Or, if you fall in love with a Buddha, a Jesus or anybody -- these assertions of lovers should not be taken as statements of fact. They are poetic realizations. You cannot argue with them; they are not arguments at all. They assert something of the heart.

AND THE WORD WAS MADE FLESH, AND DWELT AMONG US... FULL OF GRACE AND TRUTH.

Wherever truth is, there is grace. And wherever there is grace, there is truth.

Try to understand this. You can be graceful only when you are true. If you have a certain lie within you, that lie will disturb your grace, that lie will be poisonous to your beauty, because that lie has to be hidden, suppressed. Nobody is to be allowed to know it. You cannot be open; you will be shut by the lie.

If you deceive, you cannot be free and flowing. You will be stuck with your deception. So I don't say that lies are bad because they are harmful to others -- no. They are bad because you will miss your own grace. Deceptions are not bad because you deceive others; deceptions are bad because they will disturb your flow and you will not be flowing. You will start freezing. In many places you will be stuck, dead. You will have blocks in your being.

Look at a child. Every child has grace. Then where does it disappear to? When every child brings grace in the world,

where does it disappear? By and by it is lost, and then everybody becomes graceless, ugly. It is rare that somebody is capable of being as graceful as he was when he was a child. What happens? Why is a child graceful? Have you seen a child whom you can say is ugly? No, that never exists. A child, and ugly, is impossible. All children are beautiful, unconditionally beautiful. They are flowing, and they are true. When they want to cry, they cry; when they want to laugh, they laugh. When they are angry, they are angry, and when they are loving, they are loving. They are true to the moment, they are never deceiving.
But soon they learn the politics. Soon they will learn that: "Mother likes it if I smile. It is easier to persuade her, it is easier to manipulate her, if I smile." A small child is becoming a politician! He waits. He may be angry inside, but when the mother comes he smiles because that is the only way to get the ice-cream. Now the smile is false, and a false smile is ugly because the whole being is not in it; it is something painted from without. Then more and more things will be painted, more and more personalities will gather around, and the essence will be lost. Then you become ugly. Truth and grace are always together. Truth is grace, and grace is truth.

The gospel catches the exact point of Jesus' being: truth and grace. He was true, profoundly true to the very core -- utmost, utterly true. That's how he got into trouble. To live with a society which is absolutely untrue, to live with it with utter truthfulness, is to get into trouble.
And the grace. He was not a politician and he was not a priest. He simply loved life and lived it. He was not here to

preach anything: he had no dogma to inculcate, he had no ideas to force on people. In fact, he lived a pure, graceful, flowing life, and he was infectious. With whomsoever he moved -- whomsoever came into contact with him was magnetized, hypnotized. This man was a child, an innocent child. People were attracted. People left their houses, their jobs: they simply started following him.

He was not a preacher, he was not giving any political revolution to the world, he was not giving any reformation to the world. He was just giving you a way to live flowingly. And that was the trouble -- because Jews are one of the most suppressed races in the world. Very suppressive. moralistic, puritans. That became the troublesome thing. They live by principles. They live by the law, and the law has to be followed.

Of course, they are very successful people in the world. If you live by the law you will be very successful. If you live by love, you are bound to be a failure. It is miserable, unfortunate, but it is so: law succeeds, love fails -- in the world. In God: love succeeds, law fails -- but who bothers about God?

Jews are very lawful, very good citizens, and wherever they move they are always successful because they always move by the law. They live by arithmetic. That is why they get most of the Nobel prizes in the world. Nobody can compete with them. Very talented -- in business they are successful, in politics; whatsoever they do, they do exactly the right thing. But they are very formalistic puritans, in a deep bondage with the mind. A deep hangover in the mind continues.

And Jesus started talking about law. The gospel says:

AND OF HIS FULLNESS HAVE ALL WE RECEIVED, AND GRACE FOR GRACE.
FOR THE LAW WAS GIVEN BY MOSES, BUT GRACE AND TRUTH CAME BY JESUS CHRIST.

THE LAW WAS GIVEN BY MOSES. Moses is the foundation of Judaism. Of course it was needed because unless law is established, love will not be possible. Law is a must, it is a necessity, but it is not enough.
Moses gave the law to the world. The people were primitive, uncultured; they had no sense of society. Moses created a society, and one of the most enduring societies -- the Jews. In fact, Moses must have been a great genius because he provided the law, and Jews have survived all sorts of catastrophes. He must have given them a very permanent base. But he was a lawgiver, just as Manu was the lawgiver to Hindus. Moses is the Manu of Jews, he gave the law.
Let me tell you a small story. It happened that Moses was passing and he came across a man who was praying. But he was doing such an absurd prayer (not only absurd, but insulting to God) that Moses stopped. It was absolutely unlawful. It is better not to pray than to pray in such a way, because the man was saying things which are impossible to believe. The man was saying, "Let me come close to you my God. my Lord, and I promise that I will clean your body when it is dirty. Even if lice are there, I will take them away.... And I am a good shoe-maker, I will make you perfect shoes. You are moving in such ancient shoes -- dirty, gone completely dirty.... And nobody looks after you,

my Lord. I will look after you. When you are ill, I will serve and give you medicine. And I am a good cook also!"
This type of prayer he was doing! So Moses said, "Stop! Stop your nonsense! What are you saying? To whom are. you talking -- to God? And He has lice on His body? And His clothes are dirty and you will clean them? And nobody is there to look after Him, and you will be His cook? From whom have you learned this prayer?"
The man said, "I have not learned it from anywhere. I am a very poor and uneducated man, and I don't know how to pray. I have made it up myself and these are the things that I know. Lice trouble me very much, so He must be in trouble. And sometimes the food is not good -- my wife is not a good cook -- and my stomach aches. He must be also suffering. This is just my own experience that has become my prayer. But if you know the right prayer, you teach me."
So Moses taught him the right prayer. The man bowed down to Moses, thanked him, tears of deep gratitude flowing, and he went away. Moses was very happy. He thought that he had done a good deed. He looked at the sky to see what God thought about it.
And God was very angry! He said, "I have sent you there to bring people closer to me, but you have thrown away one of my greatest lovers. Now he will be doing the right prayer, but it won't be a prayer at all -- because prayer has nothing to do with the law. It is LOVE. Love is a law unto itself; it needs no other law."
But Moses is the lawgiver. He founded the society: he brought the Ten Commandments. Those Ten Commandments have remained the foundation of the whole

Western world: Judaic, Christian, Mohammedan -- all three religions depend on the law of Moses.
So the whole world has known only two lawgivers: the East knows Manu and the West knows Moses. Hindus, Jains, Buddhists, they have been supplied the law by Manu, the law has been given by Manu, and Moses has given to Mohammedans, Christians, Jews.
These two lawgivers have created the whole world. And there must be something -- both are `M': Manu and Moses. Then comes Marx who is the third `M'. China, Russia -- he has given the law to them. These are the three great `M's' -- lawgivers.
FOR THE LAW WAS GIVEN BY MOSES...
Law is for the society; love is for the individual. Law is how you behave with others; love is how you behave with yourself. Love is an inner flowering; law is an outward performance. Because you live with people you have to be lawful, but that is not enough -- good, but not enough. If a person is simply lawful, he will be dead. He will be a good citizen, but he will be dead. Law can be the foundation of the society, but it cannot be the very building. You can live on the law, but you cannot LIVE in it. It has no space for that. For that, love is needed.
Jesus was the fulfillment of Moses. What Moses started Jesus was completing, but Jews denied him; what Manu started Buddha was completing, but Hindus denied him. Marx still needs a Buddha or a Jesus in the world. Someday he will come, but Communists will deny him.
They become law-oriented. Then love seems to be against law. In fact, law is needed only so that love can become possible. Law is needed so that people can live peacefully

and love; law is not, in itself, the end. It is the means; love is the end. But when people become too law-abiding, then love itself seems to be unlawful. They become afraid of love because who knows? -- you are moving on a dangerous path.

Love is mad; law is calculation. Law is dependable, the society can decide on it. But love is not reliable -- who will decide? Love knows no rules: it is not arithmetic, it is poetry. It is dangerous. Love is always wild, and law is social.

Remember this: be lawful but don't end there, otherwise you lived in vain. In fact, you lived not. Be lawful because if you are not lawful you will be in trouble. You have to be in the society, you have to follow certain rules, but they are only rules. There is nothing ultimate about them, there is nothing from God about them.

Let me tell you this: the Ten Commandments were created by Moses. They were not from God, they cannot be. Those Ten Commandments are human rules of the game. "Don't steal! " -- because property is individual. But if the game changes and the property becomes shared, then "Don't steal!" will not be much of a law. Or if someday the world becomes really affluent then there will be so much that nobody steals. Stealing is possible only if poverty is there. People are hungry and poor -- they steal. But if the society is affluent, as it is going to be someday, and there are too many things -- whatsoever you need, more is available -- then who will be a thief? Then the commandment will disappear. there will be no need for it.

The Ten Commandments are social. Moses brings the law; Jesus brings truth, grace, love. Love is from God, law is from the mind. Love is of God, law is of man.
And with love, grace happens. And with love -- truth. Remember this, because to understand Jesus is to understand the phenomenon of love. To understand Jesus is to understand the intricacies of grace. To understand Jesus is to understand truth. Remember, if you can understand truth, truth liberates. And there is no other liberation.

Come Follow To You, Vol 1

Chapter #2

Chapter title: Gods in Exile
22 October 1975 am in Buddha Hall

Question 1
WHO PREPARED THE WAY FOR YOU?

NOBODY HAS PREPARED THE WAY FOR ME, and neither am I preparing the way for anybody. This has to be understood.
There are four possibilities. One, the oldest and the most used, is what happened in Jesus' case. John the Baptist prepared the way; the disciple preceded the Master. It has its benefits, but it has its own limitations and defects also -- bound to be so. When the disciple precedes the Master he will create limitations which belong to him and the Master will have to function within those limitations. It has its benefits because when the Master comes he will not be worried about preparing the ground -- the ground will be ready; he can immediately start sowing the seeds -- but the

ground will be ready according to the disciple. It cannot be according to the Master, so he will have to function under limitations. That's what created the whole trouble in Jesus' story.

John the Baptist is a different type of man from Jesus, a very fiery man, almost in flames -- and always in flames. He uses a language which fits him, but which can never fit Jesus. Jesus is very silent, very peaceful. John the Baptist is not that type of man.

He is a prophet, Jesus is a messiah, and the difference between a prophet and a messiah is great. A prophet is a religious man, deeply religious, but functioning like a politician: using the language of revolution, using a very violent language -- arousing the hearts and beings of men, stirring them. A prophet is like an earthquake. A messiah is very soothing, silent like a Himalayan valley -- lazy, sleepy. You can rest in a messiah. With a prophet, you will always be on the go.

Because of this, John the Baptist used the terminology of politics: revolution, the kingdom of God. And even that 'kingdom' has to be taken by force. It has to be, in fact. attacked. He was misunderstood because whenever you use the language of the outside world for the inner world, you are bound to be misunderstood. The politicians became afraid: "About what kingdom is this man talking? about what revolution? What does he mean by saying that the kingdom has to be taken by force?"

John the Baptist is very impatient. He wants immediate change; he cannot wait. He created the atmosphere in which Jesus had to function. John the Baptist died in imprisonment. he was beheaded by the rulers -- he was

absolutely misunderstood -- but nobody was at fault: he himself was.

But because of him.... And Jesus was to follow him, Jesus was a disciple of his own disciple. He was initiated by John the Baptist because John the Baptist preceded him. He became linked. Then he had to use the same terminology. It was almost certain that he would be misunderstood.

John the Baptist died in prison, beheaded. Jesus died on the cross -- killed, murdered. John the Baptist was also talking about the kingdom of God. Of course he was not aggressive, but the very terminology appeared political. He was a very innocent man, nothing to do with politics.

But John the Baptist helped in a way. Jesus could work because all the disciples of John the Baptist were ready to receive him, he was not a stranger. John the Baptist had created a small opening, a small clearance in the wilderness of humanity. When he came he was received; there was a home ready for him -- a few people receptive to him. That would not have been possible if he had come alone without a predecessor. But the home was made by John the Baptist and the disciples whom he attracted were attracted by him. That created the trouble.

This is the oldest format: the Master is preceded by a disciple who functions as a predecessor and prepares the ground. Because of its defects and limitations, there has been another, the opposite.

Ramakrishna is succeeded by Vivekanand; he is not preceded by anybody. The Master comes first, then the disciple follows. This has its own benefits because the Master creates the whole climate, the Master creates the

whole possibility of growth -- how the thing is to go. He gives language, pattern, direction, dimension.
But there are defects because the Master is infinite and when the disciple comes he is very finite. Then the disciple has to choose, because he cannot move in all directions. The Master may be showing all the directions, he may be leading you towards infinity, but when the disciple comes he has to choose, he has to select, and then he forces his own pattern on it.
Ramakrishna was succeeded by Vivekanand. Ramakrishna is one of the greatest flowerings that has ever happened; Vivekanand is the prophet. Ramakrishna is the messiah, but Vivekanand set the whole trend. Vivekanand's own inclinations were extrovert, not introvert. His own inclinations were more towards social reformation, political change. He was more interested in bringing riches to the people, destroying poverty and hunger and starvation. He turned the whole trend around.
The Ramakrishna Mission is not true to Ramakrishna; the Ramakrishna Mission is true to Vivekanand. Now the Ramakrishna Mission functions as a social service. Wherever there is famine, they are there to serve people. Whenever there is an earthquake, they are there to serve people. Whenever there is flood -- and there is no lack of these things in India -- they are there. They are good servants, but Ramakrishna's inward revolution has completely disappeared into the desert land of Vivekanand.
Ramakrishna functioned more freely than Jesus because there was no pattern for him. He lived more spontaneously than Jesus. There was no confinement anywhere; all the directions were open to him. He could fly just like a bird in

the sky, no limitations existed. But then comes the disciple. He organizes it. He organizes, of course, in his own way. Both ways have their benefits, both have their defects.
Then there is a third possibility which has never been used before. Krishnamurti is the first in the world to have used the third possibility. The third possibility is to deny both: the predecessors and the successors both. It is negative. Krishnamurti's method is VIA NEGATIVA. So first he denied those who prepared the ground for him, That was the only way to get out of the limitations. He denied the whole Theosophical Movement: Annie Besant, Leadbetter -- they were the people who prepared the whole ground and they worked hard for Krishnamurti. They were the John the Baptists for him. They created a vast opportunity in the world for him, but then he looked, when he was ready, and he saw the defects and the limitations: that the same would be the case as happened with Jesus. He simply denied. He denied that they created a ground or that there was any need to create the ground.
While denying them he was aware that he had to deny his messiahship also -- because if he said that he is the messiah then he could deny the predecessors, but the successors would follow. Then the same trouble would be there as it had been with Ramakrishna. So he denied: "There is nobody who has preceded me and there is nobody who is going to succeed me." He denied Leadbetter, Annie Besant and the Theosophical Movement, and for his whole life he has been denying that anybody is going to become his heir or successor.
This has its own beauty, but its problems also. You may be free, very free, absolutely free -- because there is no

limitation on either side, before or after -- but your freedom is in negativity. You don't create. Your freedom comes to no fulfillment, it is futile -- you don't help. It is as if somebody is so conscious about not falling ill -- he continuously works and remains aware not to fall ill -- that he forgets that sometimes you have to enjoy the health also. Otherwise you may not fall ill but the very awareness that "one should not fall ill and must remain aware" becomes an illness of a sort.

Krishnamurti is so much alert about it -- that no bondage should be created anywhere, no fetters should be created anywhere -- that he worked hard, but couldn't help anybody. It was beautiful for himself, but it has not been beneficial for humanity. He is a free man, but his freedom is his alone. That freedom could not become a taste in thousands and thousands of throats; it could not create an urge. He has remained a pinnacle of freedom, but no bridge exists. You can look at him -- he is like a beautiful painting or beautiful poetry -- but nothing can be done about it, it doesn't change you. He has broken all the bridges. This is the third possibility -- never tried before. He is the first to try it.

I have tried the fourth. That has also never been tried. The fourth is that half of my life I have worked myself as John the Baptist, and now half of my life I will function as a Christ. That is the fourth possibility: to prepare the ground and to sow it also, to sow the seeds.

There are problems about it also; it is impossible to find a way which has no problems. It has its own benefits, it has its own defects. The benefit is that I am both, so I am, in a way, totally free. Whatsoever I have done in my first step I

have done knowing perfectly well what the second step is going to be. John the Baptist in me was perfectly aware of the Christ who was going to follow, they were in a deep harmony. They are one person; there is no problem about it. So John the Baptist in me could not create any limitations for the Jesus to follow -- a total freedom.

And no Vivekanand is going to follow me. I am my own Vivekanand and I am my own John the Baptist, so nobody can put a limitation on me when I am gone. And I am positive: if Krishnamurti is VIA NEGATIVA, I am VIA POSITIVA. I have accepted both the roles and I have a certain freedom even Krishnamurti cannot have. He has to always deny, and denial in itself becomes a worry, a deep anxiety. I have nothing to deny; I just have to say yes to the total.

But there are problems, and the greatest problem is that I will always be contradictory. Whatsoever John the Baptist has said, the Christ in me has to contradict it. I will always be contradictory.

For many years I was moving around, reaching to every person, whomsoever had any capacity to grow. Nobody ever thought that someday the wanderer in me would simply sit in his closed room and would not even come out of the room -- contradictory! For years I was talking in terms of revolution: of course, John the Baptist has to talk that way. Then suddenly I stopped talking about revolution, the society, the welfare of humanity; I forgot all about it. Now only the individual exists.

Contradictory. If you look you can find two currents parallel, and the first current has been continuously contradicted by the other current. For those many years the

Acharya, the John the Baptist, was doing one thing. Now the Bhagwan, something totally different, is doing a very contradictory thing.
It will be impossible later on to decide whether this man was one or two. And I suspect that somebody is going to suspect someday that this man was two, because the contradictions are so naked and there is no way to resolve them. This is the trouble with me -- but somebody had to try the fourth and I am happy that I tried it. On this earth everything has its own problem, so you cannot escape from the problem. From somewhere or other the problem will enter, so it is only a question of choice -- whatsoever fits you.
This fits me perfectly. To be free to contradict is a great phenomenon because then I am not worried at all about what I say. I don't keep any accounts, I need not be worried about what I said yesterday. I can contradict: this is a great freedom.
And if you love me I know that you will find somewhere deep within me that the contradictions are already resolved. But that will happen only to those who trust, that will happen only to those who come closer and closer to me. All the contradiction is on the surface: deep down within me they are already resolved because I am one.
I functioned as John the Baptist; now I will function as Christ. So nobody has preceded me, nobody is going to succeed me. I am a perfect circle.

Question 2
WHY DO I FEEL HESITATION IN ENJOYING ANYTHING?

Joy is not allowed; you are preconditioned against joy. From the very childhood you have been taught that if you are happy then something is wrong -- unhappy, everything is good. If you are miserable nobody is worried about it, but if you are too happy, everybody is worried about you. You must have done something wrong.

Whenever a child is happy the parents start looking for the cause: he must have done some mischief or something. Why is he so happy? -- the parents are not happy. They have a deep jealousy towards the child because he is happy. They may not be aware of it, but they are jealous. It is easy to tolerate somebody else's misery, but it is almost impossible to tolerate anybody else's happiness.

I was reading an anecdote. A very religious father was bringing up his son as perfectly as possible. One day when they were going to church he gave the boy two coins: one, a one rupee coin; another, a one paise coin. He also gave him the choice that whatsoever he thought was right he could put in the donation plate in the church. He could choose the rupee or the paise.

Of course the father believed and hoped that he would put the rupee in the church plate. He had been brought up in such a way -- he could be expected to, relied upon.

The father waited. After church he was very curious to know what happened. He asked the boy, "What did you do?"

The boy admitted that he had donated the one paise coin and kept the rupee for himself.

The father couldn't believe it. He said, "Why? Why did you do this? -- we have always been inculcating great principles in you."

The boy said, "You ask why. I will tell you the reason. The priest in church talked right before. In his sermon he said, 'God loveth a cheerful donator.' I could donate the one paise coin cheerfully -- not the one rupee!"

God loveth the cheerful giver. I am absolutely in agreement with the boy: what you do is not the question; you are religious if you can do it cheerfully. It may be a one paise coin -- it doesn't matter. It is immaterial because the real coin that you are giving is your cheerfulness.

But from the very beginning every child is taught not to be so cheerful. To be cheerful is to be childish. To be cheerful is to be natural, but not civilized; to be cheerful is somehow primitive, not cultured. So you have been brought up not to be cheerful and whatsoever you have ever enjoyed was condemned again and again. If you enjoyed just running and shouting around the house, somebody was bound to be there saying,"Stop that nonsense! I am reading the newspaper!"-as if the newspaper is something very valuable.

A child shouting and running is a more beautiful sight than any newspaper. And the child cannot understand: "Why do I have to stop? Why can't you stop your newspaper reading?" The child cannot understand: "What is wrong in my being happy and running?"

"Stop!" -- the whole cheerfulness is suppressed, the child becomes serious. Now he sits in a corner unhappy. The energy needs movement: the child is energy, he delights in energy. He wants to move shout and scream. He is full of

energy he wants to overflow, but whatsoever he does is wrong. Either the mother is saying, "Keep quiet," or the father, or the servant, or the brother, or the neighbors. Everybody seems to be against his flowing energy.

One day it happened: Mulla Nasrudin's wife was very angry. Her small boy was making too much of a nuisance, creating too much nuisance. Finally she was exhausted and she ran after him -- she wanted to thrash him well -- but he escaped, escaped upstairs, and hid himself under a bed. She tried hard, but she couldn't get him out. And she was a very fat woman, she couldn't get underneath, so she said, "Wait, let your father come."

When Mulla Nasrudin came, she told the whole story. He said, "Don't be worried; leave to me. I will go and put him right."

So he went upstairs, walked very quietly, looked under the bed and he was surprised -- surprised the way the boy greeted him. The boy said, "Hello, Dad -- is she after you also?!"

Everybody is after him. The overflowing energy is looked at as a nuisance. And that is DELIGHT for the child. He doesn't ask much; he simply asks a little freedom to be happy and to be himself. But that is not allowed.

"It is time to go to sleep!" When he doesn't feel like going to sleep, it is time. He has to force himself. And how can you force sleep -- have you ever thought about it? Sleep is nothing voluntary, how can you force it? He turns in his bed -- unhappy, miserable -- and cannot think how to bring on sleep. But it is time; it has to be brought or it is against the rules.

And then in the morning when he wants to sleep a little longer -- then he has to get up. When he wants to eat something, it is not allowed; when he doesn't want to eat something, it is forced. This goes on and on. By and by the child comes to understand one thing: that whatsoever is cheerful for him has something wrong about it. Whatsoever makes him happy is wrong, and whatsoever makes him sad and serious is right and good and accepted.

That's the problem. You ask, "Why do I feel hesitation in enjoying anything? " Because your parents, your society, are still after you.

If you are really with me, drop all that nonsense that has been forced on you. There is only one religion in the world and that religion is to be happy. Everything else is immaterial and irrelevant. If you are happy, you are right; if you are unhappy, you are wrong.

Every day it happens, people come to me -- the wife comes or the husband comes and the wife says she is very unhappy because the husband is doing something wrong. I always tell such people that if the husband is doing something wrong, let him be unhappy. "Why are you unhappy? The wrong itself will lead him towards unhappiness -- why are you worried?"

But the wife says, "But he is not unhappy. He goes to the pub and he enjoys. He is not unhappy at all."

Then I say, "Something is wrong with you, not with him. Unhappiness is the indicator. You change yourself; forget about him. If he is happy, he is right."

I tell you, if you can go happily to a pub, that is better than going unhappily to a temple -- because finally one comes to discover that happiness is the temple. So what you do is not

the question -- -what quality do you bring to it while doing it? Be happy and you are virtuous; be unhappy and you are committing what religious people have called sin. You must have heard them say that the sinner will suffer some day in the future, in some future life, and the saint will be happy somewhere in the future, in a future life. I say that is absolutely wrong. The saint is happy here and now, and the sinner is unhappy. Life does not wait for so long; it is immediate.

So if you feel yourself unhappy, you have been doing something wrong with yourself. If you cannot enjoy -- if some hesitation comes in, if you feel afraid, guilty -- it means somewhere by the corner the shadows of your parents are still lurking.

You may be enjoying, or trying to enjoy, ice cream, but deep in the unconscious the shadow of the mother or the father is lurking. "This is wrong. Don't eat too much, this is going to harm you." So you are eating, but the hesitation is there. The hesitation means that the contradiction is there. Try to understand your hesitation and drop it. And this is one of the most unbelievable phenomena: that if you drop the hesitation it may come to pass that you stop eating too much ice cream automatically (because eating too much may be part of it). Because they have denied it, they have created a certain attraction in it. Every denial brings attraction. They have said, "Don't eat it," and that has created a hypnotic, a magnetic, attraction to eat it.

If you stop having any hesitations, you drop all the parental voices, all the upbringing that you have been forced to go through. You may suddenly see the ice cream as just an ordinary thing. Sometimes one can enjoy it, but it is not a

food. It has no nutritious value -- it may even be harmful. But then you understand. If it is harmful you understand it, you don't eat it. And you can always eat it sometimes, sometimes even harmful things are not so harmful. Once in a while you can enjoy it, but there is no obsession to eat it too much. That obsession is part of the repression.

Drop hesitations. People come to me and they say they want to love, they hesitate; they want to meditate, but they hesitate; they would like to dance, but they hesitate. If this hesitation is there and you go on feeding it, you will miss your whole life. It is time: drop it! And nothing else is to be done: just become aware that this is just the way you have been brought up, that's all.

Consciously it can be dropped; it is not your being. It is just in your brain, it is just an idea which has been forced upon you. It has become a long habit -- and a very dangerous habit at that because if you can't enjoy, then what is this life for?

And these people who cannot enjoy anything (love, life, food, a beautiful scene, a sunset, a morning, beautiful clothes, a good bath -- small things, ordinary things), if you cannot enjoy this things, and there are people who cannot enjoy anything: they become interested in God. They are the most impossible people; they can never reach to God. God enjoys these trees, otherwise why does He go on creating them? He is not fed up at all, not at all. For millennia He has been working on trees and flowers and birds, and He goes on listening.He goes on replacing: new beings, new earths, new planets. He is really very, very colorful! Look at life, watch it, and you will see the heart of God -- how it is.

People who are very up-tight, unable to enjoy anything, unable to relax, incapable even of enjoying a good sleep, they are the very few people who become interested in God. And they become interested for the wrong reasons. They think that because life is useless, futile, they have to seek and search God. Their God is against life remember. Gurdjieff used to say, :I have searched into every religion, into every church, mosque and temple, and I have found that the God of the religious people is against life." And how can God be against life? If He is against, then there is no reason why life should exist or should be allowed to exist. So if your God is against life, in fact, deep down, you are against the real God. You are following a Godot, not a God.

God is the very fulfillment of life, God is the very fragrance of life, God is the total organic unity of life. God is not some thing that exists like a dead rock, God is not static. God is a dynamic phenomenon. God does not exist, It happens When you are ready, It happens. Don't think that God exists somewhere and you will find a way to reach Him. No, there is nowhere, and there is no God existing somewhere waiting for you.

God is something that happens to you when you are ready. When you are ready, when the sadness has disappeared and you can dance, when the heaviness has disappeared and you can sing, when the heavy weight of conditioning is no more on your heart and you can flow -- God happens. God is not a thing that exists; It is something that happens. It is a dynamic, organic unity.

And when God happens, everything happens: the trees, the stars, the rivers. And to me, to be capable of enjoying is the

door. Serious people have never been known to have reached Him. Seriousness is the barrier -- the wrong attitude. Anything that makes you serious is irreligious. Don't go to a church that makes you serious.

It happened once:A woman purchased a parrot, but by the time she reached home she was very much puzzled, worried. She had paid a good price for it; the parrot was beautiful. Everything was good, only one thing was very dangerous -- once in a while the parrot would say loudly, "I am a very wicked woman." This was something!

The woman lived alone. And she was a very religious woman -- otherwise why live alone? She was a very serious woman, and this parrot would say again and again -- and even passers-by would hear and listen -- and the parrot would say, "I am a very, very wicked woman."

She went to the vicar because he was the only source of her wisdom and knowledge and information. She said, "This is very bad, and I am puzzled about what to do. The parrot is beautiful and everything is good except this."

The vicar said, "Don`t be worried. I have two very religious parrots. Look!" -- one was in his cage tolling the bell and another was praying in his cage. Very religious people -- "You bring your parrot. Good company always helps. Leave your parrot for a few days here with these religious people, and later on you can take your parrot back."

The woman liked the idea. She agreed brought the parrot, and the vicar introduced the parrot to his parrots. But before he could say anything, the parrot said, "I am a very, very wicked woman."

The vicar was also nonplussed -- what to do? In that moment the parrot who was praying stopped praying and

said to the other parrot, "You fool! Stop tolling the bell, our prayers are fulfilled." They were praying for a woman! "Stop tolling the bell; the prayer is answered!".

In fact whenever you see somebody praying, suspect something has gone wrong. They are praying for a woman, praying for money; praying for something, praying for happiness. A really happy person does not pray. Happiness is his prayer, and there cannot be a higher or a greater prayer than just to be happy.

A happy person does not know anything about god, does not know anything about prayer. His happiness is his God, his happiness is his prayer-he is fulfilled. Be happy and you will be religious: happiness is the goal.

I am a hedonist, and as far as I see it, all those who have known have always been hedonists, whatsoever they say. A Buddha, a Jesus, a Krishna -- all hedonists. God is the ultimate in hedonism, He is the peakest peak of being happy.

Drop all the conditioning that you carry with you. And don't try to condemn your parents because that won't help. You are a victim of there conditioning, but what could they have done? They where victims of there on conditionings of their parents, so it is a long succession. Nobody is responsible, so don't feel angry that your parents destroyed you. They couldn't help it. If you understand, you will feel pity for them. They were destroyed by their parents, and their parents were destroyed by somebody else, and it has always been going on. It is a succession, a chain.

You simply get out of it. There is no point in condemning anybody and there is no point in being angry -- an angry young man and this and that. There is no point. That is

again a foolishness. Once you are sad, then you become angry. That is as bad as sadness. Just look at the whole thing and get out of it. Simply slip out of it without making any noise. That's what I call rebellion.

The revolutionary gets angry. He says the education has to be changed, he says the society has to be changed, he says a new type of parent is needed in the world. Then only will everybody be happy. But who will do this? The doers are always in the same mess, so who will be the help? "Create a new education" -- but who will create it? The teachers have to be taught first. And the revolutionaries are just as much a part of this nonsense as the reactionaries, so who will bring the revolution? The hope is futile.

There is only one hope: you can bring light to your being. And it is available immediately, there is nothing to it. Have you ever seen a snake slipping out of his old skin? -- it is just like that. You simply slip out of it: forgive and forget. Don't be angry against your parents; they themselves were victims. Feel pity for them.

Don't be angry against the society, it could not have been otherwise. But one thing is possible: you can slip out right now. Start being happy from this very moment. Everything is available -- only a deep attitudinal change is needed: that from now on you will look at happiness as the good and misery as the sin.

Question 3

WILL I BE ABLE TO TAKE ALL THAT I FEEL HERE WITH YOU WHEN I LEAVE OR WILL ALL THAT HAS HAPPENED JUST BE A MEMORY?

When you leave, if you don't leave yourself here, if you take your 'I' with you, then whatsoever has happened will become a memory. Then whatsoever has happened will be left behind. If you want to carry it with you, then you cannot carry yourself within. The choice is open: either leave yourself here, then whatsoever has happened will be carried within you; or take yourself back home, then whatsoever has happened will be left here. The choice is yours.

If you can drop the ego, then whatsoever is happening is real. But if you cannot drop the ego, then it is going to become a memory, and it will create more trouble for you because the memory will become a haunting. You have had a glimpse, and now it is lost. You will be more miserable than ever. You know that it exists, but now you have lost the track. You know it is somewhere: now you cannot simply say that it doesn't exist; that argument won't help. Now you cannot easily become an atheist and say there is no God and there is no meditation and there is no inner core to human beings -- you cannot say that. You have tasted it. Now the taste will surround you, haunt you, will call you. The choice is yours. You can drop your 'I' with me, and the vision that has happened will become part of your reality. It will be integrated in your organic unity, it will be crystallized. But you cannot have both, you can have only one, so before you leave, please make certain that you are leaving your 'I' with me. Make certain that your surrender is real and total, make certain that you are really surrendered. Then wherever you are, you are close to me.

It is because of your surrender that you are close to me, it is not a question of physical space. Surrendered, you are close

to me -- you may be on another planet. Not surrendered, you may be just sitting close to me -- you are far away.

Question 4
YESTERDAY YOU MENTIONED THAT LAW IS ANTI-LOVE, BUT THAT WITHOUT IT LOVE CANNOT EXIST AND GROW. PLEASE EXPLAIN IN WHICH WAY LAW IS NEEDED FOR LOVE TO GROW.

For every growth the opposite is needed because the opposite creates the tension. Without the opposite, things relax into death. This is one of the most fundamental things in life.
Love cannot exist without the law; the law is the opposite. The law is the non-spontaneous, the mechanical; love is the spontaneous, the non-mechanical. Love is uncaused; law is within cause and effect. Love is individual; law is social. Can you exist without the society? Without the society you will not be born. You need a mother, a father, you need a family to grow in, you need a society to thrive in. Without a society you cannot exist.
But remember, if you just become a part of society, you have already moved into non-existence again. Without the society you cannot exist, and you cannot exist just as a member of the society either. Jesus says, "Man cannot live by bread alone." Do you think it means you can live without bread? Man cannot live by bread alone -- true, absolutely true -- but can man live without bread? No, that too is not possible. Man needs bread. It is necessary, but not enough. It simply gives you a base, but it doesn't give

you a jump, a flight. It is a jumping board. Don't get stuck at that.

Jesus says: "The Sabbath is created for man, not man for the Sabbath." The law is needed because the society is needed. The law is the bread. But if there is only law -- if you exist as a member of the society, a law-abiding member of the society, and nothing else exists in you which is beyond law -- then you exist in vain; then you exist "just by bread alone". Then you eat well, you sleep well, and nothing else happens.

It is good to eat well, but not enough -- something of the unknown is needed. Something from the invisible is needed to penetrate you; the romance of the unknown is needed. Without it you will be a syllogism of logic but you will not be a poetry. Without it you may be quite right, but just 'quite right' -- no romance, no poetry, no dance.

Love is the mysterious, the law is the non-mysterious. The law helps you to be in the world; love gives you the reason to be. The law gives you the cause to be, and love gives you the reason to be. The law gives you the base; love becomes the home, the house.

And remember one thing: that the base can exist without the house, but the house cannot exist without the base. The lower can exist without the higher, the higher cannot exist without the lower. A man can exist with just bread -- he will not have anything worth having, he will not have any reason to exist -- but he can exist; he can just vegetate. But even a great lover cannot exist without bread: even Jesus or Buddha cannot exist without bread. They have found the celestial home of love, but they cannot exist without bread.

The lower is, in a way, independent of the higher. The higher is dependent, in a way, on the lower. But this is so. And it seems simple, it is easy. You make a temple.... What we call in India the kalash, the golden cap of the temple, cannot exist without the whole temple there. If you remove the temple, the kalash -- the golden cap -- will fall down. It cannot exist without the temple. Of course, the temple can exist without the cap; there is no problem about it.

Just think: a man is hungry -- can he dance? Dance is impossible. The man is starving, he cannot even think. He cannot imagine what dance means. He may have known it in the past, but he will not even be able to believe that he has known it. It seems impossible, it seems almost nonexistential. It cannot exist in a starved body -- how can you think of a dance descending? But think of another man who is well fed and without any dance. There is no trouble -- you can vegetate.

The higher is not a must, it is a freedom. If you want, you grow in it; if you don't want, there is nobody forcing you to grow in it. The lower is a need, it is not your choice. It has to be fulfilled.

Law is anti-love. If you are too lawful, you will not be able to love anybody -- because the very quality of love is spontaneity. It comes from the blue, it can disappear in the blue. It has no reason, no cause here. It happens like a miracle, it is magical. Why it happens, how it happens, nobody knows. It cannot be manipulated: it is anti-law, it is anti-gravitation, it is anti-science, it is anti-logic. It is against all logic and against all law.

Love cannot be proved in any lab, and love cannot be proved by any logic. If you try to prove it by logic, you will

come to know that there is nothing like love, love is impossible. It cannot exist -- but it exists! Even great scientists fall in love. They cannot prove it in their labs, they cannot argue for it, but they also fall in love. Even an Einstein falls in love.

Love makes everybody humble. Even Einstein -- so proud of his logic, argument, science -- suddenly falls in love one day: an ordinary woman -- Frau Einstein. Suddenly his whole science disappeared and he started believing in the impossible. Even in his later life he used to shrug his shoulders: "It happens, but if you ask me as a scientist I cannot vouch for it. But it happens -- if you ask me as a man."

In his last days he said, "If love exists, then God must also exist. If one impossible is possible, then why not the other?" He died as a deeply humble and religious man.

Somebody asked him, "If you are born again, what would you like to be?"

He said, "Not a scientist again. I would rather be a plumber."

What is he saying? He is saying that he has seen the falsity of all logic and he has seen the futility of all scientific argument.What he is saying that he has seen through and through that cause and effect maybe the base, but they are not the pinnacles. The real temple the real mystery of life, moves through love, prayer, happiness -- all impossibles. If you think of them you cannot believe, but if you allow them to happen then a great trust and a great grace arises in you.

Moses is the law. The society cannot exist without Moses, he is a must. The society cannot afford to lose him; the

society would be a chaos without a Moses. He is absolutely needed, he is the very foundation. BUT JESUS IS LOVE. Moses is needed, is necessary, but not enough. If Moses alone rules the world, the world will be not worth living. Jesus. A breeze from the unknown -nobody knows from where it comes, nobody knows where it goes. A penetration of eternity into time -the entry of the mysterious into the known.

Jesus cannot come without Moses, remember. Moses will be needed. He is the bread, but the bread has nothing of romance in it. The wine -that is the romance, the poetry, the dance, the celebration, the joy, the ecstasy.

Yes, Moses cannot exist without Jesus... Jesus cannot exist without Moses. That's why Jesus says again and again, "I have come to fulfil, not to destroy." Moses was just a foundation. Jesus raises the temple of God in it.

Moses is the absolutely right citizen, the good man. Jesus is not so good. Sometimes one suspects whether he is good or bad; he confuses. He moves with drunkards, he stays with a prostitute. No, never... you cannot conceive of Moses doing that. Moses is an absolutely right man, but thats where he misses something: the beauty, the freedom. He always moves on the right track, he is a railway line. Jesus is like a river. He changes -sometimes left, sometimes right, sometimes he changes the path completely.

Moses is absolutely believable; Jesus not so. Sometimes one suspects whether this man is right or wrong. That was the problem for the Jews. They had lived on the bread of Moses, they had followed Moses and his Ten Commandments, and now this man comes and says, "I am the fulfillment of all that has preceded me," and, "I have

come not to destroy, but to fulfill." But what type of fulfillment is this? He does not look like Moses at all.
He has no condemnation of the bad. He says, "Judge ye not! " Moses is a great judge, and Jesus says, "Judge ye not, so that ye may not be judged." Moses says, "Don't do evil," and Jesus says, "Resist not the evil" -- very confusing. He must have created great chaos. Wherever he moved he must have brought confusion and conflict to people's minds, he must have created anxiety. That's why they took revenge and killed him; it is absolutely logical.
Buddha was not killed in India, Mahavir was not killed -- sometimes a few stones were thrown or things like that, but they were not killed, crucified. They never confused the mind so much as Jesus. They had something of the Moses in them, and Jesus has nothing of the Moses in him. Mahavir has much of the Moses in him. He has something of the law and something of love, both.
Jesus is pure love. That's why he was crucified. He had to be crucified -- such pure love cannot be tolerated, such pure grace is impossible to bear; the very presence is intolerable because it hurts. The very presence of Jesus throws you in confusion, and the only way to protect yourself and defend yourself is to kill this man, destroy this man.
By destroying Jesus the people tried to live with Moses and law alone, and not be bothered by love. The day Jesus was crucified, it was nothing but an indication that the ordinary mind would like to live without love. Love was crucified, not Jesus. He is just symbolic.
There are many complications. Jews have always been puzzled about why this man Jesus influenced the whole world so much and he could not influence the Jews at all.

Jews are great scholars, their rabbis are great pundits, and they have been trying to prove that Jesus did not say a single new word, that all that he said is written in Jewish scriptures. Then why has this man become the very axis of humanity? What happened? -- it seems unbelievable.

They are right in a way: Jesus has not said a single word that cannot be found in the sayings of old rabbis. No, he has not said a single new word. But that is not where he is unique, he is unique in the way he has said it -- not the word, but the way he has asserted it. In the Old Testament you come again and again across the expression: "The Lord hath said...." But that is not characteristic of Jesus. Whenever he says this, he says, "I say unto you..." -- not, "The Lord...." He is the Lord. The Old Testament says: "The Lord says this"; Jesus says, "I say unto you." The old rabbis stammer, Jesus speaks; the old rabbis have a borrowed glory, Jesus has his own. The old rabbis speak FROM authority; Jesus with authority -- and that is a great difference.

It is said that once the enemies of Jesus sent a man to catch hold of him and bring him to the temple. He was teaching near the temple and a crowd had gathered. The man went there to catch hold of him, to imprison him, but the crowd was big and he had to enter the crowd to reach the man -- it took time. While he was penetrating the crowd, he had to hear what this man was saying. Then he stopped, he forgot that for which he had come. Then it became impossible to imprison this man. He came back.

The enemies asked, "Why have you come back? Why have you not caught hold of him?"

He said, "I was going to, but his words fell in my ear. And I tell you, no man has ever spoken like this man! The very quality, the authority, the power that he speaks with, overpowered me. I was hypnotized: it became impossible to catch hold of this man."

Jesus is love. Love has authority of its own, it is not borrowed. The old rabbis and the Old Testament people are like the moon -- the borrowed light. Jesus is the sun; he has his own light. Love has its own authority; law never has its own authority. The authority is from Moses, Manu, Marx; the authority is from the scripture, the tradition, the convention. The authority is always of the old, it is never fresh and new.

Love is anti-law. But if you have love, you can be lawful also; there is no problem in it. But then you are more than the law; you have something of love within you.

You live in the society, you have to follow the rules. They are just like: 'keep to the left' or 'keep to the right' -- nothing ultimate about them; just rules to keep the traffic in control, otherwise it will be almost impossible to move. Good as far as it goes, but don't think of yourself that because you always keep to the left you have attained something. Of course it is good as far as it goes, but nothing much -- what have you attained? The traffic will be convenient, that's all -- but what have you attained?

All morality, all law, is good as far as it goes, but it doesn't go far enough. Love is needed. Love is a sort of madness: illogical, irrational.

Question 5

WITNESSING, AWARENESS, MEDITATION, SUDDENLY SEEM DISTANT AND STERILE ADULT IDEAS IN THE FACE OF THE FLOOD OF WILD AND CHILDISH ADORATION WHICH FILLS ME WHILE I AM LISTENING TO YOU TALK ABOUT JESUS. MY ADULT SELF SAYS, "BEWARE; DON'T INDULGE IN SLOPPY, SLEEPY SENTIMENTALITY -- THIS IS JUST THE MIND, CHILDHOOD CHRISTIAN CONDITIONING." BUT THE IMPULSIVE, YEARNING SEVEN-YEAR-OLD FEELS LIKE STICKING OUT HER TONGUE AT THE TWENTY-EIGHT-YEAR-OLD SERIOUSLY SPIRITUAL SEEKER. WHICH IS THE REAL ME?

Neither -- but the one who is watching both, the one who has asked the question. You are neither a seven-year-old nor a seventy-year-old. Oldness is irrelevant to you, age does not belong to you. You are eternal -- neither the child, nor the young man, nor the old man.

Always fall back to the witness, go deeper and deeper into witnessing. Never allow any other identification to settle: of the child or the adult -- no. All identifications are bondages.

Total freedom is not in identification; total freedom is in non-identification with each and every thing. Someday, when all identifications are broken and they fall down -- like clothes drop -- and you are absolutely nude in your freedom, then you will know who you are.

You are gods in exile. Only by witnessing will you remember who you are. Then all misery disappears, all poverty disappears. You are the very kingdom of God.

Question 6
WHY DO YOU GIVE SANNYAS TO SO MANY CREEPS?

It is from Anand Bodhisattva. If not, then, Bodhisattva, how could you be a sannyasin?
I love creeps. They are good people. Everybody is accepted, I make no conditions, because I don't look at how you look. I am not bothered by your appearance. I look at you, and you are gods in exile -- maybe sometimes with dirty clothes, sometimes with an unwashed face, but still a god.
Sometimes you look like a creep, but you are not. Because I can see you deep within your reality, I accept you totally. Whatsoever you pretend to be, you cannot deceive me. These are all pretensions. You may be deceived by your own pretension; I am not deceived. I look direct and immediate; I look into you. And I always find the fresh, the eternal, the beautiful: truth and grace -- divinity. You are sovereigns....

Come Follow To You, Vol 1

Chapter #3
Chapter title: And, Lo, The heavens Opened
23 October 1975 am in Buddha Hall

MATTHEW 3
1 IN THOSE DAYS CAME JOHN THE BAPTIST, PREACHING IN THE WILDERNESS OF JUDAEA,

2 AND SAYING, REPENT YE: FOR THE KINGDOM OF HEAVEN IS AT HAND.
11 I INDEED BAPTIZE YOU WITH WATER UNTO REPENTANCE: BUT HE THAT COMETH AFTER ME IS MIGHTIER THAN I, WHOSE SHOES I AM NOT WORTHY TO BEAR: HE SHALL BAPTIZE YOU WITH THE HOLY GHOST, AND WITH FIRE:
13 THEN COMETH JESUS FROM GALILEE TO JORDAN UNTO JOHN, TO BE BAPTIZED OF HIM.
14 BUT JOHN FORBAD HIM, SAYING, I HAVE NEED TO BE BAPTIZED OF THEE, AND COMEST THOU TO ME?
15 AND JESUS ANSWERING SAID UNTO HIM, SUFFER IT TO BE SO NOW: FOR THUS IT BECOMETH US TO FULFILL ALL. RIGHTEOUSNESS. THEN HE SUFFERED HIM.
16 AND JESUS, WHEN HE WAS BAPTIZED, WENT UP STRAIGHTWAY OUT OF THE WATER: AND, LO, THE HEAVENS WERE OPENED UNTO HIM, AND HE SAW THE SPIRIT OF GOD DESCENDING LIKE A DOVE, AND LIGHTING UPON HIM:
17 AND LO A VOICE FROM HEAVEN, SAYING, THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED.

I HAVE HEARD A STORY -- it happened in the days of knights and castles. A young Englishman was searching for his fortune, wandering all over the land. Tired, he paused under a tree near a castle to rest. The duke of the castle was passing by. He stopped and inquired why the young man

was waiting there, for what he was looking. The young man said, "I am an architect and I am in search of employment."
The duke was very pleased because he needed an architect. He said, "You come with me. You be my architect, and whatsoever your needs are, they will be fulfilled from my castle and the land. You can live like a really rich man. But be faithful, and remember one thing: if you leave, you will have to leave as empty-handed as you are coming in."
The young man agreed. Weeks passed and then months and he worked faithfully, and the duke was very pleased with him. All his needs were fulfilled, he was looked after -- he really lived like a rich man in the castle.
But by and by he started feeling uneasy. In the beginning it was not clear what the cause of it was because, in fact, there was no cause to be uneasy. Every need was taken care of. It was like a cloud surrounding him, a heaviness, the feeling of something being missed. But not knowing exactly what it was, he was confused.
Then one day it flashed like lightning before him -- he understood the cause. He went to the duke and said that he was leaving.
The duke could not believe it. He said, "Why are you leaving? If there is any difficulty you simply tell me and it will be done. I have been very much pleased with your work. and I would like you to be here for your whole life."
The young man said, "No, I am leaving. Please allow me to leave."
The duke asked, "But why?"
The young man said, "Because nothing belongs to me here. Empty-handed I have come; empty-handed I will have to leave. This is a dream: nothing belongs to me here."

This is the point where a person starts becoming religious. If something belongs to you in this world, you are not yet ready to be religious. Empty-handed you come; empty-handed you go. Once you realize this, like a flash of lightning everything becomes clear. This world cannot be your home -- at the most an overnight stay. 'In the morning we go.'

Once you have the feeling that you are here only momentarily -- you cannot possess anything, you cannot have anything here -- it becomes a dream, what Hindus call MAYA. It becomes illusory. That is the definition of MAYA: something which appears to be yours and is not; something which appears to be real and is not; something which seems to be eternal and is only momentary -- something which is made of the stuff that dreams are made of.

Unless one understands it, one goes on doing things which are eventually found to be meaningless. The day death comes, your whole life proves to be meaningless. Confronting death you will see that your hands are empty -- and you worked hard! You were in so much anguish and anxiety for things which cannot be possessed.

It is not in the nature of things that they can be possessed. Possession is impossible because you are here only for a few moments. Things were here before you; things will be here after you. You come and go, the world remains.

Be a guest, and don't start feeling and believing that you are the owner here. Then your life changes immediately; then your life takes on a new hue, a new color, a new dimension. That dimension is religion.

Once you understand it, you need initiation -- initiation into the other world. It is available, just by the corner. Once this world is understood to be just a dream, the other becomes available.
This was the whole message of John the Baptist:

REPENT: FOR THE KINGDOM OF HEAVEN IS AT HAND.

It has been tremendously, terribly misunderstood by Christians. From the very beginning the message was misunderstood. People thought that the world was going to end and John the Baptist was forecasting, was predicting, the end of the world.
FOR THE KINGDOM OF HEAVEN IS AT HAND.
People thought that this world was going to end -- this was the misunderstanding -- so they waited. John the Baptist died, and there was no sign of the kingdom coming. This kingdom continued, and that kingdom never came. Then Jesus was again saying the same thing: REPENT YE: FOR THE KINGDOM OF HEAVEN IS AT HAND. Then they waited... then he was crucified... and the kingdom never came. And Christians have been waiting for twenty centuries since then.
Now much doubt has arisen in the mind. The priest in the pulpit goes on repeating these words, but they are no longer meaningful. He knows himself they are not meaningful. He goes on saying, "Repent ye: for the kingdom of God is at hand," but he knows that for twenty centuries it has not happened and the world has continued.

But this was not the meaning at all. The world is not going to end: you are going to end. When John the Baptist said, "Repent ye: for the kingdom of heaven is at hand," he never meant that this world is going to end. He simply meant that you are going to end, and before you die, make contact with the other world. Repent for all that you have done to possess this world, repent for the way you have lived in this dream as if it was reality, repent for all that you have been doing and thinking, because all that is baseless.

Unless you repent, you will not be able to see that the kingdom of God is just by the corner. Your eyes will remain filled with this world; you will not be able to see the other. Before the other can be seen, your eyes have to be completely cleaned of this world -- the world af things; the world of matter; the world of lust, possession; the world of greed and anger; the world of jealousy, envy; the world of hatred; the world of the ego. Your eyes have to be completely cleaned, washed, before you can see the kingdom of God. In fact the moment your eyes attain to clarity, this world disappears -- just like in the morning when you become awake, the world of dreams disappears; another world opens its door. The kingdom of God is a reality and THIS world is only a production of your mind.

John the Baptist -- and later on, Christ -- were saying that you are going to end, but that is difficult for the mind to understand. The mind can think and believe that everything else is going to end but not that it is going to end. The mind goes on saving itself, defending itself.

Somebody dies. You see the dead body, but it never occurs to you that you are going to die. You sympathize with the family of the dead man. You say, "Poor man. He could

have lived a little longer. He was not yet old enough. His family was so dependent on him -- now what will happen?" The wife is crying and weeping, the children are mad. What will happen? You think about the dead man, you think about the dead man's family, you think about the future of the orphaned children, you think of the widowed wife, but you never think that this death is your death also. You always hide yourself, you always go on defending yourself. Deep down everybody thinks that he is not going to die. Death always happens to others.

The mind interprets in such ways that it misses the whole point. The world is to continue: it has always been there and it will always be there. Only you will not be there; death will take you away. As empty-handed as you entered, you will have to leave. If that understanding penetrates your being, then repentance becomes possible. Repentance is nothing but attaining to this clarity of vision.

This word 'repentance' is very, very significant. There is no other word that is more significant in Jesus' terminology because repentance will open the door of the divine. What is this repentance?

You have been angry and you repent. You feel sorry: you have behaved badly with someone. You repent and you ask to be pardoned. Is Jesus' and John the Baptist's repentance the same? Then it cannot go very far, because you have repented many times and you have not changed. How many times have you repented? How many times have you been angry, greedy, violent, aggressive, and you have repented? But your repentance has not transformed you, it has not brought you near the kingdom of God. It has not opened any new doors, new dimensions; you remain the same.

Your repentance and Jesus' repentance are not the same. In fact they are almost diametrically opposite.
So whatsoever you have been understanding about repentance is absolutely false. Try to understand. When you repent, you don't in fact repent. When you repent you are in fact trying to repair the image. It is not repentance; it is repairing the broken image that you had of yourself.
For example, you have been angry and you have said many things. Later on when the rage is gone, the madness gone, you cool down and you look back. Now there is trouble. The trouble is that you have always been thinking that you are a very peaceful, peace-loving man; you have always been imagining that you never become angry. Now that image is broken. Your ego is shattered: now you know that whatsoever you have been believing has proved wrong. You have been angry, you have been very angry, and you have said and done things which are against your ego. You have shattered your own self-image. Now you have to repair it.
The only way to repair it is to repent. You go and repent, you say good things. You say, "It happened in spite of me. I never wanted it to be so. I was mad; I was not in my senses. The anger so much possessed me that I was almost unconscious, so whatsoever I have said, forgive me, I never meant it. I may have uttered it, but I never meant it."
What are you doing -- repenting? You are simply repairing. The other man relaxes: when somebody asks to be forgiven. he has to be forgiven. If he cannot forgive, then he is not a good man. He was angry about your anger, he was planning to take revenge, but now you have come to be

forgiven. If he does not forgive, then he will not be able to forgive himself. Then his image will be broken.
And that is the trick you are playing. Now if he does not forgive you, you are the good guy and he is the bad guy. Now the whole thing has been thrown upon him. This is a trick, a very cunning trick. If he does not forgive you, he is a bad man. Now you are at ease, your image repaired: you have thrown the whole guilt on him. Now he will feel guilty that he cannot forgive and a good man has to forgive. If he forgives, it is good; if he does not forgive, then too it is good for you. Now it is a question for him to decide.
This is not repentance. When John the Baptist and Jesus say, "Repent!" they mean an absolutely, totally different thing. What do they mean?
They mean: try to see, try to understand, what you have been doing. Look through and through, go to the very roots of your existence, being, behavior, and see what you have been doing, what you have been BEING. It is not a question of any particular act that you have to repent for, it is your whole quality of being. Not any anger, not any greed, not any hatred -- no. Not any enmity -- nothing. It is nothing about any particular act. It is something about your very being: the way, the style, of your existence. It has no concern with any particular fragmentary act.
When you repent, you repent about a certain act. Your repentance is always in reference to certain acts. Jesus' repentance is not about certain acts, it is about your being. The way you have been has been absolutely wrong. You may not have been angry -- still you have been wrong. You may not have been full of hatred -- still you have been wrong. You may not have possessed much wealth -- still

you have been wrong. It is not a question of what you have done; it is a question of how you have been. You have been asleep, you have been unconscious. You have not lived with an inner light; you have lived in darkness.
When they say, "Repent!" they mean repent for the whole way you have lived up to now, the way you are. It is not a question of asking forgiveness from somebody -- no, not at all. It is just a returning. The word 'repent' originally meant 'return'. In Aramaic, which Jesus and John used as their language, 'repent' means 'return, return to your source; come back to your original being'.
What Zen Masters say -- "Search for your original face" -- is the meaning of REPENT YE. Drop all your masks. It is not a question between you and others, it is a question between you and your God. REPENT YE means drop all the masks and stand before God in your original face -- the way he has made you. Let that be your only face: the way he wanted you to be. Let that be your only being. Return to the original source, come back to your deepest core of being. Repentance is returning back; it is one of the greatest spiritual turnings.
This is what Jesus means by conversion. A Hindu can become a Mohammedan, a Mohammedan can become a Christian, a Christian can become a Hindu -- that is not conversion. That is again changing masks. When a Christian becomes religious, a Hindu becomes religious, a Mohammedan becomes religious, then it is conversion. It does not mean to move from one religion to another because there are not two religions in the world. There cannot be two. Religion is one.

Religiousness is a quality; it has nothing to do with sects and doctrines and dogmas, churches and temples and mosques. If you are in a mosque and you become religious, you will no longer be a Mohammedan; you will simply become a pure being who has no adjective attached to him. If you are praying in a temple, the temple disappears: you are no longer a Hindu; you have become religious. This is conversion.

I was reading the life of a very famous bishop. He went to St. Mary's Church in Cambridge to deliver a university sermon. Thirty, forty years before, when he was a young man, he was an undergraduate there. He was full of reminiscences, memories of his young age. He looked around -- could he recognize anybody who was there when he was an undergraduate?

He recognized an old verger. After the sermon he went to him and said, "Do you recognize me? I was a student here forty years before. Everybody else has gone, I can only recognize your face. Thank God you have good health. You served Him well."

The verger said, "Yes, I thank God, I thank Him very much, because after listening -- and I have been listening to each and every sermon that has been delivered in this church for fifty years! -- thank God after listening to all sorts of nonsense for fifty years, I am still a Christian."

It is difficult to be a Christian if you listen to all sorts of nonsense that has been preached in the name of Christianity. It is difficult to be a Hindu if you know all the nonsense that has been written in the name of Hinduism. It is difficult to be a Mohammedan if you know what it means to be a Mohammedan. Because you don't know, it is easy.

You remain a Hindu because you don't know what it means: you don't know the hatred implied in it, you don't know the politics intrinsic to it.
It is easy to be a Christian, not knowing what Christianity has done in the past. It has been murderous: Christianity has killed more people than Communism. But it is easy if you don't know. The more you know, the more it will become difficult to be a Christian, to be a Mohammedan, to be a Hindu. In fact, you will understand that these are the ways of not being religious, these are the ways which prevent you from being religious, these are the ways which are the barriers. They deceive you that you are religious, they give you a false coin; they are fakers, counterfeits. To be religious is not to be a Mohammedan, not to be a Christian, not to be a Hindu: to be religious is just to be religious, nothing else is needed. That is conversion.
If you repent, conversion happens. Conversion is the by-product of repentance. One does not have to repent for his acts, because that is not real repentance. One has to repent for his whole being. Only then transformation is possible.
Now, listen to these words of the gospel:

IN THOSE DAYS CAME JOHN THE BAPTIST, PREACHING IN THE WILDERNESS OF JUDAEA.

John's name has become JOHN THE BAPTIST. Nobody else's name in the whole history of the world has become so connected with baptism. He initiated hundreds of seekers, and his way of initiation was something unique. He initiated them in the River Jordan. First they would meditate with him for a few days, a few months, or

sometimes for a few years. When they would be ready, then he would take them into the river. They would stand in the river and he would pour water on their heads -- and something would transpire, something would happen in their hidden-most being, and they would no longer be the same people as they were before. It was a secret rite, a secret ceremony. Something was being transferred from the Master to the disciple. The water was used as a medium.
There have been two types of initiation in the world. In one type of initiation water has always been used, and in the other type of initiation fire has been used. In India, fire has been used as a medium of initiation for centuries. Zarathustra used fire as a medium of initiation.
John the Baptist used water. Both can be used, and both have to be understood. Water and fire have different qualities, and yet they are very deeply joined together. They are opposites, but complementary. If you put a pot of water on a fire, the water disappears, evaporates. If you throw water on a fire, the fire disappears.
They are opposite, but in a deep unity. Water flows downwards, fire flows upwards. Naturally water will never go upward; naturally fire will never go downward. They move in different dimensions, different directions. If something has to descend in you, water has to be used as a medium, as a vehicle. If something has to go upwards in you, fire has to be used as a medium and vehicle.
John the Baptist would pour water, and with the falling water.... After a long preparation and meditation, your whole being would concentrate on the falling water and the coolness of it, which would cool you within also. And through the water, the magnetism of this man, John the

Baptist, would flow in you. Water is a very, very vulnerable vehicle. If a man who has healing power in his hands just touches water, the water becomes a healing medicine. And water is deeply related to your body: eighty percent or more of your body is nothing but water.
And have you watched what your breathing is doing to you? The breathing brings fire, it is oxidation. Your body is water, your breathing is fire: you exist with these two. When the breathing stops, the fire disappears: then the body loses warmth; then it is dead. If water is gone from the body, the body becomes too hot, feverish -- you will die soon. A deep communion between water and fire, a deep balance, is continuously needed.
You eat food -- through food, fire from the sun reaches your body. You breathe -- through breathing, oxygen reaches in the body. You drink water, continuously water is being rep].:-ed in the body. Between fire and water you exist.
John the Baptist used water to bring something within you from the above. That is one way of initiation. There is a higher way: to bring something within you upwards. Then it becomes initiation by fire.

IN THOSE DAYS CAME JOHN THE BAPTIST, PREACHING IN THE WILDERNESS OF JUDAEA, AND SAYING, REPENT YE: FOR THE KINGDOM OF HEAVEN IS AT HAND.

Every moment the kingdom of heaven is at hand. This very moment the kingdom of heaven is at hand, so it is absolutely urgent to repent. That was his meaning. Don't

waste a single moment! -- because if you waste it, it can never be recaptured, regained. All time gone is gone. It could have been a deep celebration of God. You wasted it -- for nothings, for dreams. REPENT YE: FOR THE KINGDOM OF HEAVEN IS AT HAND.

I INDEED BAPTIZE YOU WITH WATER UNTO REPENTANCE: BUT HE THAT COMETH AFTER ME IS MIGHTIER THAN I, WHOSE SHOES I AM NOT WORTHY TO BEAR: HE SHALL BAPTIZE YOU WITH THE HOLY GHOST, AND WITH FIRE.

John the Baptist prepared people so that God could descend in them. Then Jesus prepared people so that God could ascend in them. Both are the possibilities: either you ascend into God or God descends in you. Descendence is easier because you simply wait -- receptive, like a womb.
You must have observed: Lao Tzu never talks about fire, he always talks about water. His method of initiation was just like John the Baptist's. That's why he talks about the feminine mind: one has to become feminine to receive. Just like water descends from the clouds, God descends.
"Jesus," John the Baptist says, "will baptize you with fire. He will take you to God; he will help you to go upwards." It is difficult -- an uphill task. Before anybody can go uphill, he has to learn how to go downhill. Before one is ready to be baptized by fire, one has to be ready and baptized by water. If you cannot go downwards, you cannot go upwards. To go downwards is very easy, to just wait and receive is easy, but if even that is difficult, then what to say about going uphill? It is going to be very difficult.

So first let God descend in you. The moment God descends in you, you will become very powerful because you will no longer be yourself. Then going uphill becomes very easy: then you can fly, then you can become fire.
John the Baptist prepared people, prepared the ground for the seed to descend. Look -- when you throw a seed in the soil, it descends into the soil. When it breaks, it starts rising upwards. The first act is baptism by water: you throw the seed into the soil, it descends deep and rests there. The seed has nothing to do; it just has to rest and everything happens. Then an upward energy -- the seed starts moving, sprouts; becomes a big tree, goes to the sky.
The tree needs to be watered every day so that the roots can go deeper and deeper into the earth, and the tree needs sun, the fire, so that the branches can go higher and higher. In the deep forests of Africa, trees go very high because The forests are so dense that if they don't go high they will not reach the fire. They have to rise higher and higher so that they can open their being to the sun and the fire can be received. If you give only water to the tree, the tree will die; if you give only fire to the tree, the tree will die. The tree cannot exist with only water, it cannot exist in a desert only fire. It needs a deep combination.
So a baptism of water is needed in the beginning: that is the first initiation. Then a baptism in fire is needed: that is the second initiation. And between the two, when the balance is achieved, is transcendence. Between the two -- when the balance is totally achieved and neither is too much and neither is too little: just the right proportion -- suddenly the transcendence. In balance is transcendence.

I INDEED BAPTIZE YOU WITH WATER UNTO REPENTANCE: BUT HE THAT COMETH AFTER ME IS MIGHTIER THAN I, WHOSE SHOES I AM NOT WORTHY TO BEAR: HE SHALL BAPTIZE YOU WITH THE HOLY GHOST, AND WITH FIRE.

HOLY GHOST is just symbolic of balance. In Christianity the concept of three exists as the Trinity. God, the father; Christ, the son -- but these are two poles: father and son. Something has to balance these two and that is the Holy Ghost. It is neither son nor father, just pure spirit which is in between the two -- the balance. Between fire and water, the Holy Ghost happens.
These are symbolic terms: the Holy Ghost is not a being somewhere. The Holy Ghost is the music, the harmony, between duality. The Holy Ghost is the river between two banks. If you go on looking for him you will not find him. The Holy Ghost is there when any duality ceases within you. Love/hate ceases within you -- a sudden balance. You cannot say whether it is love, you cannot say whether it is hate -- it is neither. It is something absolutely unknown, you have never known it before... the Holy Ghost has happened.

THEN COMETH JESUS FROM GALILEE TO JORDAN UNTO JOHN, TO BE BAPTIZED OF HIM.

This must have been one of the rarest moments in the history of human consciousness: the Master was to be initiated by the disciple.

BUT JOHN FORBAD HIM, SAYING, I HAVE NEED TO BE BAPTIZED OF THEE, AND COMEST THOU TO ME?

A few things before we can understand it.
Up to now Jesus had lived a very ordinary life. He was just the son of the carpenter Joseph -- helping his father in the workshop, doing ordinary things which were needed. Nobody knew anything about him, not even his family was aware of what he was. A shroud surrounded him, a cloud which had to be broken.
He was waiting for the right moment. When John's work was ready, the ground prepared, he could go to him. Then he would break down the shroud, and the cloud would disappear. He needed to be related to John because that was the only way to be related to John's disciples; otherwise there would be no link.
John recognized immediately that "This is the man for whom I have been waiting, this is the man for whom I have been working. He has come."

JOHN FORBAD HIM, SAYING, I HAVE NEED TO BE BAPTIZED OF THEE, AND COMEST THOU TO ME? -- AND YOU HAVE COME TO BE BAPTIZED BY ME; THAT SEEMS ABSURD.

Jesus is on a higher plane, the plane of fire; John is on a lower plane, the plane of water. John is not yet an absolutely realized soul. He has attained his first satori, otherwise he would not have been able to work for Jesus; he has attained the first glimpse, otherwise he would not

have been able to recognize Jesus -- but he has not attained to absolute Buddhahood, he is not yet a Christ.
I HAVE NEED TO BE BAPTIZED OF THEE, AND COMEST THOU TO ME? No, he forbad it: don't ask for this.

AND JESUS ANSWERING SAID UNTO HIM, SUFFER IT TO BE SO NOW: FOR THUS IT BECOMETH US TO FULFILL ALL RIGHTEOUSNESS. THEN HE SUFFERED HIM.

Jesus said, "Let it be so, because it is written in the scriptures that it will be so." Jesus lived a Jew and died a Jew -- he was never a Christian -- and he tried hard to become part of the Jewish milieu. These were the ways he tried:
It was written in the old scriptures that the messiah who is to come will be baptized by a man named John who will be baptizing people near the River Jordan. It was a long-standing prophecy. Jesus said: "Let it be so -- as it is written in the scriptures." He tried in every way to become part of the tradition so that the innermost revolution that he was trying to bring did not become lost in the desert of politics.
But still it happened, still it became lost in the desert of politics, because to bring that inner revolution is almost to ask the impossible from the human mind. The human mind clings to the old. That's why Jesus is saying, "Let it be so. Please baptize me so I don't look like a stranger and an intruder, so I become part of the tradition and from within I

can work outwardly, from within I can create a great revolution. I would like to work from within."
But that was not going to be so. Jesus tried, it was impossible; Buddha tried, it was impossible. Buddha remained a Hindu all his life -- he just wanted to create a revolution in the Hindu mind from within -- but the moment he started saying things, the traditional mind became alert.
I have heard a story: There was a very old church -- very ancient, very beautiful, hallowed by tradition, but almost in ruins. It was in danger of falling any day. The worshippers had stopped coming in; any moment it might fall. Even the trustees of the church wouldn't meet in the church, they would meet somewhere else to decide things about the church.
But they were reluctant to destroy it. They asked great architects, but they all suggested that the building was too dangerous, it was beyond repair. It had to be destroyed and a new church had to be built. Reluctantly -- they never wanted it to be destroyed: it was very ancient, it had a long tradition, if had become part of their being; to destroy it looked as if they were going to destroy themselves -- reluctantly they called a meeting of the trustees, and they passed three resolutions. They are beautiful.
The first resolution -- that the church, the old church, had to be destroyed and a new church had to be built -- passed unanimously. The second resolution -- that until the new church was ready they would continue to worship in the old church -- passed unanimously. And the third resolution -- that the new church had to be built on exactly the same spot

where the old church stood... and with the stones of the old church! -- passed unanimously.
This is how the traditional mind functions. It goes on clinging and clinging -- even if it becomes contradictory, it goes on clinging. It avoids seeing the contradiction. It avoids seeing the death that has already entered, it avoids seeing that the body is no longer alive -- it is a corpse: stinking, deteriorating.
Jesus tried to relate himself to the old mind. He says to John: "You baptize me. Let it be so. SUFFER IT TO BE SO NOW: FOR THUS IT BECOMETH US TO FULFILL ALL RIGHTEOUSNESS. THEN HE SUFFERED HIM." John understood his point: otherwise Jesus would have been a foreigner from the very beginning and things would become almost impossible.
Things were still impossible -- but nobody can say that Jesus has not tried; nobody can say that Buddha has not tried. On their part they did everything that could be done to become a continuous flow with the ancient, with the old, with the traditional. They wanted revolution not against tradition but in it. But it never happened; the old mind is really very, very obstinate, stubborn.

AND JESUS, WHEN HE WAS BAPTIZED, WENT UP STRAIGHTWAY OUT OF THE WATER: AND, LO, THE HEAVENS WERE OPENED UNTO HIM. AND HE SAW THE SPIRIT OF GOD DESCENDING LIKE A DOVE, AND LIGHTING UPON HIM:

The initiation by water, the baptism by water. Jesus saw God descending: AND, LO, THE HEAVENS WERE

OPENED UNTO HIM, AND HE SAW THE SPIRIT OF GOD DESCENDING LIKE A DOVE, AND LIGHTING UPON HIM:

AND LO A VOICE FROM HEAVEN, SAYING, THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED.

Immediately after the baptism by John. Jesus went out of the river and this vision happened on the river bank. This vision was not a dream because John was also a witness to it -- and not only John, a few other disciples who were present on the bank. It was an objective reality: everybody saw something descending like a dove -- very peaceful. pure... a white bird of heaven descending and lighting on Jesus as if heaven opened. It happens that way: when you become open to heaven, heaven becomes open to you. In fact heaven has always been open to you; only you were not open.

"Up to now Jesus has lived a closed life. It was good; he needed it, otherwise he would have been in danger from the very beginning. Christians have no story about Jesus' youth, about what happened in his youth. He must have lived absolutely unknown. Nobody knew about him -- he was just an ordinary young man, like any other. His ministry lasted for only three years: when John baptized him he was thirty, and when he was crucified he was thirty-three. The ancient, the old, the traditional mind could not tolerate him for more than three years, within three years he was crucified. That's the reason he lived absolutely

unknown, not revealing his identity -- an ordinary man amongst other ordinary mortals.
But when he was baptized he immediately revealed who he was for the first time. John was a witness, a few other disciples on the bank were witnesses.

The quality of John's being and of Jesus' being was very different. John was a fiery prophet and Jesus was a messenger of peace. Soon afterwards John was arrested and thrown into jail and Jesus started preaching. News started coming to John: he couldn't believe it because Jesus was saying something that he never meant for him to say. By and by the differences became so great that even John, who had initiated Jesus and who had seen with his own eyes the opening of heaven and the descending of the dove -- even he became suspicious.
In the last days of his life, before he was beheaded, he sent a note to Jesus, just a small note asking: "Are you really the one for whom we were waiting? " He became suspicious because this man was saying something else, something absolutely different. "Be humble," this man was saying. "Blessed are the humble because they shall inherit the earth." John was not a humble man, he was really very proud -- a very strong man, believing that he could bring revolution to the whole world, almost mad with his strength -- and Jesus was saying, "Blessed are the poor...." John must have thought: what nonsense is this man talking about?
Jesus was saying, "If somebody slaps you on one side of the face, give him the other side also" -- absolutely unlike John. And Jesus was saying: "If somebody snatches your

coat, give him your shirt also." How is this man going to bring revolution? These are not revolutionary teachings. These are the ONLY revolutionary teachings. But John could not understand them; he had his own idea of a revolution. He could have understood Lenin, he could have understood Trotsky, he could have understood Marx, but he could not understand Jesus, his own disciple. The problem was of a totally different kind of revolution. One revolution is social: it is brought by violence, aggression; it is, in a way, forced. Another revolution is of the heart: it is not brought by force, not even by discipline. It comes by spontaneity, it comes by understanding.

Jesus was bringing a totally new kind of revolution to the world. Nobody had talked about that revolution before. That's why I say that Jesus is the turning point in the history of human consciousness -- even more than Buddha. There had been many others like Buddha, talking along the same lines; he was not new. He may have been the end of a long procession of Buddhas, but he was not the first.

Jesus brought something totally new to the earth; he was the beginning of a new line, of a new search, of a new inquiry. John could not understand. Lao Tzu, if he had been there, would have understood -- but not John. John was a totally different type of man. In his last days he was very worried that something had gone wrong: "Has this disciple betrayed me or what? " He sent a note: "Are you the one we were waiting for? " When you have a fixed idea of a certain thing, that becomes a barrier to understanding. What to say of the others? -- even John could not understand Jesus perfectly.

I have heard one story: There was a very rich merchant who used to go all around the world to collect silk, spices, perfume. In these three things he was one of the most perfect merchants: he knew where to get them at a low price, from what markets of the world, and where to sell them and profit much. And he had profited much. That was his only interest: to find out more and more about perfumes and spices.

One day, passing through a town. somebody told him that a very wise man lived there. "Whatsoever your inquiry, he is always helpful."

The merchant thought. "Maybe he knows something about silk, spices, perfume. Maybe he can be helpful in showing me some market where I can get even more low-priced commodities."

He went to the wise man. Before he had even asked, the wise man said, "Yes, I know. You go to the north, in the Himalayas," and he gave him a particular peak to go to. "Go to that peak and sit on that peak for three days. In those three days you will see something which you have never seen before. Then come back."

The man rushed away. He had the fastest horse in the country and he rushed to the mountains and found the peak. Fasting, praying, for three days he sat there looking around and dreaming about silk, perfume, spices. He was waiting for some unknown door to open so that he would become the master of all the silk in the world, all the spices, all the perfumes. Within these three days, the key was going to be handed to him. He waited and waited; he fantasized, he dreamed. He could not even see the beautiful valley that was around or the beautiful, silent river that passed by, not

making even a slight noise. He could not hear the birds singing in the morning, he could not see the beautiful sunset. He could see nothing because he was so full of dreams and so tense, waiting for something.
Three days passed and nothing happened. He was very annoyed and angry. He rushed back to the wise man and he said, "Nothing happened. I could not see anything that I had not seen before. What went wrong?"
The wise man laughed and said, "Your idea of riches." Then he said, "Don't go to that valley again, you will never find it, but all around on the bank of the river there were diamonds. Those were not stones, they were diamonds. But you missed them."
Then the man remembered, as if through his dream: he HAD seen something -- dim, vague, cloudy, but he had seen something. Yes, in the morning in the sunrays many times he had a glimpse of many stones that were shining. But he had his own idea of riches.
Even John had his own idea of revolution, of what religion is. He became suspicious. But that day, when Jesus was baptized, he was a witness. He had seen the opening of heaven.

AND JESUS, WHEN HE WAS BAPTIZED, WENT UP STRAIGHTWAY OUT OF THE WATER: AND, LO, THE HEAVENS WERE OPENED UNTO HIM, AND HE SAW THE SPIRIT OF GOD DESCENDING LIKE A DOVE, AND LIGHTING UPON HIM:

The dove is one of the oldest symbols of silence, of peace, of purity, of harmony. Have you ever seen a dove

descending? Watch a dove descending.... In the very coming down you will feel a silence surrounding the dove. That's why it has become a symbol.

Jesus is peace, silence. He is not war, he is not revolution in the ordinary sense of the word, he is not violence. He is the humblest man and the purest who has ever lived on earth.

Baptism by water always brings descendence of the purest spirit. It is surrounding you always: the moment you are ready it descends in you. It is raining all the time, only your pot is upside down. You cannot collect it because your pot is upside down. Once your pot is right-side up you are immediately fulfilled. In deep initiation the Master tries to put your pot right-side up.

In the West the science of initiation is completely lost. In the East it is also almost lost. In the West it is lost because it never existed there in its totality. Only fragments from the East travelled and reached the West. In the East it is lost because it has become almost a dead thing: everybody knows about it... and nobody knows about it. It has become a businesslike thing: you can go and be initiated by anybody.

Initiation is not so easy. You can be initiated only by one who has attained at least the first satori, the first samadhi. There are three satoris. The first satori means that you have had a glimpse from far away: you have seen the Himalayas from far away, shining in the sun. That is the first satori. The second satori is when you have reached the peak. You have arrived. And the third satori is when you and the peak have become one. That is the last, the ultimate, SAMADHI. One who initiates you must have attained at least the first. If he has not attained the first, initiation is just bogus. This

is on the part of the Master: that he should have attained at least the first satori.
And much is needed on the part of the disciple, because unless the disciple is ready -- through deep meditation and purification, through deep catharsis and cleansing -- even if the Master is there, you will not allow him to put your pot right-side up. You will resist, you will not surrender, you will not be in a let-go. The disciple needs to be in deep, trust; only then can the Master do something in the innermost being of the disciple. It is a great turning, a conversion, so much is needed on the part of the disciple. Only then, is initiation possible.
I was just reading a story about a seeker who went to see Bayazid, a great Master. The seeker asked, "Please allow me to be a part of your family."
Bayazid said, "But there are requirements to be fulfilled. If you really want to be a disciple, there are many duties you will have to do."
The seeker asked, "What are the duties? "
The Master said, "First, winter is coming. You will have to go to the forest and collect and chop wood for the winter. Then you start working in the kitchen. And after that, I will show you what to do."
The seeker said, "But I am in search of truth. How is it going to help to work in the forest and chop wood? What connection is there between chopping wood and attaining to truth? And working in the kitchen? What do you mean? I am a seeker."
The Master said, "Then you seek somewhere else, because you will have to listen to me. Howsoever absurd the demand, you will have to fulfill it. That's how you will

become ready to let go. I know chopping wood has nothing to do with truth, but to be ready to chop it -- because the Master has said it -- has something to do with truth. I know working in the kitchen has nothing to do with truth: so many people are working, every housewife is working -- if that was the way to attain, then everybody would attain. It has nothing to do with truth, but when I say that you have to do it, you have to do it in deep love and trust. That will prepare you, that has something to do with truth. But I cannot reveal that to you right now; you will have to wait."
Reluctantly the seeker said, "Okay, but I would also like to know: what are the duties of a Master? "
The Master said, "The duty of the Master is to sit around and order."
The disciple said, "Then please help me to become a Master, train me to become a Master. I am ready."
The ego is always seeking its own enhancement. The ego is the barrier: because of the ego, your pot is upside down. The rain goes on falling, and you remain empty.
On the part of the disciple, initiation means allowing the Master to do WHATSOEVER -- unconditionally. And on the part of the Master, it is possible only when he has attained at least the first satori. Otherwise you can be initiated by a thousand and one Masters and you will not attain anything. When these two things are fulfilled, these two requirements fulfilled, then a communion happens between the Master and the disciple.
This communion happened that day. Jesus was opened, as they say in Subud. Jesus was opened by John the Baptist and the spirit of God descended on him like a dove:

AND LO A VOICE FROM HEAVEN, SAYING, THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED.

This happens always. Whenever someone opens up to heaven, it is always heard. Deep down in the heart it resounds: THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED.

This has been taken wrongly in Christianity. They think Jesus is the only son of God -- foolish. The whole existence comes from God, the whole existence is related to God as son to father.

A few things to be understood. It would have been better if we had thought of God as mother because the son is more deeply related to the mother. He lives in the womb, he is part of the mother -- blood and bones and flesh and everything. But there is a very significant meaning in thinking of God as father. It is not baseless.

Father is indirect, mother is direct. You know who your mother is; you simply believe who your father is. The mother knows for certain that you are her son, but the father believes. Father is indirect, mother is very direct. And God is not so direct, God is very indirect. He fathered you. That means you are related to Him, but the relationship is one of trust: a belief, a deep faith. You will come to know your father only when you trust.

Mother is more of a scientific fact, empirical; father is more a poetical fact, not so empirical. Mother is very close, in fact too close; father is very far away, somewhere up in the sky. To feel for the mother is instinctive; to feel for the father-one has to learn it. Mother is already there. God has to be discovered.

So the symbol of father is also very meaningful, it carries some hidden meanings in it. And whenever it happens to anybody that the heart opens up and the dove descends, this is always heard: THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED.

Why is God well-pleased? You have come back home. You went astray, you did all sorts of things irrelevant to your being. You have repented, you have come back home. The whole existence is pleased. The whole existence is pleased whenever somebody becomes a Christ or a Buddha, the whole existence celebrates, because if even one person becomes a Buddha or a Christ the whole existence becomes, in a way, more aware and alert. Certainly the world was different before Jesus than after Jesus. The trees were more alert after Jesus and the rocks were more alive after Jesus because his consciousness, the attainment of his consciousness, spread all over the existence. It has to be so. Flowers flower more. They may not be aware, but the very quality of the whole has changed. If even one drop of consciousness attains to God, the whole ocean cannot be the same. That one drop has raised the being of the whole, the quality is different.

You cannot conceive of yourself if there was no Buddha and no Christ, no Krishna. Just remove twelve names from history and the whole of history will disappear. Then humanity will not be there. In fact the existence that you know around you will not be there. You will be far more asleep and unconscious, you will have gone far more astray. You will be far more violent, aggressive: the glimmer of love that beats in your heart will not be there, the grace that sometimes appears in your eyes will not be

there. Your eyes will be more like animals' -- ferocious, violent.
But when a Jesus has happened, his eyes become part of your eyes -- a very minute part, but still. Sometimes it happens that that part spreads all over your eyes and you look at existence in a totally different way. The world remains the same but your eye changes and, with your eye, the whole changes.
In your heart a very minute part has become Buddha with Buddha, Christ with Christ, Krishna with Krishna. I know it is a very minute part, but the possibility to grow exists with it. Look deep down within yourself to the part that has been contributed by Christ or Buddha. Protect it, help it to grow, sacrifice all that you have for it to grow, and you will be on the right track. Let that part win, let that part be victorious, let the Galilean win within you, and immediately -- whenever that part is victorious -- you are also going to hear: AND LO A VOICE FROM HEAVEN, SAYING, THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED.

Come Follow To You, Vol 1

Chapter #4

Chapter title: Mirroring Christ
24 October 1975 am in Buddha Hall

Question 1
A SINGLE SESSION OF YOUR DYNAMIC MEDITATION HAS LEFT WITHIN ME A GREATER BLISS AND SENSE OF BEING THAN TWENTY YEARS OF HAVING HAD TO LISTEN TO THE

STORIES OF THE NEW TESTAMENT AND TO PRAY TO AN ALMIGHTY AND DISTANT GOD WHO STAYED AN UNEXPERIENCEABLE GODOT TO ME. IS IT POSSIBLE THAT THE TEACHINGS OF JESUS JUST MIGHT NOT BE HELPFUL TO ALL SEEKERS -- YES, MIGHT EVEN BE POISONOUS TO THEM, OR TO SOME?

CHRISTIANITY AND CHRIST should never be confused. Christ is totally different from Christianity so whenever you want to understand Christ, go directly and immediately -- not via Rome; then you will never understand Christ. Christ or Krishna or Buddha cannot be organized: they are so vast that no organization can do justice to them. Only small things can be organized. Politics can be organized, not religion, Nazism can be organized, communism can be organized -- not Christ, not Krishna. The sheer vastness is such that the moment you try to force them into a pattern they are already dead.

It is as if you are trying to grasp the sky in your small hands -- with closed fists. With an open hand the sky may be touching, may be a little bit on your hand, but with a closed fist it has already escaped out of it.

Whatsoever you have been hearing about Jesus is not about Jesus, the real man; it is about the Jesus that Christians have invented, decorated to be sold in the market. The Christian Jesus is a commodity to be sold; Christ himself is a revolution. You will have to be transformed through him; he is the baptism of fire. You can be a Christian conveniently... but you can never be a REAL Christian

conveniently. If you are REALLY following Jesus, there is bound to be trouble.

He himself ended on the cross; you cannot end on the throne, But if you follow Christianity there is no trouble. It is a very convenient way to adjust Christ to yourself rather than adjusting yourself to Christ. If you adjust YOURSELF TO CHRIST, there will be a transformation; if you adjust Christ TO YOURSELF, there can be none. Then Christ himself becomes part of the decoration of your imprisonment, part of your furniture -- your car, your house; a convenience at the most -- but you are not related to him. That's why twenty years look like they have been wasted.

The same will happen with me. You are fortunate that you are doing meditation with me. Once I am gone the meditation is going to be organized -- it is impossible to prevent it; it is the way things move. Then you will do it for twenty years -- or two hundred years -- and nothing will happen. It does not happen through the technique; technique is just dead. It happens through the love that you feel for me, that I have for you. The technique is just an excuse. It is not the most important thing; the most important thing is your love, your trust. In that trust, the technique works and functions, becomes alive, gets roots into your heart.

Sooner or later everything becomes organized: prayer, meditation, everything. Then the glory is lost. Then you can go on doing it -- you may become absolutely perfect, skilled; it may also give some sort of consolation -- but the mutation will be missing. You will remain the same, a

continuity. It will not be a baptism: you will not die in it, and you will not be reborn.
That's why my insistence is on searching for an alive Master. Scriptures are there, once those rivers were flowing, but now they are frozen. They are lost in the desert land of churches, temples and organizations. The poetry no longer throbs in them: they are dead dogmas, arguments; the love has disappeared.
Remember this always: if you can find a living Master, forget all about scriptures. The living Master is the only scripture which is alive. Read his heart and allow your heart to be read by him. Be in a communion -- that is the only way.
Jesus worked the same way as you feel I am working, but twenty centuries have passed. The first disciples who came around him staked their lives: they left all that they had, they moved with this man, they risked everything. It was worth it. This man was a treasure of the unknown world. Nothing was too much. Whatsoever was asked they did. And they had the opportunity to walk with a god on this earth, to be in close affinity with divinity.
Others were saying, "This man is wrong," but those who were close to him knew that only this man is right -- and if this man is not right, then NOTHING can be right, then 'right' cannot exist. They crucified this man, but those who were close knew that you cannot crucify him. This man had already entered immortality, this man had already become part of their immortal souls. You can kill the body, but not the spirit.
They had lived, walked, breathed, into the being of this man. They were transformed. It is not a question of

technique. They prayed with this man but the real thing was not prayer, the real thing was just to be in the presence of this man. This man had a presence.

Have you observed? -- very few people have what you call 'presence'. Rarely do you come across a person who has a presence -- something indefinable about him, something that you suddenly feel but cannot indicate, something that fills you but is ineffable, something very mysterious and unknown. You cannot deny it, you cannot prove it. It is not the body because anybody can have the body; it is not the mind because anybody can have the mind. Sometimes a very beautiful body may be there, tremendously beautiful, but the presence is not there; sometimes a genius mind is there, but the presence is not there; and sometimes you pass a beggar and you are filled, touched, stirred -- a presence.

Those who were in the presence of Jesus, those who were in his SATSANG -- those who lived close, those who lived in his milieu -- breathed HIM. If you allow me to say it, those who drank him and ate him, who allowed him to enter into their innermost shrine.... THAT transformed, not the prayer; prayer was just an excuse to be with him. Even without prayer it would have happened, but without prayer they might not have found an excuse to be with him.

You are here with me. I go on inventing meditations for you. They are just excuses so that you can be here a little longer, a little while more, so that you can linger around me -- because nobody knows when my presence will touch you. Nothing can be said about it; it cannot be manipulated. It happens when it happens; nothing can be done directly for it. Just be here. Even without meditations the thing will

happen, but without meditations you won't have any excuse to be here.

I go on talking to you. Even without talk it can happen, it WILL happen, but if I don't talk, by and by you will disappear because you won't have an excuse. What are you doing here? I have to give you something to do so that you can be. I have to engage you and occupy you so that you don't feel restless. The thing is going to happen from some other dimension, but when you are occupied that dimension remains open. If you are not occupied, you become too restless.

All meditations and all prayers and all methods are toys invented for children to play with, but that is useful, very significant. Once you are occupied, your innermost shrine is open to me. You are not restless -- you are doing meditation -- and then I can do my work. It is not good to say that I do my work. Then it starts happening.

You are right, twenty years of Christian teaching, listening to The New Testament stories, may have been futile -- but not because those stories are futile. They are superb as far as stories go. The poetry of The New Testament, the poetry of the whole Bible, is something not of this world. There are great poets -- Shakespeare and Milton and Dante -- but nobody can surpass the Bible. The poetry is tremendously simple, but it has some quality which ordinary poetry cannot have. It has awe; that is, the religious quality.

Have you watched sometimes? You see a beautiful flower. You may appreciate it, it has an aesthetic quality. You appreciate it and you move ahead. You may see a beautiful face -- even the face of a Cleopatra: the lines, the proportion, the marble-like body -- but that too is aesthetic.

And sometimes you come across a few things or a few beings that inspire not only aesthetic appreciation, but awe. What is awe?

Facing some thing or some being, thinking stops. Your mind cannot cope with it. You can cope with a Cleopatra, you can even cope with an Einstein -- howsoever abstruse, abstract, difficult, you can cope with it. Just a little more training of the mind may be needed. But when you come across a Jesus or a Buddha the mind falls flat, it bogs down. SOMETHING is too much for it. You cannot think about anything, you are as if in a deep shock -- and yet the shock is blissful. That is awe.

The Bible has awe in it -- the quality of putting your mind completely at a stop -- but that you will have to reach directly. The missionary, the priest, the bishop, they destroy because they start interpreting. They put their minds in it and their minds are mediocre. It is as if you are looking at a tremendously beautiful thing from the mind of a very stupid man. Or you are looking into a mirror that is broken, completely broken -- it has gathered rust, nothing can be mirrored perfectly -- and you look in the mirror and see the moon. Distorted. That is how it has been happening.

The Bible is one of the greatest events in the world -- very pure, purer than the Bhagavad Gita because the Bhagavad Gita is very refined. The people who created it were very cultured and educated, and of course whenever a thing becomes very refined it becomes ethereal, unearthly. The Bible is rooted in the earth.

All the prophets of the Bible are people of the earth. Even Jesus moves on the earth; he is the son of a carpenter, uneducated, not knowing anything about aesthetics, poetics

-- nothing. If he speaks poetry, it is because he IS, not knowing it at all, a poet. His poetry is raw and wild.
Jesus has something of the peasant in him: the wisdom without knowledge. He is not a man of knowledge; no university would be willing to confer an honorary degree on him, no. He wouldn't fit in at Oxford or Cambridge; he would look very foolish in the gowns and clown-like caps. He would look very foolish; he wouldn't fit. He belongs to the earth, to the village, to ordinary, plain people.
Just the other night I was reading a small story, an Arabian story. A man died. He had seventeen camels and three sons and he left a will in which, when it was opened and read, it was said that one half of the camels should go to the first son, one third to the second and one ninth to the third.
The sons were nonplussed -- what to do? Seventeen camels: one half is to go to the first son -- is one to cut one camel in two? And that too won't solve much because then one third has to go to the second. That too won't solve much: one ninth has to go to the third. Almost all the camels would be killed.
Of course, they went to the man of the town who was most knowledgeable: the Mulla -- the pundit, the scholar, the mathematician. He thought hard, he tried hard, but he couldn't find any solution because mathematics is mathematics. He said, "I have never divided camels in my life, this whole thing seems to be foolish. But you will have to cut them. If the will is to be followed exactly then the camels have to be cut, they have to be divided."
The sons were not ready to cut the camels. So what to do? Then somebody suggested, "It is better that you go to someone who knows something about camels, not about

mathematics." So they went to the sheikh of the town who was an old man, uneducated but wise through experience. They told him their problem.

The old man laughed. He said, "Don't be worried. It is simple." He loaned one of his own camels to them -- now there were eighteen camels -- and then he divided. Nine camels were given to the first and he was satisfied, perfectly satisfied. Six camels were given to the second, one third; he was also perfectly satisfied. And two camels were given to the third, one ninth; he was also satisfied. One camel was left. That was loaned. He took his camel back and said, "You can go."

Wisdom is practical, knowledge impractical. Knowledge is abstract, wisdom is earthly; knowledge is just words, wisdom is experience.

The Bible is very simple. Don't be deceived by its simplicity. In its simplicity it has the wisdom of the ages. It is very poetic; I have never come across anything more poetic than the Bible. One can simply go on relishing it, one can go on repeating the words of Jesus. They come from the heart and they go to the heart.

But don't go through a mediator. Those mediators are mediocres, they destroy the whole thing. I have looked through many commentaries on the Bible, but I have never come across a single intelligent commentary. They all destroy. I have never seen any single commentary from any theologian who has added anything to the Bible, who has in any way made its glory more manifest. They DIM it.

And that is bound to be so. Only a man of the quality of Jesus can reveal the truth of it, only a man of the quality of Jesus can enhance its beauty. People who live in the dark

valleys and people who live on the sunny peaks of the Himalayas don't understand each other's language. When the man from the peak speaks and the man from the valley interprets, everything goes wrong.

Yes, you are right -- your twenty years may have been wasted. But it will be a total misunderstanding if you think that Jesus is not for you. Jesus is for all, that is not the question. But go direct: become more meditative, become more prayerful, and go direct. And forget all that has been told to you about the Bible; the Bible is enough.

If you want to understand the Upanishads, it may be difficult to understand them directly because they are very refined. The people who have been talking in the Upanishads were great philosophers; they need commentaries. But Jesus is I plain, his truth is plain. He is a very ordinary villager; no commentary is needed. He is his own light. And if you cannot understand Jesus, then who will you be able to understand? Throw all the foolish commentaries away. Go direct. Jesus is so simple, you can have a direct contact,

I am not commenting on Jesus, I am simply responding. I am not a commentator. To be a commentator is to do a very ugly job. Why should I comment on Jesus? He is plain, he is absolutely simple. Just like two plus two make four -- he is that simple. Just like in the morning the sun rises and everybody knows it is morning. He is so simple.

I am not commenting on him, I am responding. I read his words: something echoes in me. That is not a commentary. i My heart throbs with him, something parallel echoes in me, and I tell you what it is.

So don't take my words as commentaries. I am not trying to explain Jesus to you, there is no need. I am simply mirroring. I am telling you MY heart. What happens to me when I am listening to Jesus: I am telling you that.

Question 2
OFTEN DURING THE LECTURE I FIND A PART OF ME WAITING FOR YOUR GLANCE. WHEN YOU FINALLY LOOK AT ME, SOMETHING IN ME RUNS AWAY. THE FEELING IS LIKE BEING IN A DESERT, WAITING FOR AGES FOR SOME WATER TO COME, AND WHEN IT FINALLY RAINS, THE MOUTH SNAPS SHUT. WHY IS THIS?

This is from Krishna Radha. No need to think that there is some great secret in it: it is just the woman within you. That is the way of the woman. She waits for something, she attracts something, she invites something, and when it comes she becomes afraid and escapes. It is the way of all women. And unless you understand it and drop it, your whole life will become miserable.
First you attract, and when the thing that you have invited comes to you, you become afraid and you escape. This hide-and-seek goes on. This has been my observation: that the feminine mind asks for something but when it comes, you are never there to receive it. Then the feminine mind becomes a long, endless waiting. Every moment the fulfillment was possible but whenever it comes close, the woman becomes afraid.
The woman asks for love and is afraid of love because when love comes, it brings death with it. Love has to bring

death because only then can you be reborn. There is no other way.
I will read the question again: "Often during the lecture I find a part of me waiting for your glance. When you finally look at me, something in me runs away."
You wait for my glance. A deep love arises in you, a waiting. But when my glance comes to you, it brings death. Then you become afraid, you escape, because you were waiting for love and the glance brings death also. It brings love also, but love and death are two aspects of the same glance. If I really love you, I have to be a death to you. There is no other way; the love cannot happen in any other way. And when the glance penetrates you, something shrinks, escapes; something runs away, becomes afraid. Then my glance moves. Then you are again at ease waiting for me.
There is no other secret in it: just the woman. And when I say 'the woman' you should not misunderstand me. Many men behave just like a woman.
In love everybody behaves like a woman. You would like to take a jump into the unknown, but you don't want to renounce the known. You want to move on two boats together and they are moving in different dimensions, diametrically opposite. You want to be yourself, and you would like to have a new life also. You ask the impossible. You want to cling to whatsoever you have and you would like to grow also -- and that very clinging is preventing you from growth. Both are not possible together.
When you wait for my glance you wait as you are, but when I come and knock at your door, I have come to

destroy you as you are, because I know that only then will the hidden within you be released. Then you become afraid. People like freedom, but they are fearful also. When the freedom is not there they think about it, they dream about it, they fantasize, but when freedom comes they become afraid because freedom brings with it many more things than they ever thought about. Freedom brings insecurity. Freedom brings adventure, but insecurity also. Freedom brings a bigger sky, it gives you wings, but the bigger sky can be dangerous also. Freedom is very dangerous. To live in freedom is to live dangerously.

You come to me, you seek freedom, but deep down I see you are also saying, "Don't make us free, please don't push us into freedom. Let us cling to you, let us depend on you." And you go on asking and praying, "Give us freedom." With one hand you ask, with another hand you deny; one part of you says yes, another part of you goes on saying NO.

Have you watched your mind? You say yes/no together. Maybe one is a little louder and the other is not so loud, maybe you are very cunning and you don't listen to one when you say the other, but just be a little watchful. Whenever you say yes; just by the side lingers the NO. Then you are in a constant conflict.

You would like for me to come to your door, but then you close the door because I will come as I am, not as you expect me. I will come as I am, not according to your dreams.

Always remember to find small causes for the things that happen in you and around you. Sometimes you start asking

for very deep and great reasons which are not there -- particularly in the West because of the two hundred years of psychology and the training in psychology and psychiatry. The knowledge of psychology has become common knowledge, everybody knows about it -- about small things which have nothing much in them, simple facts. People go on digging deep and they go on bringing things up which are not at all connected.

Just this morning I was reading an anecdote. A psychoanalyst and a friend were standing, looking at the sky through the window, and discussing something. The psychoanalyst said, "Remarkable! Look!" Some work was going on. A building was to be demolished and a few laborers were working with barrows. He said, "Look, twelve persons are working with barrows -- eleven are pushing them in front of them and one is pulling it. Eleven pushing, one pulling: there must be an explanation for it. There must be some deep-rooted inhibition in that man. Or something happened in childhood with his parents, something to do with a primal. There must be some deep-rooted problem involved. We must go and ask." So they went down.

They stopped the laborer who was pulling the barrow behind him and the psychoanalyst said, "Please, just help us to discover something very deep-rooted in you. Eleven persons are pushing their barrows in front of themselves; only you are pulling your barrow. There must be some explanation for it. Something tremendously traumatic must have happened in your childhood, a deep repression, obsession, compulsion -- some complex. Please tell us something about it. What do you feel? "

The laborer looked at them and said, "Blimey, guv'nor, I just hates the sight of the thing, that's all. That's why I'm carrying it behind." Just HATES the sight of the thing! Krishna Radha, there is nothing to it, you are just a woman. Go beyond it. Man has to go beyond his manhood and woman has to go beyond her womanhood. And when you are neither man nor woman, then you will be able to allow my glance to reach to the deepest core of your being. Then you will be able to open your doors. Then my knock will not go unanswered.

Question 3
SURELY THAT WHICH HAPPENS IN THE INSTANT OF DEATH BY DROWNING IS THE TRUE EXPLANATION OF JESUS' BAPTISM AT THE HANDS OF JOHN. WAS NOT THE SKILL AND STRENGTH OF THE BAPTIST THAT OF TAKING A MAN TO THAT POINT, AND THE PREPARATION YOU TALK OF BEFOREHAND EMPLOYED SO THAT A MAN BE TRANSFORMED BY THE EXPERIENCE RATHER THAN TERRIFIED BY IT?

Yes, exactly so. The baptism is possible only when you are ready to die. That is the symbolic meaning: that John the Baptist used to take his disciples to the river when they were ready to die, when they were ready to let go, when they were ready to flow with the river. When the resistance was broken, when they were no longer fighting, when the whole struggle to survive had disappeared, only then would he take them to the river. They were ready to be drowned by him, to be murdered by him.

There is a story I would like to tell you about a Sufi mystic, Sheikh Farid. He was going towards the river one day to take his morning bath. A seeker followed him and asked him, "Please, just wait for one minute. You look so filled with the divine, but I don't even feel a desire for it. You look so mad and just watching you I have come to feel that there must be something in it. You are so happy and blissful and I am so miserable, but even the desire to seek the divine is not there. So what to do? How to create the desire? "

Farid looked at the man and said, "You come with me. I am going to take my morning bath. You also take a bath with me in the river and maybe, right while you are taking a bath, the answer can be given. Otherwise we will see after the bath. You come with me."

The man became a little puzzled. This Sheikh Farid looked a little mad: while taking a bath how was he going to answer? But nobody knows the ways of the mystics, so the man followed.

They both went into the river and when the man was taking a dip, Farid jumped on him and pressed him down in the river. The man started feeling restless. What type of answer was this? At first he thought Farid was joking, but then it became dangerous. He was not going to leave him! He struggled hard.

Farid was a very heavy, strong man and the seeker was very thin -- as seekers are. But when your life is at stake.... Even that thin-looking man threw Farid off, jumped on him and said, "Are you a murderer? What are you doing? I am a poor man. I have just come to ask you how the desire can

arise in one's heart to seek the divine and you were going to kill me!"
Farid said, "Wait. A few questions first. When I was pressing you down in the river and you were suffocating, how many thoughts were in your mind?"
The man said, "How many? Only one thought -- how to get back to the air to take a breath."
Farid asked, "How long did that one thought stay?"
The man said, "That, too, did not stay long because my life was at stake. You can afford thinking when nothing is at stake. Life was in danger -- even that thought disappeared. Then to come out of the river was not a thought; it was my whole being."
Farid said, "You have understood. This is the answer. If you are feeling suffocated in this world, pressed from all sides, and if you feel nothing is going to happen in this world except death, then the desire to seek truth or God, or whatsoever you name it, will arise. And that, too, will not last long. By and by that desire is no more a desire, it becomes your being. The very thirst becomes your being.
"I have shown you the path," said Farid. "Now you can go."
Just try to understand the whole situation in the world. If it is already destroying you, jump out of it. The real question is not how to seek God; the real question is how to understand that where you are thinking life is, there is no life but only death.
John the Baptist, or anybody who has ever baptized anybody else, who has ever initiated anybody else, who has ever brought anybody to the world of truth out of the world of dreams, has to prepare you for death. Yes, that is the meaning. By baptism he was saying, "Your old self has

gone down the river; you are no more the same. A new identity has arisen; now you have a new nucleus. Function through it and don't function through the past."

The same has been done through initiation by fire. In India initiation by fire, not by water, has been used traditionally. There have been a few side-currents that have been using water baptism also, but the main current in India has been using fire. So in every Master's house -- what they used to call GURUKUL, the family of the Master -- there was a fire constantly burning in the middle of the house: a constantly burning fire, twenty-four hours a day. All the teachings were delivered near the fire. By and by, the fire symbol became deep-rooted in the disciples.

There is a beautiful story in the old Upanishads about when a disciple, a very famous disciple, Svetketu, was with his Master. The Master waited for twelve years and wouldn't initiate him into the mysteries. The disciple served and served, tending the fire in the house -- for twenty-four hours the fire had to be kept alive. It is said that the fire itself became very much worried about this Svetketu. For twelve years he had been serving the fire, tending it, bringing wood from the forest.

The story is beautiful. It says that the fire became worried. Even the fire started feeling that the Master was a little too hard, a little unjust. The fire started feeling compassion for Svetketu.

The fire talked to the Master's wife when the Master was out and said, "This is going too far. This Svetketu has been serving so silently for twelve years. He has earned it already; the secret has to be revealed to him. You persuade your husband."

The wife said, "But he won't listen. If I say anything, he may even become harder. He is not a man who can be persuaded. One has to wait. He knows how to work and how not to work, what to do and what not to do, and I cannot say anything."

It is said that the fire became so much concerned that the fire itself revealed the secret to Svetketu. And when the secret was revealed, the Master danced. He said, "Svetketu, I was waiting. Because when the fire reveals itself, that's something. I was forcing the fire itself to reveal the secret because compassion WILL arise, existence is compassionate. I could have given you the secret any day, but that would not have been so vital. It would have been from me. But now the doors of existence have been opened for you by the existence itself. Now you are in communion with fire itself -- you have been initiated by fire."

What secret can the fire give to you? The secret of death. In India we have been burning dead bodies so that fire becomes associated with death. Even those who are not seekers also know that fire is the symbol of death -- one dies in it. But those who know and seek on the path also know that one is resurrected through it: dies and is reborn. In both the cases, whether through water or fire, death is the point. One has to die to attain to life abundant, one has to carry one's cross. Nobody else can initiate you, only death. Death is the Master. Or, the Master is death.

If you are ready to die, then nobody can prevent you from being reborn. But this death should not be suicidal. Many people commit suicide. They are not resurrected. A suicidal death is not a death through understanding; a suicidal death is a death through misunderstanding. You die confused, in

agony. You die obsessed with the world, you die attached to the world. You die as a complaint.
Watch people who think of committing suicide. They are not against life. In fact, on the contrary, they are so attached to life that life cannot fulfill them. They take revenge, they complain. They murder, kill themselves, just to lodge a complaint against the whole existence -- that it was not a fulfillment. They are grumbling; they are saying, "Life is not worth it."
But why is life not worth living? They expected too much; that's why it is not worth it. They asked too much; they never earned it. They asked too much and it was not delivered. They are frustrated.
One who is ready to die WITHOUT frustration.... Seeing the truth of life, seeing the truth that life is just a dream.... It cannot fulfill anything, it cannot frustrate also. Fulfillment, frustration, both are parts of the illusion that life is real. One who sees that life is unreal, just like a dream, becomes detached. A renunciation comes.
In the Upanishads there is one very vital saying: "TEN TYKTEN BHUNJITHA... those who have indulged in life have always renounced." It is very revolutionary; the implication is tremendous. It says: those who have indulged in life are bound to renounce because they have seen the truth -- that life is false. They have looked into it and found nothing. Not that they are frustrated, because if you are frustrated that only shows that you were still expecting something. Frustration shows deep expectation.
One who has become aware that life can only promise but can never deliver -- it is a dream! -- is neither frustrated nor fulfilled in life. Then comes renunciation. Renunciation is

not leaving life; renunciation is seeing life as it is. Then one is ready to die because there is nothing in life.

That readiness for death is the point John the Baptist was driving people towards. When they were ready he would bring them to the River Jordan and perform the ritual, the final touch. With the water flowing over the head and down the river, the ego, the old personality, is gone. Pure essence -- bathed in a new sense of being, with a new mystery of being alive, with a new sense of existence -- is born.

Of course, death can either be a very terrifying experience or tremendously beautiful. It depends on the attitude. If you feel terrified in death then you will die, but you will not be resurrected. If death becomes a beautiful experience, then you are dying and at the same time resurrecting. Ordinarily death is terror; that's why you are so afraid to die. In life nothing beautiful happens until you die, but you are terrified.

A Master has to persuade you, by and by, about the beauty of death. He has to sing the glories of death. He has, by and by, to convince you and create a trust in death so that you can let go. Once you let go nothing dies, only the ego. You remain for ever and ever.

You are eternity, you cannot die -- the fear is absolutely futile and unbased -- but the ego has to die. The ego is a created phenomenon. It was not there when you were born, society created it. Society has given you the ego -- and that ego can be taken by the society... and that ego is absolutely going to be taken by death. You will go as you came: empty-handed you come, empty-handed you go -- the ego is just an illusion in between.

That ego is afraid of death. Once you understand that you are not going to die -- only the ego, only the disease -- you are ready. You are ready for baptism.

Question 4
YOU SAY THAT SERIOUSNESS IS A DISEASE. WHENEVER I REMEMBER MYSELF I FEEL SERIOUS, SO WHAT SHOULD I DO?

Don't get serious about it. Let it be so, and laugh. If you can laugh at yourself, everything is okay. People laugh at others, but never laugh at themselves. It has to be learned. If you can laugh at yourself, seriousness is already gone. It cannot make its abode within you if you are capable of laughing at yourself.
In Zen monasteries every monk has to laugh. The first thing in the morning to do is to laugh, the very first thing. The moment the monk becomes aware that he is no longer asleep, he has to jump out of bed, stand in a posture like a buffoon, like a circus joker, and start laughing, laughing at himself. There cannot be any better beginning of the day. Laughing at oneself kills the ego and you are more transparent, more light, when you move in the world. And if you have laughed at yourself, then others' laughter toward you won't disturb you. In fact they are simply cooperating, they are doing the same thing that you were doing. You will feel happy.
To laugh at others is egoistic; to laugh at oneself is very humble. Learn to laugh at yourself -- about your seriousness and things like that. You can get serious about seriousness. Then instead of one, you have created two

diseases. Then you can get serious about that also, and you can go on and on. There is no end to it; it can go on AD NAUSEAM.

So take hold of it from the very beginning. The moment you feel you are serious, laugh about it and look for where the seriousness is. Laugh, give a good laugh, close the eyes and look for where it is. You will not find it. It exists only in a being who cannot laugh.

A more unfortunate situation cannot be conceived, a poorer being cannot be conceived of, than the man who cannot laugh at himself. So start the morning by laughing at yourself, and whenever you can find a moment in the day when you have nothing to do, have a good laugh. For no particular reason -- just because the whole world is so absurd, just because the way you are is so absurd. There is no need to find any particular reason, The whole thing is so absurd that one has to laugh.

Let the laughter be a belly laughter, not a head-thing. One can laugh from the head: then it is dead. From the head everything is dead; the head is absolutely mechanical. You can laugh from the head: then your head will create the laughter, but it will not go deep in the belly to the HARA. It will not go to your toes, it will not go to your whole body. A real laugh is just like a small child laughs. Watch his belly shaking, his whole body throbbing with it -- he wants to roll on the floor. It is a question of totality. He laughs so much that he starts crying; he laughs so deeply that the laughter becomes tears, tears come out of him. A laughter should be deep and total. This is the medicine that I prescribe for seriousness.

You would like me to give you some serious medicine. That won't help. You have to be a little foolish. In fact, the highest pinnacle of wisdom always carries foolishness in it, the greatest wise men of the world were also the greatest fools.

It will be hard to understand. You cannot think that they can be fools because your mind always divides: a wise man can never be a fool, and a fool can never be a wise man. Both attitudes are wrong. There have been great fools who were very wise.

In the old days, in every king's court, there was a great fool -- the court fool. He was a balancing force because too much wisdom can be foolish, too much of anything can be foolish. Somebody was needed who could bring things back to earth. A fool was needed in the kings' courts who would help them to laugh, otherwise wise people tend to become serious, and seriousness is an illness. Out of seriousness you lose proportion, you lose perspective. So every king's court had a fool, a great fool, who would say things and do things and bring things back to earth.

I have heard that one emperor had a fool. One day the emperor was looking in the mirror. The fool came, jumped, and hit him with his feet in the back. The emperor fell against the mirror. He was, of course, very angry and he said, "Unless you can give some reason for your foolish act which is more criminal than the act itself, you will be sentenced to death."

The fool said, "My Lord, I never thought that you were here. I thought the queen was standing here."

He had to be pardoned because he had given a reason that was even more foolish. But to find such a reason, the fool must have been very wise.

Every great wise man -- Lao Tzu, Jesus -- they have a certain quality of sublime foolishness. This has to be so because a wise man otherwise will be a man without salt, he will taste awful. He has to be a little foolish also. Then things are balanced. Look at Jesus -- riding on a donkey and saying to people, "I am the Son of God." Look at it! He must have been both. People must have laughed: "What are you saying? Saying such things, and behaving in such a way...."

But I know that's how perfect wisdom appears. Lao Tzu says, "Everybody is wise, except me. I seem to be foolish. Everybody's mind is clear; only my mind seems to be murky and muddled. Everybody knows what to do and what not to do: only I am confused." What does he mean? He is saying that "In me, wisdom and foolishness meet together." And when wisdom and foolishness meet together, there is a transcendence.

So don't be serious about seriousness. Laugh about it, be a little foolish. Don't condemn foolishness; it has its own beauties. If you can be both, you will have a quality of transcendence within you.

The world has become more and more serious. Hence so much cancer, so much heart disease, so much high blood pressure, so much madness. The world has been moved, forced, towards one extreme too much. Be a little foolish also. Laugh a little, be like a child. Enjoy a little, don't carry a serious face everywhere, and suddenly you will find

a deeper health arising in you -- deeper sources of your health become available.
Have you ever heard about any fool who went mad? It has never happened. I have always been searching for a report of any foolish man who went mad. I have not come across one. Of course a fool cannot go mad because to be mad you need to be very serious.
I have also been searching to see if fools are in any way prone to be more healthy than the so-called wise. And it is so: fools are more healthy than the so-called wise. They live in the moment and they know that they are fools, so they are not worried about what others think about them. That worry becomes a cancerous phenomenon in the mind and body. They live long, and they have the last laugh. Remember that life should be a deep balancing, a very deep balancing. Then, just in the middle, you escape. The energy surges high, you start moving upwards. And this should be so about all opposites. Don't be a man and don't be a woman: be both, so that you can be neither. Don't be wise, don't be a fool: be both, so you go beyond.

Question 5
PLEASE EXPLAIN WHY WE DON'T FEEL THE DIVINE WHICH IS HERE/ NOW, WITHIN/WITHOUT, WHICH IS YOU, ME AND ALL.

This is from Swami Yoga Chinmaya. Because you are too much, and too heavy on yourself.
Because you cannot laugh, the divine is hidden. Because you are too tense, you are closed. And these things that you think -- that the divine is here/now, within/without, you/me

-- are only head things, they are not your feelings. They are thoughts, not realizations. And if you go on thinking along these lines, they will never become experiences. You can convince yourself by a thousand and one arguments that this is so, but they will never become your experience. You will go on missing. It is not a question of argument, philosophy, thinking, contemplation -- no. It is a question of drowning yourself deeply in the feeling of the phenomenon. One has to feel it, not think about it. And to feel it, one has to disappear.

You are trying an absolutely impossible thing: by thinking, you are trying to realize God. It will remain a philosophy, it will never become your experience. And unless it is an experience, it is not liberating. It will become a bondage; you will die in that bondage of words.

You are too much. Yoga Chinmaya's head has to be beheaded -- cut completely. You are too much in the head, and there is too much of yourself. God is not more important; you are more important. You want to know God: God is not the emphasis, YOU are the emphasis. YOU want to achieve God: not that God is important; YOU are important, and how can you live without achieving God? God has to be possessed, but the emphasis is on YOU. That's why you go on missing.

Drop the 'you'. Then there is no need to worry about God -- He comes by Himself. Once you are not, He comes. Once you are absent, His presence is felt. Once you are empty, He is rushing towards you. Drop all the philosophies and all that you have learned, all that you have borrowed, all that has become heavy on the head. Drop it! Be clean of it; it is all rot.

Once you are clean, in that cleanliness you start feeling something arising. In that innocence is virginity. God is always available.

Question 6
HOW IS IT POSSIBLE THAT THE MIND CAN GO ON PRODUCING THOUGHTS CONSTANTLY, AND HOW CAN WE STOP THAT WHICH WE HAVE NOT STARTED?

You cannot stop that which you have not started. Don't try it, otherwise you will simply be wasting time, energy, life. You cannot stop the mind because you have not started it. You can simply watch, and in watching it stops. Not that you stop it: in watching. it stops. The stopping is a function of watching, it is a consequence of watching.
It is not that you stop it; there is no way to stop the mind. If you try to stop it, it will go faster; if you try to stop it, it will fight with you and create a thousand and one troubles for you. Never try to stop it.
This is the truth: you have not started it, so who are you to stop it? It has come through your unawareness; it will go through your awareness. You have to do nothing to stop it except become more and more alert.
Even the idea that one wants to stop the mind will be the barrier because you say, "Okay, now I will try to be aware so that I can stop it." Then you miss the point. Then even your awareness will not be of much help because again the same idea is there -- how to stop it. Then after a few days of futile effort -- futile because the idea is there, so it will

not happen -- you will come to me and you will say, "I have been trying to be aware, but the mind doesn't stop." It cannot be stopped; no method exists to stop it. But it stops! Not that you stop it; it stops by itself. You simply watch. In watching, you withdraw the energy that helps it to run. In watching, the energy goes into watching, and thinking automatically becomes feebler and feebler and feebler. Thoughts are there, but they become impotent because the energy is not available. They will move around you, half dead, but by and by more energy will be coming to the awareness. One day suddenly energy is no longer moving into thoughts. They have disappeared. They cannot exist without your energy. So please forget about stopping them. That is none of your business.

And the second thing, you ask: "How is it possible that the mind can go on producing thoughts constantly?" It is just a natural process. Just like your heart goes on beating constantly, your mind goes on thinking constantly; just like your body goes on breathing constantly, your mind goes on thinking constantly; just like your blood goes on circulating constantly and your stomach goes on digesting continuously, the mind goes on thinking constantly. There is no problem in it; it is simple. But you are not identified with the blood circulation; you don't think that YOU are circulating. In fact you are not even conscious that the blood circulates; it goes on circulating, you have nothing to do with it. The heart goes on beating; you don't think that YOU are beating.

With the mind the problem has arisen because you think that you are thinking; the mind has become a focus of identity. The identity just has to be broken. It is not that

when the mind has stopped, then it will not think forever, no. It will think only when it is needed; it will not think when it is not needed. Thinking will be there, but now it will be natural: a response, a spontaneous activity, not an obsession.

For example, you eat when you are hungry. But you can get obsessed and can go on eating the whole day. Then you will go mad; then you will commit suicide. You walk when you want to walk. When you want to go somewhere, then you move your legs. But if you go on moving your legs when you are sitting on the chair, people will think you are mad and that something has to be done to stop you. If you ask how to stop your legs from moving and if somebody says, "Stop them by holding them with your hands. Force them!" then you will be in even more trouble. The legs are moving and now the hands are also engaged, and your whole effort is how to stop them. Now your energy is fighting with itself.

You have become identified with the mind, that's all. It is natural because the mind is so close to you and you have to use the mind so much. One is constantly in the mind. It is as if a driver has been driving a car for years and has never been out of the car. He has forgotten that he can go out, that he is a driver. He has forgotten completely; he thinks that he himself is a car. He cannot go out because who is there to go out? He has forgotten how to open the door, or the door is completely blocked by not having been used for years. It has gathered rust, it cannot open easily. The driver has been in the car so much that he has become the car, that's all. A misunderstanding has arisen. Now he cannot

stop the car, because how is he to stop it? Who is going to stop it?

You are just the driver of the mind. It is a mechanism around you, your consciousness goes on using it. But you have never been out of your head. That's why I insist: drop a little out of the head, go to the heart. From the heart you will have a better perspective that the car is separate from you.

Or, try to go out of the body. That too is possible. Out of the body you will be absolutely out of the car. You will be able to see that neither the body nor the heart nor the mind is you; you are separate.

Right now, continue to remember only one thing: that you are separate. From everything that surrounds you, you are separate. The knower is not the known. Go on feeling it more and more so that it becomes a substantial crystallization in you that the knower is not the known. You KNOW the thought, you SEE the thought -- how can you be the thought? You KNOW the mind, how can you be the mind? Just drop away; a little distance is needed. One day, when you are really distant, thinking stops. When the driver is out, the car stops because there is nobody to drive it now. Then you will have a good laugh, seeing that it has just been a misunderstanding. Now, whenever you need it, think.

You ask a question to me: I respond. The mind functions. I have to talk to you through the mind; there is no other way to talk. But when I am alone, the mind doesn't function. The mind has not lost the capacity to function. In fact, it has gained more capacity to function and to function rightly. Because it is not functioning constantly, it gathers

energy; it becomes more clear. So 'when the mind stops' does not mean that you will not be able to think again. In fact, only after that will you be able to think for the first time. Just to be engaged in relevantly irrelevant thoughts is not thinking. It is a mad sort of thing. To be clear, clean, innocent, is to be on the right path for thinking.

Then when a problem arises you are not confused; you don't look at the problem through prejudices. You look directly at it, and in that direct look the problem starts melting. If the problem is a problem, it will melt and disappear. If the problem is not a problem but a mystery, it will melt and deepen. Then you will be able to see what is a problem.

A problem is that which can be solved by the mind; a mystery is that which cannot be solved by the mind. A mystery has to be lived; a problem has to be solved. But when you are too much in your thoughts, you cannot know what is a mystery and what is a problem. Sometimes you take a mystery as a problem. Then your whole life you struggle and it is never solved. And sometimes you think of a problem as a mystery and you foolishly wait: it could have been solved.

A clarity, a perspective, is needed. When thinking -- this constant inner chattering and inner talk -- stops, and you have become alert and aware, you are capable of seeing things as they are, you are capable of finding solutions -- and you are also capable of knowing what is a mystery. And when you come to feel that something is a mystery, you feel reverence, you feel awe.

That is the religious quality of being. To feel reverence is to be religious; to feel awe is to be religious. To be so deeply

in wonder that you have again become a child is to enter into the kingdom of God.

Come Follow To You, Vol 1

Chapter #5

Chapter title: And He Saith unto them: Follow me
25 October 1975 am in Buddha Hall

MATTHEW 4

17 FROM THAT TIME JESUS BEGAN TO PREACH, AND TO SAY, REPENT: FOR THE KINGDOM OF HEAVEN IS AT HAND.

18 AND JESUS, WALKING BY THE SEA OF GALILEE, SAW TWO BRETHREN, SIMON CALLED PETER, AND ANDREW HIS BROTHER, CASTING A NET INTO THE SEA: FOR THEY WERE FISHERS.
19 AND HE SAITH UNTO THEM, FOLLOW ME, AND I WILL MAKE YOU FISHERS OF MEN.
20 AND THEY STRAIGHTWAY LEFT THEIR NETS, AND FOLLOWED HIM.
23 AND JESUS WENT ABOUT ALL GALILEE, TEACHING IN THEIR SYNAGOGUES, AND PREACHING THE GOSPEL OF THE KlNGDOM, AND HEALING ALL MANNER OF SICKNESS AND ALL MANNER OF DISEASE AMONG THE PEOPLE.
24 AND HIS FAME WENT THROUGHOUT ALL SYRIA: AND THEY BROUGHT UNTO HIM ALL SICK PEOPLE THAT WERE TAKEN WITH DIVERS DISEASES AND TORMENTS, AND THOSE WHICH

WERE POSSESSED WITH DEVILS AND THOSE WHICH WERE LUNATICK, AND THOSE THAT HAD THE PALSY; AND HE HEALED THEM.
25 AND THERE FOLLOWED HIM GREAT MULTITUDES OF PEOPLE FROM GALILEE, AND FROM DECAPOLIS, AND FROM JERUSALEM, AND FROM JUDAEA, AND FROM BEYOND JORDAN.

ONCE A RABBI WAS ASKED to tell the whole Bible message in brief. He replied that the whole Bible message is very simple and short. It is God shouting to man: "Enthrone me!"

This is what happened that morning in the River Jordan. Jesus disappeared, God was enenthroned. Jesus vacated the house, God entered. Either you can be or God can be; both cannot exist together. If you insist on existing, then drop the search for God; it is not going to be fulfilled. Then it is impossible, absolutely impossible. If you are there, then God cannot be: your very being, your very presence, is the hindrance. You disappear, and God is. He has always been there.

Man can live as a part, separated from the whole. Man can create around him ideas, dreams, ego, personality, and can think of himself as an island, unconnected with the whole, unrelated with the whole. Have you ever seen any relationship between you and the trees? Have you seen any relationship between you and the rocks, have you seen any relationship between you and the sea? If you don't see the relationship, then you can never come to know what God is. God is nothing but the whole, the total, the one. If you exist as a separate part, you unnecessarily exist as a beggar,

You could have been the whole. And even while you think that you are separate, you are not separate -- that is just a thought in the mind. The thought is not befooling God, it is only befooling you. The thought is just a barrier for your eyes to open.

That morning in the River Jordan when John the Baptist initiated Jesus, he killed Jesus utterly. Jesus disappeared. And in that moment of nothingness, a Buddha -- what Buddha calls SUNYATA, emptiness.... The heavens opened and the spirit of God, like a dove, descended on Jesus, lighted on him.

This is just symbolic. Jesus died, God was enthroned. This is what they call in Zen a special transmission, outside the scriptures. No knowledge was given by John the Baptist to Jesus, no scripture was conveyed -- not even a single word was uttered. No dependence on words or letters, just a direct pointing to the soul of man: seeing into one's nature -- an attainment of Buddhahood.

This is what happened that day. Christians have missed that point: it was not knowledge that was transferred from John the Baptist to Jesus, it was a vision. It was not verbal, it was existential. It was more like knowing than knowledge. Eyes were transferred: a new way of seeing the world and being in the world was transferred. A special transmission outside the scriptures.

That's why Jesus immediately felt one with God, but cut off from Jews. Jews are 'the people of the book'. The Bible doesn't mean anything else; it simply means 'the book'. Jews are the people of the book -- the people who have believed in the scriptures tremendously, who have loved and relied on the scriptures for centuries.

Jesus became one with God, but immediately was cut off from his own tradition. Then he tried in a thousand and one ways to remain part of the community, but it was impossible. He could not be part of the scriptures, could not be part of the tradition. Something of the beyond entered in him and when God enters, all scriptures become useless. When you yourself have come to know, all knowledge is rubbish.

That was the struggle between Jesus and the rabbis. They had knowledge, Jesus had knowing -- and the two never meet. The man of knowing is rebellious: the man of knowing has his own eyes; he says whatsoever he sees. The man of knowledge is blind: he carries the scripture, he never looks around; he just goes on repeating the scripture. The man of knowledge is mechanical, he has no personal contact with reality.

Just a few days before. I was reading about a very highpowered New York psychiatrist. He was talking to one of his new patients and he told the patient, "I am very busy, in fact too busy. It will be good if you can help me. The first interview is always one-sided: you will be telling me all that you want to tell me. If I can get it down and look at it, and study it later on at my own convenience, it will be a great help. So here is the tape recorder. I will leave the tape recorder -- put the machine on and talk to the tape recorder. Whatsoever you have to say.... Say all that you would like to say to me and then later on I will listen to it." The psychiatrist asked, "Are you willing? "

The man said, "Of course. It is perfectly alright."

The tape recorder was put on and the psychiatrist left, but after just two minutes he saw the man leaving the office.

He ran after him, stopped him and said, "So soon? You could not have talked much to the tape recorder."
The man said, "Listen, I am also a very busy man. In fact more busy than you. And you are not the first psychiatrist I have consulted. Go back to the consulting room and you will see, sitting just by the side of your tape recorder, my small dictaphone -- talking to the tape recorder."
Knowledge is just like this. Nobody is present: dictaphones talking to tape recorders. You mind is just a tape recorder and scriptures are old dictaphones -- an old medium, but still the same. Somebody has said something: it is recorded there. Then you read it and it becomes recorded in your own tape recorder, but there is no personal touch.
Knowing is personal, knowledge mechanical. Through a mechanical approach you can never come to discover the reality, the truth. It is going to be a dead affair. You will attain much information, but you will never attain to transformation. You may come to know many things, but you will never know the thing which needs to be known: the being that you are and the being that surrounds you -- and that which surrounds you is the same as that which is within you.
A deep personal contact is needed. That morning in the River Jordan, Jesus came in personal contact with the divine. John the Baptist initiated him TO BE A NOTHING.
When you come to me, you are not coming to a man who knows much. You are coming to a man who has a lot of nothingness in him. I can share that nothingness with you. The day you are ready to share my nothingness, you are initiated.

You can be here in two ways. You can be a student. Then you will be related to me in a mechanical way, you will collect information from me -- which was never meant to be done. You will start knowing many things from me. That is an addiction. The ego may feel stronger, but the soul will become more and more impoverished.
Or you can be a disciple here and not a student. Then you share in my nothingness. Then by and by you disappear completely. Then there is nobody inside you who knows -- and that nobodiness is the only way to know. In that nothingness your heart is open, in that nothingness the island disappears and you become the continent. In that nothingness the separation disappears: you become the whole. Then the whole exists through you.
The rabbi was right who said, "God shouting to man: 'Enthrone Me!' " Jesus, Krishna, Christ, Mohammed, Lao Tzu, all are shouts of God to man: "Enthrone Me!"

FROM THAT TIME JESUS BEGAN TO PREACH...

Immediately: knowledge needs time, knowing is immediate. If I want to share my knowledge with you it will take time, but if I want to share my nothingness with you, time is not needed. Immediately, right here now, it is possible. Only your readiness is needed. Time is not a requirement at all, it can happen in a split second.
Whenever I read this gospel the thing that strikes me immediately is: the moment Jesus was baptized, and the heavens opened and the spirit of God descended like a dove, he moved out of the river, went to the bank -- a crowd was gathering -- and he started to preach. Before that

he had never uttered a single word, before that he had not taught anything to anybody.
That's how it should be. A teacher can go on teaching without knowing, but not a Master. Teachers are many, Masters few. A Master is one who teaches through his knowing and a teacher is one who teaches through his knowledge.
A teacher prepares himself for years, then he can teach But a Master -- in a single moment of courage, in a single moment of daring, in a single moment of death, in a single moment of jumping into the unknown -- becomes capable of teaching. Once you know, that very knowing wants to be shared; once you are blissful, that very blissfulness starts flowing, it starts seeking the heart. Once you are, you are already on the way to be shared by many.
Jesus moved out of the river:

FROM THAT TIME JESUS BEGAN TO PREACH, AND TO SAY, REPENT: FOR THE KINGDOM OF HEAVEN IS AT HAND.

John the Baptist was saying the same thing. Jesus could have said the same thing just by hearing John the Baptist. He was a well-known preacher, great multitudes used visit him, great crowds used to wait and listen to him Everybody knew that his message was this: "Repent ye for the kingdom of heaven is at hand." Jesus must have known about it, but he never uttered those words before.
To utter such great words without knowing is sacrilegious it is a betrayal. Never utter such great words unless yr know yourself, because you can destroy others' minds. You can

fill their minds with your rot. If you don't know a] you go on saying things to people.... As it has happenened all over the world.

Go and look at the priests in the churches and the temple and the mosques -- they go on teaching and they go o preaching, not knowing anything whatsoever that they a saying. They are not aware of what they are doing at all -- dictaphones! They have learned, but they have not know They have studied, but they don't have their own eyes; their own hearts are as dead as those to whom they are preaching. Their minds may be more cultivated, but their hearts are as ill as anybody else's.

Jesus never uttered these words before. Nobody knew abo this man Jesus before. He remained in his father's workshop; he worked, he helped his father. Suddenly a new quality of man, fresh -- an altogether new man -- was born. Baptism is a birth.

From that very moment he BEGAN TO PREACH AND TO SAY REPENT -- because now he can utter those words wi authority. Now they are no longer John the Baptist's word he is repeating, now they are his own. He has repented ar he has come to know what they mean. Now they are n futile, parrot-like words; they are pregnant, alive. He has touched the reality of those words, he has come to see the mystery of them.

The actual word in Hebrew is TESHUVAH: repent. TESHUVAH.means 'return' and TESHUVAH also means 'answer'. Both meanings are beautiful. To return to God is an answer to Him. This is one of the most beautiful things in Judaism, one of the greatest contributions of Judaism to

the world. It has to be understood because without it you will never be able to understand Jesus.

Judaism is the only religion in the world which says that not only is man seeking God, but God is also seeking man Nobody else in the world believes that. There are Hindus, Mohammedans and other religions: they all believe man is seeking God. Judaism believes God is also seeking man. And this should be so if He is a father. This should be so. He is the whole, and if a part has gone astray, the whole -- out of His compassion -- must seek the part.

Judaism has a beauty of its own. Man seeking God is just like stumbling in darkness. Unless God is also seeking you, there seems to be no possibility of any meeting. How will you seek Him who is unknown? Where will you seek Him? You don't know the address -- where will you address your prayers? Where will you move, where will you go, what will you do? You can only stumble, cry and weep; tears can be your only prayer. A deep desire -- but how to fulfill it? You can burn with it, but how to arrive? Judaism says: man can seek, but man cannot find unless God wills it so.

God is within reach, but not within grasp. You can spread your hands -- He is within reach, but not within grasp. He comes within grasp because He is also seeking you. He can seek you immediately and directly. He knows exactly where you are. But He cannot seek you unless you are on the search. He can seek you only when you are searching, when you are doing everything that can be done, when you are not withholding anything, when your search is total. When your search is total, immediately heaven opens and the spirit of God descends in you. He is waiting, waiting with a deep urge to meet you.

This should be so, because existence is a love affair. It is a hide-and-seek play, it is a game. The mother is playing with the child and hiding. The mother is waiting and if the child does not come, the mother will start seeking him. But God gives you total freedom: if you don't want to seek, He will not interfere; He will not be an intruder. If you want to seek, only then does He knock at your door.

If you have invited, only then does the guest come. The guest may be just waiting to knock on the door; only your invitation is needed. Otherwise He can wait for eternity, there is no hurry. God is not in any haste.

REPENT: FOR THE KINGDOM OF HEAVEN IS AT HAND. It would have been absolutely different if the word was not translated as 'repent', if it was left to the original: 'return'. That is what Patanjali says in his yoga sutras -- that PRATYAHAR is 'returning to oneself'. That is what Mahavir means when he says to move within-wards: PRATIKRAMAN, to go in.

The word TESHUVAH has a totally different meaning from repent. The moment you say 'repent' it seems that man is a sinner: a deep condemnation comes in. But if you say 'return', there is no question of sin, no condemnation enters. It simply says that you have gone far away, you have played too long -- please come back. The child has been playing outside and evening is descending. The sun is setting and the mother calls, "Please return." A totally different quality, a totally different connotation. There is no condemnation in it, just a deep love call: "Return!"

Just listen to the sentence if I say: "Return ye: for the kingdom of heaven is at hand." All condemnation, all sin, and the whole nonsense that has created guilt in man,

disappears just by a single word translated rightly. A single word can be significant, but the whole of Christianity will disappear if you translate repent as 'return'. All churches, the Vatican -- everything will disappear because they depend on repentance.

If it is a question of return -- and you are not condemned and you have not committed any sin -- then guilt disappears. And without guilt there cannot be churches, without guilt the priest cannot live. He exploits the guilt, he makes you feel guilty -- that is his trade secret. Once you are made to feel guilty, you have to seek his help because he will ask for forgiveness for you, he will pray for you; he knows the way to pray. He is in a deeper relationship with God: he will defend you, he will persuade God for you, and he will show you how not to be a sinner again, how to be virtuous. He will give you the commandments: do this and don't do that.

All the churches of the world are founded on the word 'repentance'. If it is only a question of return, the priest is not needed; you can return home. It is not a question of condemnation: nobody is needed to purify you; you have never been wrong. You HAD gone a little farther away, but nothing is wrong in it. In fact it could not have been so if God were not willing for you to go so far. There must be something in it: that going far away must be a way of coming back. because when you have gone too far and then you come back home, for the first time you realize what home is.

It is said that travellers in foreign countries realize for the first time -- as you must be realizing in Poona -- how beautiful home is. It is difficult to realize when you are at

home; everything is taken for granted. But when you go away, now everything is difficult. It is no longer home, you cannot take anything for granted. There are a thousand and one inconveniences, discomforts -- and nobody is there to look after you; you have to look after yourself. Nobody cares; you move in an alien world, a stranger.

In contrast, suddenly for the first time, the home, the meaning of the home, arises. First it was just a house to live in; now it is a home. Now you know that houses are different from homes. A house is just a house; a home is not just a house, it is something plus. Plus love. Maybe it is needed that man should go a little astray -- off the track, into the wilderness -- so that, in contrast, coming back to home becomes significant, meaningful.

I say 'return'; I don't say 'repent'. Jesus never said 'repent'. He would laugh at the word, because the whole thing is corrupted by the word. Churches know well no that the word is a wrong translation, but they still insist on it because it has become their foundation. 'To return' is so simple: it depends on you and your God; no mediatator is needed, no agent is needed. FROM THAT TIME JESUS BEGAN TO PREACH, AND TO SAY, RETURN: FOR THE KINGDOM OF HEAVEN IS AT HAND.

Another meaning of the Hebrew word TESHUVAH 'answer'. Your return is your answer. Answer to what Answer to the shout: "Enthrone me!"; answer to the question God has been asking you: "Come back home." This is again a very beautiful contribution of Judaism. Every religion has contributed something original. Judaism says: "God asks the question; man answers." Other

religions say that man asks the question and God answers. Judaism says, "No, God asks the question; man answers." The moment you answer, that is the return. The moment the child says, "Yes, I am coming," he is already on th way.
Have you heard the question? If you have not heard it yet, how will you be able to answer?
People come to me and they say, "Where is God? "
I say, "Forget about God -- have you heard the question?
They say, "What question?"
"The question that God asks! "
If you have not heard the question, you cannot know where God is. The moment you hear the question the direction is clear -- the moment you hear the question that arises deepest in your being, at the deepest core, and becomes; constant haunting in the heart: who are you, why are you here, why do you go on existing? For what?
If the question has arisen in the heart, you will know God is, because who is asking this question? YOU cannot ask it. You are unconsciousness, a deep sleep -- you cannot ask. Somewhere deeper within you God is asking the question, "Who are you?" If you have heard the question, you know the direction. And the answer can only be: "Return back. Follow that direction, move back."
But your questions are false. You have not heard them; somebody else has taught them to you. Your questions are false, and then your answer becomes false. You learn the question from others, you learn the answer from others, and you remain phoney.
The word 'phoney' comes from 'telephone'. Have you ever observed that listening to a man directly -- listening to your wife or husband or friend directly, face-to-face -- is a

reality because personal contact is there, but listening to him on the phone everything becomes phoney? One never knows who is there -- whether the person is really there or if it is a tape recorder, a dictaphone. Nobody knows. And the sound seems to be coming not from the heart, but from the mechanism.

Have you sometimes watched people...? I have watched a few people, I know a few people, who will put their specs on whenever they phone. I was worried: "What is the matter? The person is not there, so who are you trying to see?" Just a deep urge to see the person. A deep urge -- otherwise the thing seems to be phoney. But this is how the mind has become corrupted.

I went with a friend once to visit the Taj Mahal. He is a good photographer -- and he had no time to see the Taj Mahal, he was seeing it through the camera lens. I told him, "We have come here to see the Taj Mahal."

He said, "Forget about it. It is so beautiful that I will take pictures and see them at home! " But those pictures are available everywhere -- what is the need to come to the Taj Mahal? The direct vision is lost.

Mulla Nasrudin's first child was born. I went to see him The Mulla was sitting with the boy, a small boy -- beautiful. I said, "How beautiful! "

He said, "This is nothing -- you should see the photagraphs!"

Phoney.... Everything becomes more and more indirect. Then it loses the touch of reality, the concreteness, the clarity. The it goes far away, far away.

The answer can be true only if the question has bee really heard. Every day I come across somebody or other who says, "I want to meditate, I want to search, but nothing happens." He is complaining as if existence has not beer just to him -- "Nothing happens." But I look into his eyes his desire is phoney. In the first place he never wanted to meditate, he has come as part of a crowd. Somebody els was coming, a friend was coming, and he followed. Or ht had a holiday and he thought, "Let's go and see." Now nothing is happening.

Nothing can happen because meditation, God and prayer are not questions of technique. You can learn the technique, bu nothing will happen unless the question has been heard first unless it has become a deep desire in you, for which you caL_ stake your life -- unless it has become a question of life and death, unless it penetrates to the very center of your being, unless it becomes a thorn in the heart, unless it becomes a deep anguish and pain. If the question is heard, then the answer....

We can translate this sentence in two ways: FROM THAT TIME JESUS BEGAN TO PREACH, AND TO SAY, REPENT: FOR THE KINGDOM OF HEAVEN IS AT HAND. Either we can translate it, "RETURN: for the kingdom of heaven is at hand," or "ANSWER: for the kingdom of heaven is at hand."

And the kingdom of heaven is always at hand, it is its nature. It has nothing to do with Jesus' time: it is true right now, exactly as it was then. It was true before Jesus and it will always be true.

The kingdom of God is ALWAYS at hand -- just grope. His hand has always been seeking you, but your hand is not

groping. You answer, you return, and He is available. All that you need is available, only you are not ready to move towards it. You are afraid to lose something which you don't have, and because of that fear you cannot attain to that which has always been yours to take.

AND JESUS, WALKING BY THE SEA OF GALILEE, SAW TWO BRETHREN, SIMON CALLED PETER, AND ANDREW HIS BROTHER, CASTING A NET INTO THE SEA: FOR THEY WERE FISHERS.
AND HE SAITH UNTO THEM, FOLLOW ME, AND I WILL MAKE YOU FISHERS OF MEN.
AND THEY STRAIGHTWAY LEFT THEIR NETS, AND FOLLOWED HIM.

This will come many times in Jesus' life. You will be surprised at the quality of people in whom and with whom he was moving. Simple people: farmers, villagers, fishermen, carpenters, but real people, not phoney. People who live with nature are real because with nature you have to be real, otherwise nature won't yield to you. With nature you have to be alive, otherwise you will not be able to cope with it. The more surrounded you are with unnatural things, the more unnatural you become. If you just live surrounded by mechanisms, you will become a mechanism yourself.
It is said that a man is known by his company. I say to you: a man is MADE by his company. If you live surrounded by mechanical gadgets, as modern man is living, by and by you become unreal. If you live with nature -- with trees and rocks and the sea and the stars and the clouds and the sun --

you cannot be unreal, you cannot be phoney. You HAVE to be real because when you are encountering nature, nature creates something in you which is natural. Responding to nature continuously, you become natural.

A man who lives with nature is always trusting. A farmer who goes on sowing seeds has to trust. If he doubts, he will never sow the seeds -- because there are a thousand and one doubts possible: whether this year the earth is going to do the same as it did last year or not. And who knows? -- the earth may have changed its mind. Who knows if the rains are going to rain or not? Who knows about the sun -- whether it will rise tomorrow morning or not? Sitting in your easy chair surrounded by your books you can doubt, there is nothing at stake, but if a farmer working in the field with the earth doubts, he is lost; if a fisherman doubts, he is lost.

Living with nature, trust arises. Trust is natural to man just like health is natural; doubt is unnatural just like disease is unnatural. A child is born trusting. I'm not talking about the modern child -- maybe a modern child is not born trusting because he is born in a climate of skepticism.

I was reading a story one day: A mother was telling a story to her daughter -- the daughter was restless, it was getting late, and the mother was telling her a bedtime story to put her to sleep. The mother said. "There was a princess -- very charming, beautiful... and very wise, very loving. The whole court of the king loved and respected her. She was very kind, particularly to animals.

One day she came across a frog in the courtyard. She became afraid that somebody might tread on him, so she brought the frog into her bedroom. And in the morning she

was surprised: the frog had turned into a beautiful prince! And the prince asked her hand in marriage."

At this point the mother looked at her daughter and felt, that she was completely skeptical. Her eyes, her manner, her face -- everything was saying, "No, I cannot believe it." Complete incredulity was on her face. So the mother said, "What? -- don't you believe it? "

The girl said, "No... and I'll bet the princess' mother didn't either! "

Today's climate is one of skepticism. Even a child is doubtful -- doubting, skeptical. In the old days, even old men were trusting; the whole climate was one of trust, faith. They were healthy people.

Watch yourself -- whenever you doubt, something shrinks in you; you become small and tiny. You become hard, you become dead, and you are no longer flowing -- frozen. Whenever trust arises, you are again flowing. The blocks are melting and you expand, you become vast. Whenever you trust, you reach a peak of being alive, and whenever you doubt, you fall into death.

Because modern man is lacking in trust, drugs have started to have so much appeal for him. There seems to be no other way to have the feeling of an expanded being and consciousness. Drugs are chemical methods to feel, for a few moments or a few hours, an expansion of consciousness. Trust gives it to you easily and freely. Trust gives it to you not for a few moments -- it becomes an eternal quality in you. And trust has no side-effects!

If you ask me, I will tell you: trust is the only reliable drug if you want expansion of consciousness -- and those who have never known what expansion of consciousness is,

have not lived yet. Consciousness can expand and can go on expanding, waves of bliss going to the very corners of existence, expanding with the infinity of existence. When you expand you become part of the whole; when you shrink you become an island.
Those people were really simple, trusting:

AND JESUS, WALKING BY THE SEA OF GALILEE, SAW TWO BRETHREN, SIMON CALLED PETER, AND ANDREW HIS BROTHER, CASTING A NET INTO THE SEA: FOR THEY WERE FISHERS.
AND HE SAITH UNTO THEM, FOLLOW ME, AND I WILL MAKE YOU FISHERS OF MEN.

Nothing is strange about his saying this. The strange thing is:

AND THEY STRAIGHTWAY LEFT THEIR NETS, AND FOLLOWED HIM.

Such deep trust. Not for even a single moment did they doubt, for not even a single moment did they say, "What do you mean -- fishers of men? " Not for a single moment did they ask, "Who are you? By what authority do you speak?" No, it was not needed because they were simple fishermen. They must have looked at Jesus: his very presence was the authority.
If you have eyes of trust, nobody can deceive you. You are deceived because of your doubt, and then you think that you need more doubt, otherwise people are going to deceive you more. Then you are deceived more and a

vicious circle is created. You doubt so that you will not be deceived but you are deceived because of your doubt.
If you trust, nobody can deceive you. What do I mean when I say: if you trust, nobody can deceive you? Is your trust going to prevent somebody from deceiving you? No, but when you trust you have eyes to see: the deceiver will be revealed immediately -- naked.
I would like you to remember this as a criterion: that a man who trusts cannot be deceived. If he is deceived then he must have some doubts within himself because only when the eyes are full of clouds of doubt are you not able to see. When you are capable of seeing and your vision is clear, the very presence of the person says whether he is a deceiver or not.

They must have looked. The sun must have been rising on the sea, they were ready to throw their net into the sea. They must have looked back at this man: "What manner of man is this Jesus?"
In that silent morning they must have felt the presence of this man Jesus. The presence was conviction; the presence was the proof. They threw away their nets, they straightway followed this man. In a single moment their whole life was turned completely upside down. In a single moment of vision they were converted.
Jesus says: "Come follow me, and I will make you fishers of men. How long will you go on throwing your nets into the sea? How long are you going to just catch fish? I will make you fishers of men." And he did make them.
It was almost unbelievable in those days -- it is almost unbelievable even now -- how Jesus transformed ordinary

people into extraordinary people. Buddha transformed Mahakashyap, Sariputta, Modgalayan, Anand, but the credit goes more to Mahakashyap, Sariputta, Anand and Modgalayan and less to Buddha because they were rare beings. If Mahavir transformed Gautam, Sudharana, the credit goes more to the disciples because they were rare beings.

But Jesus is tremendously powerful. Peter -- a fisherman, uneducated -- or Andrew or Matthew or Thomas or John -- all poor, uneducated people who would have been lost in any crowd and you would not have been able to find them. They were just stones, ordinary pebbles on the way, and Jesus transformed them into Koh-i-noors.

Mahakashyap was a rare being in his own right; there is every possibility that even without Buddha he would have become a Buddha. It would have taken a little longer, maybe he would have taken a little more time, but it seems almost certain that he would have become a Buddha even without Buddha. But think of Simon called Peter or his brother Andrew. Nobody can conceive that without Jesus they could have become anything whatsoever.

He not only promised, he DID the miracle. FOLLOW ME AND I WILL MAKE YOU FISHERS OF MEN -- and more men have certainly been caught in the net Jesus has thrown into the sea of humanity than in any other net. Half of the world is caught in the net. All the apostles, all twelve of the apostles, were very ordinary, uneducated, common people, and upon them he built the whole structure.

Peter, Simon called Peter -- Jesus has made him the very rock on which the whole of Christianity stands. The word 'Peter' means 'rock'. On Peter's rock the whole of

Christianity stands and is supported by him. Yes, Jesus did make them fishers of men -- and not only fishers of men. He delivered more than he promised: he made them fishers of God. AND THEY STRAIGHTWAY LEFT THEIR NETS, AND FOLLOWED HIM.

When Mahakashyap came to Buddha, he argued. When Mahakashyap came to Buddha he had five thousand of his own disciples, he was a great teacher in his own name. When Sariputta came he had thousands of disciples of his own, he was a great scholar. For years he waited and argued. They were not men of trust, they were men of doubt and skepticism -- very cultured minds, cultivated minds, geniuses in a way.

But Jesus worked with ordinary mud and transformed it into gold. You cannot find a greater alchemist than Jesus. AND THEY STRAIGHTWAY LEFT THEIR NETS, AND FOLLOWED HIM -- this is the miracle.

People went to Mahavir and argued, people went to Buddha and argued, because the whole Indian continent has been arguing for millennia. People have become trained here; they are born with philosophies. People come to me, very ordinary people, but they never come down below the level of BRAHMA, the ultimate. They talk about BRAHMA; it has become part of their blood.

But Jesus worked with very simple people. His VERY PRESENCE was the proof. In religion: presence is first, proof is second. In philosophy: proof is first, presence is second. Sariputta would open his eyes to Buddha only when Buddha had proved himself, argued for himself, when he had defeated Sariputta and his mind totally. Then

he would open his eyes. Proof was first, presence was second.
But with Jesus and the people he worked with -- they were not theologians, they were not philosophers, not 'argumentators' -- no. They were simple people, ordinary people of nature, just like trees and rocks and rivers. For them presence is first, proof is later. In fact, presence is the proof. They fell in love -- that's the only way to express it rightly. They looked at Jesus: they fell in love. When you fall in love, you follow. Then there is no question, then you simply follow, because your heart knows better than your mind can prove. Your heart has felt something, something of the mysterium, something of God. Your heart has felt the presence, something which is not of this earth. That is enough. You have tasted something... you simply follow.
AND THEY STRAIGHTWAY LEFT THEIR NETS, AND FOLLOWED HIM.

AND JESUS WENT ABOUT ALL GALILEE, TEACHING IN THEIR SYNAGOGUES, AND PREACHING THE GOSPEL OF THE KINGDOM, AND HEALING ALL MANNER OF SICKNESS AND ALL MANNER OF DISEASE AMONG THE PEOPLE.

This has to be understood in a totally new light -- not the way Christians have been trying but in a totally new light, the new light that modern science has thrown on the phenomenon of disease.
A disease, any disease, first arises deep in the mind and then moves towards the body. It may take a long time to come to the body, it is a long distance. You are not aware

of it when it is in the mind, you become aware of it only when it strikes hard at the roots of the body. You always feel the disease in the body, but it always originates in the mind.

You are not aware of it then, so you cannot do anything about it, but when it comes to the body then of course you start seeking a physician, some help. The physician, seeing it in the body, starts treating it in the body. It can be treated in the body -- but then some other disease will arise, because the treatment has not gone to the very source. You have been changing the effect, but not the cause.

If it can be changed in the mind, then the disease will disappear from the body immediately. That's how modern research on hypnosis proves that every disease -- at least in principle -- can be transformed, changed, can be dropped, if the mind is changed. And the vice versa is also true: if the mind is convinced by hypnosis, then disease can be created also.

Just two or three days before, somebody sent me an article of deep significance. One man -- one physician, a doctor in California -- has treated many patients with cancer just through the imagination. This is the first clue which opens the door.... And not one patient, many.

What he does is he simply tells them to imagine -- -if they have cancer of the throat, he tells them to relax and imagine that the whole energy of their body is moving towards the throat, and the gland is being attacked by their energy. Just like arrows from everywhere, all over -- moving towards the throat and attacking the disease. Within three, four or six weeks the gland simply disappears without leaving a trace behind. And cancer is thought to be incurable!

Cancer is a modern disease; it has come because of the stress, tension and anxiety of life. There has, in fact, been no cure for it up to now through the body. If cancer can be treated through the mind, then everything can be treated through the mind.

Jesus' miracles happened because the people were very trusting. Once it happened: he was walking and a woman -- a very poor woman, afraid and apprehensive about whether Jesus would treat her or not, because he was always crowded by so many people -- the woman thought to herself, "Just touch Jesus' garment from behind." She did, and she was cured.

Jesus looked back and the woman started thanking him. She fell at his feet and was very grateful. He said, "Don't be grateful to me, be grateful to God. Your faith has healed you, not I."

The world was deep in trust; people were rooted in faith. Then just the idea that "If Jesus touches my eyes, they will be cured" -- the very idea becomes the root cause of the cure. It is not that Jesus cures; if you are skeptical then Jesus can't help, then he will not be able to cure you.

I was reading a story. One day Jesus was running out of a town. A farmer working in his fields saw him running, so he inquired, "What is the matter? Where are you going?" But he was in such a hurry that he would not answer. So the farmer followed him, stopped him after a while, and said, "Please tell me, I have become too curious. If you don't tell me, then why you were running will haunt me again and again. Where are you going? From whom are you escaping?"

Jesus said, "From a fool."
The farmer started laughing. He said, "What are you saying? I know well that you have cured blind people, you have cured people who were almost dying -- I have heard that you have cured people who were dead already! Can't you cure a fool? "
Jesus said, "No. I tried, but I can't because he is a fool and he won't believe. I have cured all sorts of illnesses and I have never failed, but with this fool I have failed. He goes on following me and he says, 'Cure me,' but I have tried every way that I know and everything fails. That's why I am escaping from the town."
A fool cannot be cured... and a fool cannot be hypnotized. Ordinarily, amongst the common masses, the idea is prevalent that very intelligent people cannot be hypnotized. That is absolutely wrong. Only fools cannot be hypnotized, idiots cannot be hypnotized, mad people cannot be hypnotized. The greater the intelligence, the more possibility there is of your going deep into hypnosis -- because in hypnosis your trust is needed, the first requirement is your trust. The first requirement is your cooperation, and an idiot, a madman, cannot cooperate and cannot trust.

Jesus could do miracles. Those miracles were simple; they happened because people were trusting. If you can trust, then the mind starts functioning from within, spreads to the body and changes everything. But if you can't trust, then nothing can help.
Even ordinary medicine helps you because you trust it. There has been an observation that whenever a new

medicine is invented it works very well for six months to two years -- people are affected by it -- but after six months, eight months, ten months, it doesn't work so well. Physicians have been worried -- what happens?

Whenever a new medicine is invented you believe in it more than in an old medicine. Now you know the panacea is there "... and I will be helped by it." And you are helped! The trust in a new medicine, a new discovery, helps. They talk about it on TV, on the radio, in the newspapers, and a climate of trust and hope is there. But after a few months, when many people have taken it -- and a few fools have also taken it, which cannot be helped -- then a suspicion arises, because this man has taken the medicine and nothing happened. These fools then create an anti-climate, and after a while the medicine loses its effect.

Even more than medicine, the physician helps if you trust him. Have you watched that whenever you are ill and the doctor comes, if you trust the doctor then you feel relief just by his coming? He has not given any medicine up to now. He has just been checking your body -- blood pressure, this and that -- and already you feel that fifty percent of the disease is gone. A man you can trust has come. Now there is no need to carry the burden on yourself. You can leave it to him and he will see to it. But if you don't trust the physician, he cannot do anything.

In medicine, they call a certain false medicine 'placebo'. It is just water -- or something which has nothing to do with the illness -- but if it is given to you by a physician you trust, it helps as much as the real medicine; there is no difference. Mind is more powerful than matter; mind is more powerful than the body.

AND JESUS WENT ABOUT ALL GALILEE, TEACHING IN THEIR SYNAGOGUES, AND PREACHING THE GOSPEL OF THE KINGDOM, AND HEALING ALL MANNER OF SICKNESS AND ALL MANNER OF DISEASE AMONG THE PEOPLE.
AND HIS FAME WENT THROUGHOUT ALL SYRIA: AND THEY BROUGHT UNTO HIM ALL SICK PEOPLE THAT WERE TAKEN WITH DIVERS DISEASES AND TORMENTS, AND THOSE WHICH WERE POSSESSED WITH DEVILS, AND THOSE WHICH WERE LUNATICK, AND THOSE THAT HAD THE PALSY; AND HE HEALED THEM.
AND THERE FOLLOWED HIM GREAT MULTITUDES OF PEOPLE FROM GALILEE, AND FROM DECAPOLIS, AND FROM JERUSALEM, AND FROM JUDAEA, AND FROM BEYOND JORDAN.

Jesus was less a teacher and more a healer. A healer not only of the body, not only of the mind, but of the soul also. He was a physician, a physician of the soul. That's what every Master has to be.
You are divided within yourself, you are fragmentary, you are not whole. If you become whole, you will be healed. If the tensions for the future and the accumulated tensions of the past disappear from within you, you will be healed, your wounds will disappear. If you can be in the present you will be whole, fully alive, utterly alive, and a deep delight will happen to you.
Jesus is not a philosopher, teaching some dogma to people. He is a physician. not a philosopher. He is trying to teach

trust and if trust happens, everything becomes possible. He goes on saying: "If you have faith, faith can move mountains." It may not be the mountains that exist outside, but the mountains of ignorance, the mountains of ugliness, the mountains of unconsciousness that exist within. He does not have a creed, a dogma. He is, rather, releasing a healing force through himself. His whole effort is to help you to return to God. That's why he said, "Don't be thankful towards me. Thank God."

Then, too, he says, "Your faith has healed you." Not even God can help to heal you -- only your faith. His insistence is on faith. And remember the distinction between belief and faith: belief is in an idea; faith is in total reality, faith is a reverence for the whole. Belief is of the mind; faith is of your totality.

When you believe in God, you believe in the God of philosophers. When you believe in God, God is an idea, a doctrine. It can be proved or disproved and it will not transform you. But if you have faith, it has already transformed you. I will not say that it WILL transform you. If you have faith, it has ALREADY transformed you. Faith knows no future, it is immediately effective. But faith is not of the head. When you have faith, you have faith in your blood, in your bones, in your marrow, in your heart. In your whole being, you have faith. A man of faith is a man of God.

Jesus' whole effort is how to bring you back home. Yes, God is shouting through him: "Enthrone me! " If you have faith, you will become available and God will be enthroned in you. That is the only way of being blissful. Unless God is enthroned in you, you will remain a beggar, you will

remain poor, you will remain ill. You will never be whole and healthy, and you will never know the ecstasy of existence. You will never be able to dance and laugh and sing, and just be.
Only if God is enthroned in you -- that means if you are dethroned and God is enthroned. So there is this choice, the greatest choice that ever encounters man: either to continue yourself on the throne... or dethrone yourself, and let God come in.

Come Follow To You, Vol 1

Chapter #6

Chapter title: The luxury of God
26 October 1975 am in Buddha Hall

Question 1
WHAT IS THE NEED FOR SECRECY IN MASTERDISCIPLE RELATIONSHIPS AND ALSO IN ORDINARY HUMAN RELATIONSHIPS?

THE BEING HAS TWO SIDES, the without and the within. The without can be public, but the within cannot be. If you make the within public, you will lose your soul, you will lose your original face. Then you will live as if you have no inner being. Life will become drab, futile. It happens tO people who lead a public life: politicians, film actors. They become public, they lose their inner being completely, they don't know who they are except what the public says about them. They depend on others' opinion, they don't have a sense of their being.

One of the most famous actresses, Marilyn Monroe, committed suicide, and psychoanalysts have been brooding on the reason why. She was one of the beautiful women ever, one of the most successful. Even the President of America Kennedy, was in love with here, and she had thousands of lovers. One cannot think of what more you can have. She had everything.

But she was public and she knew it. Even in her love chamber when President Kennedy would be there she used to address him as Mr. President -- as if one was making love not to man, but to an institution.

She was an institution. By and by she came aware that she had nothing private. Once somebody asked here -- she had just posed for a nude calendar and somebody asked, "Did you have anything on while you posed for the nude calendar?"

She said, "Yes, I had something on. The radio."

Exposed, nude, no private self. My feeling is that she committed suicide because that was the only thing left she could have done privately. Everything was public, that was the only thing left she could do on her own, alone, something absolutely intimate and secret. Public figures are always tempted towards suicide because only through suicide can they have a glimpse of who they are.

All that is beautiful is inner, and the inner means privacy. Have you watched women making love? They always close their eyes. They know something. A man goes on making love with open eyes, he remains a watcher also. He is not completely in the act, he is not totally in it. He remains a voyeur, as if somebody else is making love and he is watching, as if the love-making is going on a TV screen or

in a movie. But a woman knows better because she is more delicately tuned to the inner. She always closes her eyes. Then love has a totally different fragrance.

Do one thing one day: run the bath and then switch on and off the light. When there is darkness you will hear the water falling more clearly, the sound will be sharp. When the light is on, the sound will be not so sharp. What happens in darkness?

In darkness, everything else disappears because you cannot see. Only you and the sound are there. That's why, in all good restaurants, light is avoided; sharp light is avoided. They are candle-lit. Whenever a restaurant is candle-lit, taste is deeper: you eat well and you taste more. The fragrance surrounds you. If there is very bright light the taste is no longer there. The eyes make everything public.

In the very first sentence of his METAPHYSICS, Aristotle says that sight is the highest sense of man. It is not. In fact, sight has become too domineering. It has monopolized the whole self and it has destroyed all the other senses. His master -- Aristotle's master, Plato -- says that there is a hierarchy in the senses: sight at the top, touch at the bottom. He is absolutely wrong. There is no hierarchy. All senses are on the same level and there should not be any hierarchy. But you live through the eyes: eighty percent of your life is eye-oriented. This should not be so; a balance has to be restored. You should touch also, because touch has something which eyes cannot give. But try: try to touch the woman you love or the man you love in bright light and then touch in darkness. In darkness, the body reveals itself; in bright light, it hides.

Have you seen Renoir's paintings of feminine bodies? They have something miraculous in them. Many painters have painted the feminine body, but there is no comparison with Renoir. What is the difference? All other painters have painted the feminine body as it looks to the eyes. Renoir has painted it as it feels to the hands, so the painting has a warmth and a closeness, an aliveness.

When you touch, something happens very close. When you see, something is far away. In darkness, in secrecy, in privacy, something is revealed which cannot be revealed in openness, in the marketplace. Others are seeing and observing; something deep within you shrinks, it cannot flower. It is just as if you put seeds down on the open ground, for everybody to look at. They will never sprout. They need to be thrown deep in the womb of the earth, in deep darkness where nobody can see them. There they start sprouting and a great tree is born.

Just like seeds need darkness and privacy in the earth, al} relationships which are deep and intimate remain inner. They need privacy, they need a place where only two exist. Then a moment comes when even the two dissolve and only one exists.

Two lovers deeply in tune with each other dissolve. Only one exists. They breathe together, they are together; a togetherness exists. This would not be possible if observers were there. They would never be able to let go if others were watching. The very eyes of others would become the barrier. So all that is beautiful, all that is deep, happens in darkness.

In ordinary human relationships, privacy is needed. And when you ask about the relationship of a Master and

disciple, even more privacy is needed because it is a transmission of the highest energy possible to man. It is the highest peak of love, where one man pours himself into another and the other becomes a receptive womb. Even a slight disturbance -- somebody watching -- will be enough of a barrier.

Secrecy has its own reason to be there. Remember that, and always remember that you will behave very foolishly in life if you become completely public. It will be as if somebody has turned his pockets inside-out. That will be your shape -- like pockets turned inside-out. Nothing is wrong in being outward but remember, that is only part of life. It should not become the whole.

I am not saying to move in darkness forever. Light has its own beauty and its own reason. If the seed remains in the dark forever and ever, and never comes up to receive the sun in the morning, it will be dead. It has to go into darkness to sprout, to gather strength, to become vital, to be reborn, and then it has to come out and face the world and the light and the storm and the rains. It has to accept the challenge of the outside.

But that challenge can only be accepted if you are deeply rooted within. I am not saying to become escapists, I am not saying to close your eyes, move within and never come out. I am simply saying: go in so that you can come out with energy, with love, with compassion. Go in so that when you come out you are not a beggar, but a king; go in so that when you come out you have something to share -- the flowers, the leaves.

Go in so that your coming out becomes richer and is not impoverished. And always remember that whenever you

feel exhausted, the source of energy is within. Close your eyes and go in.

Make outer relationships; make inner relationships also. Of course there are bound to be outer relationships -- you move in the world, business relationships will be there -- but they should not be all. They have their part to play, but there must be something absolutely secret and private, something that you can call your own.

That is what Marilyn Monroe lacked. She was a public woman -- successful, yet completely a failure. While she was at the top of her success and fame, she committed suicide. Why she committed suicide has remained an enigma. She had everything to live for; you cannot conceive of more fame, more success, more charisma, more beauty, more health. Everything was there, nothing could be improved upon, and still something was lacking. The inside, the within, was empty. Then, suicide is the only way.

You may not be daring enough to commit suicide like Marilyn Monroe. You may be very cowardly and you may commit suicide very slowly -- you may take seventy years to commit it. But still it will be a suicide. Unless you have something inside you which is not dependent on anything outside, which is just your own -- a world, a space of your own where you can close your eyes and move, and you can forget that anything else exists -- you will be committing suicide.

Life arises from that inner source and spreads into the sky outside. There has to be a balance -- I am always for balance. So I will not say, like Mahatma Gandhi, that your life should be an open book -- no. A few chapters open,

okay. And a few chapters completely closed, completely a mystery. If you are just an open book you will be a prostitute, you will just be standing in the marketplace naked, with just the radio on. No, that won't do.
If the whole book is open, you will just be the day with no night, just the summer with no winter. Then where will you rest and where will you center yourself and where will you take refuge? Where will you move when the world is too much with you? Where will you go to pray and meditate? No, half and half is perfect. Let half of your book be open -- open to everybody, available to everybody -- and let the other half of your book be so secret that only rare guests are allowed there.
Only rarely is somebody allowed to move within your temple. That is how it should be. If the crowd is coming in and going out, then the temple is no longer a temple. It may be a waiting room in an airport, but it cannot be a temple. Only rarely, very rarely, do you allow somebody to enter your self. That is what love is.

Question 2
SOMETIMES I WONDER WHAT I AM DOING HERE, SITTING BEFORE YOU. AND THEN SUDDENLY YOU ARE TOO MUCH FOR ME, TOO MUCH LIGHT AND LOVE. YET I WANT TO LEAVE YOU. CAN YOU EXPLAIN THIS TO ME?

Yes. The question is bound to happen to everybody some day or other.
What are you doing here? The question arises because my emphasis is not on doing; I am teaching you non-doing.

The question is relevant. If I was teaching you something to do, the question wouldn't arise because you would be occupied. If you go to somebody else -- there are a thousand and one ashrams in the world where they will teach you something to do. They will not leave you unoccupied at all because they think that an unoccupied mind is the devil's workshop.

My understanding is totally, diametrically, opposite. When you are absolutely empty, God fills you. When you are unoccupied, only then you are. While you are doing something, it is just on the periphery. All acts are on the periphery: good and bad, all. Be a sinner -- you are on the periphery; be a saint -- you are on the periphery. To do bad you have to come out of yourself; to do good you also have to come out of yourself.

Doing is outside, non-doing is inside. Non-doing is your private self, doing is your public self. I am not teaching you to become saints, otherwise it would have been very easy: don't do this, do that; just change the periphery, change your acts.

I am trying a totally different thing, a mutation -- not a change from one part of the periphery to another part of the periphery, but a transmutation from the periphery to the center. The center is empty, it is absolutely void. There, you ARE. There is being, not doing.

It is bound to happen to you sometimes: sitting before me you will wonder what you are doing here. Nothing -- you are not doing anything here. You are learning how to just be, not to do -- how not to do anything: no action, no movement... as if everything stops, time stops. And in that

non-moving moment you are in tune with the present, you are in tune with God.

Actions become part of the past. Actions can be in the future, they can be in the past, but God is always in the present. God has no past and no future. And God has not done a thing: when you think that He has created the world, you are creating His image according to yourself. You cannot remain without doing anything -- you become too restless, it makes you too uneasy -- so you have conceived of God also as a creator.

Not only as a creator -- Christians say that for six days He created and on the seventh day, Sunday, He rested: a holiday. The Bible says God created man in His own image. Just the reverse seems to be the case: man has created God in his own image. Because you cannot remain unoccupied, you think: what will God do if He is not creating the world? And because you get tired by doing, you think God must also have gotten tired after six days -- so on the seventh day He rested.

This is just anthropomorphic. You are thinking about God just as you would think about yourself. No, God has not created the world; the world comes out of His non-activity, the world comes out of His non-doing. The world is a flowering of God, just like a tree.

Do you think a tree is creating the flowers -- making much effort, doing exercises, planning, asking the experts? The tree is not doing anything at all. The tree is just there, absolutely unoccupied. In that unoccupied state, the flower flowers by itself. And remember, if some day trees become foolish -- as foolish as man is -- and they start trying to

bring the flowers, then flowers will stop coming. They will not come because they always come effortlessly.
Just watch a flower: can you see anything of effort in it? The very being of a flower is so effortless, it simply opens. But we cannot conceive of it. The birds singing in the morning: do you think they go to Ravi Shankar to learn? Do you think they are doing something in the morning when they start singing? No, nothing of that sort. The sun arises, and out of their emptiness the song arises. The greatest miracle in the world is that God has created without doing a thing. It is out of nothingness.
I was reading about the life of Wagner, a German composer and great musician. Somebody asked Wagner, "Can you say anything about the secret of why you have created such beautiful music -- and how? "
Wagner said, "Because I was unhappy." He said, "If I had been happy, I would not have written down a single note." He said, "People who are unhappy have to fill their lives with imagination because their reality is lacking something." And he is right in many ways. People who have never loved write poetry about love. It is a substitute. If love has really happened in life, who bothers to write poetry about it? One would be a poem himself; there would be no need to write it.
Wagner said, "Poets write about love because they have missed love." And then he made a statement which is tremendously meaningful. He said, "And I think God created the world because He was unhappy." A great insight -- but the insight is relevant to man, not to God.
If you ask me, God created the world -- in the first place, He is not a creator but a creativity; but to use the old

expression -- God created the world not because He was unhappy, but because He was so happy that He overflowed; He had so much.

The tree is flowering there in the garden not because it is unhappy. The flower comes only when the tree has too much to share and does not know what to do with it. The flower is an overflowing. When the tree is not well-fed, not well-watered, has not received the right quota of sunlight and care and love, it doesn't flower because flowering is a luxury. It happens only when you have too much, more than you need. Whenever you have too much, what will you do? It will become a heaviness, it will be a burden; it has to be released.;The tree bursts and blooms, it has come to its luxurious moment.

The world is the luxury of God: a flowering. He has so much -- what to do with it? He shares, He throws it out, He starts expanding, He starts creating.

But remember always, He is not a creator like a painter who paints. The painter is separate from the painting. If the painter dies, the painting will still live. God is a creator like a dancer: the dance and the dancer are one. If the dancer stops, the dance stops.

You cannot separate the dance from the dancer, you cannot say to the dancer, "Give your dance to me, I will take it home. I am ready to purchase it." The dance cannot be purchased. It is one of the most spiritual things in the world because it cannot be purchased. You cannot carry it away, you cannot make a commodity out of it. When the dancer is dancing, it is there; when the dancer has stopped, it has disappeared as if it never existed.

God IS creativity. It is not that He created somewhere in the past and then stopped and rested. And since then what has He been doing? No, He is continuously creating. God is not an event, He is a process.

It is not that once He created and then stopped. Then the world would be dead. He is continuously creating, just like birds are singing and trees are flowering and the clouds are moving in the sky. He is creating -- and He need not take any rest because creativity is not an act; you cannot be tired. It is out of His nothingness.

This is the meaning when we have said in the East that God is emptiness. Only nothingness can be infinite; somethingness is bound to be finite. Only out of nothingness is an infinite expanse of life, existence, possible -- not out of somethingness. God is not somebody: He is nobody or, more correctly, nobodiness. God is not something: He is nothing or, even more correctly, no-thingness. He is a creative void -- what Buddha has called SUNYA. He is a creative void.

What am I teaching to you? I am teaching you the same: to become creative voids, non-doers, delighters in just being. That is why the question is bound to come to everybody's mind sometime or other. You ask: "Sometimes I wonder what I am doing here." You wonder rightly -- you are doing nothing here. Your mind may supply answers, but don't listen to them. Listen to my answer. You are not doing anything here; I am not teaching you to do something. Your mind may say that you are learning meditation: you are doing meditation, yoga, this, that or you are trying to achieve enlightenment, satori, SAMADHI -- all nonsense.

This is your mind supplying because the mind is an achiever, the mind cannot remain without activity. The mind goes on creating some activity or other. Earn money; if you are finished with that, then earn meditation -- but earn. Achieve something, do something.

You become afraid when you are not doing anything, because then suddenly you are face to face with the creative void. That is the face of God. You are in a chaos, you are falling in an infinite abyss and you cannot see the bottom. There is none.

Sitting before me, what are you doing? Just sitting. That is the meaning of ZAZEN. In Zen they call meditation 'zazen'. Zazen means just sitting, doing nothing. If you can just sit near me that is enough, more than enough; nothing else is needed. If you can just sit without doing anything -- not even doing thinking or dreaming -- if you can just sit near me, that will do everything.

"Suddenly you are too.much for me," you say. Yes, if you just sit I will be too much -- because if you just sit, suddenly I will be flowing within you. If you just sit, you will immediately become aware of light and love, and then you will say, "I want to leave you," because you are afraid of love and light.

You have become a denizen of darkness. You have lived in darkness so long that your eyes are afraid. No matter what you say -- that you would like to live in the light -- your deep-rooted habits shrink and say, "Where are you going? " You have a great investment in darkness.

All your knowledge is related to darkness. In light you will be absolutely ignorant. All your wisdom and experience is out of darkness; in light you will be naked, nude. All that

you know belongs to darkness; in the light you will find yourself just like an innocent babe, a small child, not knowing anything.
You have lived in bondage and now you are afraid to be free. You go on talking about freedom and MOKSHA -- absolute freedom -- but if you watch yourself you will know that whenever freedom comes your way, you escape. You become afraid. Maybe you talk about freedom just to deceive yourself; maybe it is a substitute, the substitute Wagner is talking about.
You are in bondage; you have never known freedom. You talk about freedom, you sing songs of freedom and through those songs you have a vicarious satisfaction -- as if you have become free. It is an as-if freedom. But with me it is not going to be as-if, it is going to be a reality. You become afraid of the reality.
You go on asking for love, but when it comes you escape because love is dangerous. One of the greatest dangers in life J is love. The mind can become settled with marriage, but not
with love. t The mind always wants law, not love. The mind always
loves order, not the chaos that love is. The mind wants to remain in security, and love is the greatest insecurity you can come across. Whenever love comes you become afraid to the very roots, you shake and tremble, because that love, if allowed to enter in you, will destroy your mind. The mind
says: "Escape! Escape immediately! " The mind is trying to save itself.

You have lived too deeply in contact with the mind and you have become too attached. You think that whatever the mind says is right; you are confident that whatever is security for mind is security for you. There is the whole misunderstanding. The death of the mind will be life for you, and the life of the mind is nothing but death for you. The identity has to be broken. You have to become aware that you are not the mind. Only then can you be near me, only then will the effort to leave and escape dissolve. Otherwise you can find reasons to leave, but those reasons will all be phoney. The real reason will be this: that you were not able to let light come in, you were not able to let love come in and destroy your mind and destroy your ego and give you a rebirth.

Question 3
YOUR TEACHING SEEMS TO BE: TO BE ABSOLUTELY ONESELF. THIS IS BEYOND ME. HOW CAN ONE BE ONESELF IF ONE IS NOT ONESELF?

Let me ask you another question: how can you not be yourself? You can believe it, but you cannot be anything other than yourself. You can think that you are somebody else, you can imagine that you are somebody else, but all the time you are just yourself, nothing else.
So whether you believe you are yourself or not is irrelevant. You remain, all the time, yourself. You can go on running and chasing shadows, but one day or the other you will have to realize that you have just been doing an absurd thing.

How can you be other than yourself7 How? You ask me how one can be oneself. I ask you how one can be other than oneself -- and in my questioning is the answer. Nobody has even been other than himself; nobody can ever be other than himself. To be oneself is the only way to be, nothing can be done about it.

You can believe.... It is just like you sleep at night in Poona and you dream that you are in Philadelphia. That doesn't make any change in reality. You remain in Poona -- here, somewhere in Mobo's. You remain in Poona; Philadelphia remains just a dream. In the morning you will not wake up in Philadelphia, remember. You will wake up in Mobo's, in Poona. Howsoever miserable, but it is the case! Nothing can be done about it; at the most you can again dream of Philadelphia.

You are gods. That is your reality. You can believe... you have believed in many things. Sometimes you believed you were a tree -- many trees are still believing that. Sometimes you believed you were an animal: a tiger, a lion. There are a few people who belong to Lion Clubs -- Lion Bhabhutmal Sanghvi. They are not satisfied in being men -- lions! Sometimes you believed that you were a lion, and then you WERE a lion: a dream. Sometimes you believed that you were a rock and you WERE a rock: a dream. You have been changing your dreams.

Now the time has arrived. Wake up! I'm not giving you another dream, remember. You hanker for it, you would like me to give you another dream, but I am not going to give you another dream. That's why to be with me is difficult and arduous -- because I am insisting that you wake up. Enough is enough. You have dreamed a lot; since

eternity you have been dreaming. You have just been changing dreams. When you get fed up with one dream, you start changing it; you dream another dream. My whole effort is to shake you, to shock you -- to wake you.

It is not a question of achieving any new thing. It is already your being. Just opening the eyes, just dropping the dreams, just dropping the clouds and the vision. It is a question of clarity and understanding, that's all. Between you and Jesus, between you and me, between you and Buddha, there is no difference of being -- nothing. You are exactly the same. The difference, at the most, is that you are asleep and Jesus is not asleep, that's all.

So don't ask me how to be oneself; you cannot be otherwise. Just ask me how to be awake. You are yourself ALL THE TIME! Just become a little more alert, just bring a new quality of waking consciousness -- just watch. Don't try to be anything because that will again be a dream. Just watch: whosoever you are, wheresoever you are, just watch and be... and allow it. Then the happening, the sudden happening, can come any moment. The heavens can open and the spirit of God, like a dove, can enter in you.

In fact, this is just a way of saying something that cannot be said. It can be said in just the opposite terms also. Let me say it: that when John the Baptist initiated, baptized, Jesus -- Jesus opened and the spirit of God, like a dove, was released from him and flew into the infinite sky. That is also exactly the same truth. It is just a way of saying it from two polarities.

You are gods and you have never been anything else. That's why I am not worried if you want to sleep a little longer. Nothing is wrong; the choice is up to you. You can have a

little more sleep -- turn over and have a little more sleep; snore a little longer -- nothing is wrong. But don't try to improve, don't try to achieve anything. Don't try to become anything because you are already that which you can become! The being is your only becoming, you carry your destiny within yourself. Relax... and be.

Question 4
ARE YOU STILL LEARNING TOO?

Yes, because if learning stops, you are dead. Learning is life. You can ask me, "Are you still alive? " -- that will be the same question.
The ego is a perfectionist and the ego thinks that when you have attained, when you have become enlightened, then there is no learning; then you know all. But if you know all, that 'all' will be finite. Just by being known it has become finite.
You cannot know the infinite. The infinite simply means that you can go on learning and learning and learning and the end never comes, it is an eternal journey. It begins, but it never ends.
But then the ego thinks: then what is the difference when we are also learning? The difference is that you are learning while fast asleep, unconscious, and a man who is enlightened learns consciously. Your learning is not knowing; your learning is knowledge, dead information. A man who is awakened -- his learning is not like knowledge; his learning is simply knowing.
He is like a mirror. The mirror goes on mirroring. A bird flies before a mirror and the mirror mirrors it. Is there a

point where you can say, "Now the mirror is perfect. It mirrors nothing"? When the mirror is perfect it will mirror perfectly, that's all.

When you are awakened, you learn perfectly. Not that you stop learning, not that you have become perfect and now there is nothing more to know -- just the contrary. The more you know, the more there is to know; the more you open your eyes, the more the infinite surrounds you. It is an infinite journey.

I am still learning. And I am happy, I would not like it to be otherwise. I would not like to come to a point where I could say, "I have known all," because that would be death. Then what? -- then the river is frozen, then it no longer flows. No, a perfect river goes on flowing; it is never frozen. I will go on learning, Buddha and Jesus are still learning. It has to be so.

Mahavir is still learning, notwithstanding what Jains say. They say that he has known all, he has become all-knowing, because their ego is involved. Their Master: how can he still be learning? That means he is still not perfect. So Jains say Mahavir has known all, he has become a SARVAGYA -- all-knowing, omniscient. This is their ego, not Mahavir.

If you say to Christians that Jesus is still learning, they will be very angry. The son of God, the only begotten son of God -- how can he be still learning? He knows all! But I tell you, he is still learning because he is still alive, alive with the infinity -- learning infinitely, but of course learning perfectly.

This is very difficult to understand because your ego always seeks goals and if learning continues forever and

ever, then there is no goal. But I tell you, that's how life is. Life has no goal, it is an ever-flowing river: always reaching, but never reaching; always arriving -- but every arrival becomes a new departure.

Go to the Himalayas. You trek, you move, you go high to the peak. All the time you were trekking up, there was no peak beyond it. Then you reach the peak and many more peaks are revealed. You go on and on and on; it is an ongoing Process.

God is the process. Even God is learning. It has to be so, otherwise He will be stupid. He is not stupid, He is learning. He is evolving -- and that's beautiful. Nothing is static, everything is dynamic. That's what I mean when I say: don't say 'God is', always say 'God is happening'. Don't use a static term; don't use a noun for Him -- use a verb. Say, "He is happening"; say, "He is learning"; say, "He is evolving"; say, "He is a process, He is a river," and you will have struck truth.

Yes, I am continuously learning. Every moment life is so tremendously beautiful and so tremendously vast, so tremendously infinite and so tremendously mysterious. To say that one has known all will be sacrilegious.

Question 5

WHY DID JESUS CONSTANTLY TALK IN OBSCURE PARABLES WHICH BAFFLED EVEN HIS DISCIPLES MOST OF THE TIME? WAS THIS A DELIBERATE TECHNIQUE? WHY COULDN'T HE BE MORE STRAIGHTFORWARD LIKE YOU?

Whoever told you that I am straightforward? While listening to me you may get that impression. Think and meditate on it later on: you will find me more baffling than Jesus. At least he is consistent!

And never ask such questions because these questions show that you are sitting as a judge. Why did Jesus do this or that? If you cannot leave even Jesus out of your judgement, how will you be able to leave out anybody else? Why can't you accept things as they are? " Why is this flower white and not red?" -- is it not a foolish question? This flower is red, that flower is white -- why?

A small child was walking with D. H. Lawrence in a garden and the child asked, "Why are the trees green?"

D. H. Lawrence looked at the child and said, "They are green because they are green!"

Jesus is Jesus, I am me. Jesus is not there to follow me, nor am I there to follow him. And it is good that everybody is unique, otherwise life would be a boredom, a monotony. But people are foolish -- they go on co *ming to me and asking me: "Why did Buddha say this, why did Mahavir never say this?" But Mahavir is Mahavir, Buddha is Buddha. The Ganges flows towards the east and the Narmada goes on flowing towards the west -- what to do? If all the rivers were flowing towards the east, do you think the world would be better? Just think of a world with four thousand million Buddhas -- can you think of anything m ore boring? They would start committing suicide: wherever you went you would meet your replica, wherever you would look it would be as if you were always looking in the mirror -- only people exactly alike.

No, it is good that everybody is unique. Why do you hanker after such things? Jesus is-beautiful in his parables; without parables he would not be beautiful, without parables something would be missing. He is one of the most beautiful storytellers.

And of course the beauty of a parable is that it baffles the reason. But you are childish: you think that a story is perfect when the story gives you the conclusion, the motto. You are just like schoolchildren who can't be satisfied unless the story comes to a conclusion, and unless there is an exact mathematical conclusion to it. Then they are satisfied, but then the story is dead. A perfectly concluded story is dead.

A parable tries to show something, not to say it. It indicates very indirectly; the conclusion has to be supplied by you. It leaves a gap, it gives you some space to find out the conclusion. A parable is creative. When a story is totally complete (like two plus two equals four) then it gives no scope for your imagination, no scope for your meditation. Then it is simply mathematical. It is no longer poetic, it is dead.

You would like for somebody to say absolutely, exactly, what he means, but that which is the ultimate meaning cannot be shown to you. The ultimate meaning is always going to be indirect, indicated -- said and yet not said. You feel a vague something, but it is never concrete. If it becomes concrete, it is of this world. If it remains vague, and you follow it and you try to find out the clue, in the very effort to find the clue you rise above it -- you have already entered into another world.

A parable is not an ordinary story: it is symbolic, it is creative. If you listen to it, if you try to understand it, your understanding will become greater than it was before you heard it. An ordinary story remains below your understanding; you can understand it perfectly because it has nothing beyond it. Parables are of the beyond: one step within your mind, one step without -- another step beyond. It is a persuasion.

Jesus constantly talks in parables. He really wants to baffle you because he is talking about something which is ineffable, elusive -- mysterium. He is talking about the mysterious. Gaps have to be left for you to fill. Parables should be like puzzles which challenge you, and through the challenge, you grow.

And never compare: Why is Jesus like this? The trees are green because they are green. Jesus is just Jesus-like, and he is not like anybody else.

That is what I have been continuously insisting for you to be also: just be yourself, never be anybody else. Never be a Christian, never be a Hindu, never be a Jain, because then you are following a pattern and you will miss your soul. The soul is yours -- individual, unique -- and the pattern is public, collective, social. Never try to be somebody else. Just try to find out who you are and allow it, accept it, welcome it, delight in it, relish it, so that it is nourished, so that it grows. Through you, God is trying to become somebody He has never tried before.

God is not repetitive; His creativity is infinite. He never drives the same model again -- He is not a Henry Ford. He is absolutely inventive; every day He goes on trying the new, the fresh. He never bothers to repeat a model again,

He always goes on improving. He is a great innovator. That's what creativity is. So don't try to become a Jesus -- because then God won't receive you.

One Hassid was dying. His name was Josiah. Somebody asked him, "Have you prayed to God, have you made your peace with God? Are you certain that Moses will be a witness to you? "

Josiah looked at the questioner and said, "I am not worried about Moses because when I am facing God I know perfectly well that He will not ask me, 'Josiah, why were you not a Moses?' He will ask me. 'Josiah, why were you not a Josiah?' So I am worried about myself. Stop talking nonsense! Moses -- what am I to do with Moses? My whole life has been wasted in it. Now I am dying and I am facing the real question that He will ask me: 'Were you a Josiah or not? I made you to be somebody special, somebody unique. Did you achieve that peak or not? Have you missed the opportunity?'"

God will certainly ask you. "Were you able to become yourself?" No other question can be asked.

Don't ask such questions: "Why did Jesus constantly talk in obscure parables?" He loves it that way! And a parable has to be obscure, dim, candle-lit. Too bright a light kills a parable; too much analysis kills. It is poetry.

"Was this a deliberate technique?" You can never go beyond the technique, you are too obsessed with the technique. Everything becomes a technique to you. This is the way Jesus is, it is not a question of technique. He is not following a certain technique -- he is not a follower of Dale Carnegie, he has never read the book HOW TO WIN

FRIENDS AND INFLUENCE PEOPLE. He is not following a technique, he was not an American.
In America, everything has become a technique. Even if you want to make love you go and learn the technique. Can you imagine a more unfortunate day for humanity? Even animals don't ask. They know perfectly well how to make love, they don't go to a school to learn the technique. But in America, everything has become a technique. How to be friendly -- even that has to be learned. Is man so completely lost that even friendship has to be learned?
People come to me and I go on saying to them, "Laugh!" They ask me how to laugh. How to laugh? -- learn from Swami Sardar Gurudayal, he is a perfect master! But I have come across the rumor that people don't allow him to laugh. They say, "Our meditation is disturbed." Because of laughter your meditation is disturbed? Then it is not worth anything.
You have to learn everything. I think sooner or later you will have to learn how to breathe. It is possible because you follow many other things in the same way. You have to ask how to sleep, how to relax. They were natural one day, just like breathing. Go and ask a primitive: he will simply laugh if you ask, "How do you go so deeply into sleep?"
He will say, "What a foolish question! I simply put my head down and go to sleep. There is no HOW to it."
But you will say, "Still, there must be a trick because I try hard and nothing happens. You must be knowing a secret which you are hiding."
He is not hiding anything; that's how it happens. He simply puts down his head and goes to sleep. There is no gap between these two states.

One day or another, man is going to ask how to breathe and then, if you say, 'You just breathe; there is no HOW to it," he will not believe you. How to love, how to live, how to laugh, how to be happy -- these are all simple things, no HOW is needed. These are natural things, they are not techniques.

This is how Jesus is. He loves the way he says his parables. He loves it! He knows he has an intrinsic knack of telling parables.

A parable is not arithmetic. It should not be too clear, otherwise the point is lost. It should be a persuasion, it should not be an advertisement. It should not argue because then the point is lost -- then why not argue, why say a parable? It should not give proofs, it should only supply hints; and that, too, not completely. Just a few hints so that your being is challenged, you become alert.

I have heard about Chuang Tzu that he was talking to his disciples and many of them were fast asleep, as disciples are. It must have been late at night and they were tired, and Chuang Tzu was saying difficult things that were beyond them. When something is beyond you, it seems better to rest and sleep than to bother with it.

Suddenly Chuang Tzu became aware that many of the disciples were fast asleep and it was useless. They were even snoring and disturbing him. So he told a parable. He said: "Once it happened that a man had a donkey and he was travelling on a pilgrimage towards some holy place. But he was very poor, and it came to pass that he was hungry. No money was left, so he sold the donkey, on which he was riding, to another traveller who was rich. But

the next afternoon, when the sun was very hot, the first owner rested in the shadow by the side of the donkey.
"The second owner said, 'This is not good. You have sold the donkey.'
"The first owner said, 'I have sold the donkey, but not the shadow.' "
Everybody became alert -- nobody was asleep, nobody was snoring. When you talk about donkeys, donkeys hear it immediately! Chuang Tzu said, "I am finished with the story. Now I come to my point."
But they all said, "Wait! Please finish the story."
Chuang Tzu said, "It was a parable, not a story. You are more interested in donkeys than you are in me".
Now everybody was throbbing with excitement: "What happened? Then what happened?" -- but Chuang Tzu left it there, he never completed it. It was not meant to be completed, it was just an indication that the human mind is more interested in stupidities than in higher values and higher things, more interested in foolish things.
But I loved it. It was beautiful of him. He brought all the stupid minds to a certain point -- to an indication, to a hint.
Jesus talks in parables for many reasons. But those reasons are not techniques. You can think about them, but they are not techniques. It simply happened naturally to him, he was a good storyteller.
But you can think about the reasons he talked in parables. The first: great things can be said if you create a drama around them. If you say them without the drama they fall flat. That's why stories have a tendency to live, to live forever and ever. The Vedas may disappear, but RAMAYANA, the story of Ram, will not disappear. It is a

story; it will be preserved. The Upanishads may disappear, but the parables of Jesus will remain. They hang around you, they become a climate.
You never forget a beautiful story. It is just like -- if you sing a beautiful song, you will remember it better than if it was prose. If it is poetry, it is remembered well. Somehow it fits with the deepest quality of your mind. If it is a parable, if there is a drama in it, it has a tendency to cling to you. It will come again and again and again; it will become an inner climate.
Bare principles are soon forgotten. And in the days of jesus, books were not written. All that Jesus was saying was recorded many, many years afterwards. For those many, many years it was just in the memory of the people who had heard him.
A parable can be remembered well. You will forget what I say, but you will never forget the parables, the anecdotes, the jokes. You may forget Mahavir and Moses, but you will not forget Mulla Nasrudin. Mahavir is too far away; Mulla is your neighbor. Mahavir may be somewhere in MOKSHA, Mulla is just within you. He is you; you can recognize yourself in him.
So there may be reasons, but don't be bothered about them. It is Jesus' way, and it is good that he never tried anybody else's way.
In Judaism there were Prophets, great prophets: Jeremiah, Ezekiel.... They had their own way. Even John the Baptist never used any parable.
This has to be understood. Prophets are something special to Judaism. They don't exist anywhere else. Mystics are everywhere: Buddha is a mystic, not a prophet; Mahavir is

a mystic, not a prophet. A mystic is one who has attained to God; a prophet is one to whom God has come. It exists only in Judaism -- the concept of prophets -- because only in Judaism does God seek man. In all other religions, man seeks God.

When man seeks God and finds Him, he is a mystic. When God seeks man and finds him, he is a prophet. When man comes to God he is a mystic; when God comes to man he is a prophet. When the drop drops into the ocean he is a mystic. When the ocean drops into the drop then he is a prophet.

A prophet is a very mad and fiery man. Of course, he has to be: the ocean has come to him. Jeremiah, Ezekiel, John the Baptist -- they are prophets, mad people, mad people of God. They speak fire, they don't talk in parables. Their sentences are acidic; they will burn you.

They cannot soothe you. Buddha is very soothing, Krishna is just like a lullaby that surrounds you, soothes you, consoles you, heals you. A prophet simply burns you with an unknown desire, makes you mad.

Jesus is both a prophet and a mystic, one who has come to God and one to whom God has also come. Sometimes he talks like John the Baptist and sometimes he talks like Krishna. Sometimes he soothes and sometimes he wounds. He is a very deep balancing phenomenon: a prophet and a mystic both. That's why you will find in him a synthesis. You will find in him all that is in Judaism -- all that is beautiful and great -- and you will find in him all that is beautiful in Krishna, Buddha, Mahavir; Jainism, Hinduism, Buddhism.

Jesus is a culmination point, as if all the religions of the world meet in him and reach to a crescendo. He talks sometimes as a prophet: he invokes, provokes -- he calls you. But that is not his only quality. He soothes; he says parables; he consoles; he gives you a lullaby. He wakes you, and he helps you to sleep. But that is the way he is. All explanations are explanations after the fact, remember. The basic thing is that this is the way he is, and no other way is possible for him.

Socrates was poisoned. The court decided that he should be murdered, but the people loved him very much -- even in the court almost half of them were in favor of him. So they gave him an opportunity. They told him, "If you stop talking about the truth, if you keep quiet, you can be pardoned and your death can be avoided."

Socrates said, "That will be impossible. That will be more deathly than death, because to talk about truth is the only way I know to be. It will be worse than death. So please kill me, because if you leave me and you say I have to keep quiet, it will be impossible. That's not the way I am.

"To talk about truth is the only business I know -- the ONLY business I know. It is the only way I am. I cannot promise that I will stop talking truth because even if I stop, even in my silence only truth will be spoken. So I cannot promise that. You better kill me" -- and he was killed.

This is very meaningful. A Socrates is a Socrates. A Socrates is a Socrates, and there is no other way. All explanations are explanations AFTER. But don't be bothered about them. Love if you can -- and if you cannot love Jesus, forget about him and find somebody else you

can love. Don't be bothered about explanations and reasonings and proofs.
Only love will help you to understand, nothing else. When you love a person -- whosoever he is: Jesus or Krishna -- when you love a person, you immediately understand that that's the way he is. Then you don't want him to be otherwise. Love never wants to change anybody. Love accepts, understands.

Question 6
IS THERE ANY MYSTERY BEHIND YOUR ANSWER WHEN YOU ALSO TELL THE NAME OF THE QUESTIONER? PLEASE EXPLAIN IT -- BUT PLEASE DON'T TELL MY NAME BECAUSE SOMETIMES IT IS TOO HEAVY.

This is from a sannyasin.... I will not tell you the name, because deep down she wants her name to be told. This is not the first time she has asked the question; I have been avoiding this question many times.
Deep down she wants her name to be told so that it becomes a part of history, part of the record. This is her last effort now. She is trying to play a trick by saying, "Please don't tell my name," so that I can be provoked.
But you cannot provoke me....

Come Follow To You, Vol 1

Chapter #7

Chapter title: I am not come to call the righteous
27 October 1975 am in Buddha Hall

MATTHEW 9
9 AND AS JESUS PASSED FORTH FROM THENCE, HE SAW A MAN, NAMED MATTHEW, SITTING AT RECEIPT OF CUSTOM: AND HE SAITH UNTO HIM, FOLLOW ME. AND HE AROSE, AND FOLLOWED HIM.
.10 AND IT CAME TO PASS, AS JESUS SAT AT MEAT IN THE HOUSE, BEHOLD, MANY PUBLICANS AND SINNERS CAME AND SAT DOWN WITH HIM AND HIS DISCIPLES.
11 AND WHEN THE PHARISEES SAW IT, THEY SAID UNTO HIS DISCIPLES, WHY EATETH YOUR MASTER WITH PUBLICANS AND SlNNERS?
12 BUT WHEN JESUS HEARD THAT, HE SAID UNTO THEM, THEY THAT BE WHOLE NEED NOT A PHYSICIAN, BUT THEY THAT ARE SICK.
13 BUT GO YE AND LEARN WHAT THAT MEANETH, I WILL HAVE MERCY, AND NOT SACRIFICE: FOR I AM NOT COME TO CALL THE RIGHTEOUS, BUT SINNERS TO REPENTANCE.

LUKE 9

23 AND HE SAID TO THEM ALL, IF ANY MAN WILL COME AFTER ME, LET HIM DENY HIMSELF, AND TAKE UP HIS CROSS DAILY, AND FOLLOW ME.
24 FOR WHOSOEVER WILL SAVE HIS LIFE SHALL LOSE IT: BUT WHOSOEVER WILL LOSE HIS LIFE FOR MY SAKE, THE SAME SHALL SAVE IT.

25 FOR WHAT IS A MAN ADVANTAGED, IF HE GAIN THE WHOLE WORLD, AND LOSE HIMSELF, OR BE CAST AWAY?

RELIGION IS BASICALLY, essentially, a rebellion. It is not conformity, it is not belonging to any organization, society, church, because all belonging comes out of fear -- and religion is freedom. There is fear in being alone. One likes to belong -- to a nation, tb a church, to a society, because when you belong to the crowd you forget your loneliness. It does not disappear, but you become oblivious to it. You deceive yourself, you create a dream around you, as if you are not alone. You remain alone all the same; this is just an intoxicant.

Religion is not an intoxicant. It does not give you unconsciousness, it gives you awareness. And awareness is rebellious. When you become aware, you cannot belong to any society, to any nation, to any church, because when you become aware you become aware of the austere beauty of aloneness. You become aware of the music that is continuously happening within your soul... but you have never allowed yourself to be alone to hear it, to be in rapport with it, to be one with it.

Religion is not conformity because all conformity is mechanical. You do certain things because you are expected to do them. You do them because you have to live with people and you have to follow their rules; you do them because you have been conditioned to do them. You go to church, you go to temple, you pray, you follow rituals, but everything is empty. Unless your heart is in it, everything is dead and mechanical. You may do everything exactly as it

is prescribed, with no error -- it may be perfect -- but then, too, it is dead.

I have heard that President Kennedy had to sign so many letters, autographs and personalized pictures that a small mechanism was invented for him. The machine used to sign for him, and the signature was so perfect that no expert was able to say which was mechanical and which was true -- not even President Kennedy himself was able to say which was false and which was true. Malcolm Muggeridge reports that when Kennedy was killed they forgot to turn the machine off, so it continued. The President continued to sign personalized letters even when he was dead. A mechanism is a mechanism.

You become a Christian: then you become a mechanism. You go on behaving as if you really loved Christ, but that 'as if' has to be remembered. You become a Buddhist: you go on behaving as if you follow Buddha, but that 'as if' should not be forgotten. Your signature may be perfect, but it is coming out of a dead mechanism.

Religion is not conformity. Conformity is between the individual and the past, and religion is something between the individual and the present -- poetry is something between the individual and the future. Conformity means to conform with those people who are no more, the dead -- to conform with Moses, with Mahavir. Now to conform with jesus is a dead thing; you are conforming with the past. If you relate to the present, it is totally different. It revolutionizes you; it gives you a rebirth.

Conformity is between the individual and the society. Religion is something between the individual and existence itself. Society is our creation: God created Adam -- not

humanity; God created Eve -- not humanity. God creates individuals; humanity is our fiction.
But the fiction can take possession of you and you can forget the real and cling to the fiction. I know persons who want to love humanity and they cannot love another human being. Where is humanity and how are you going to love humanity? You can only make empty gestures in the air. Humanity is nowhere. Wherever you come across it, you will come across real, concrete human beings. Humanity is an abstraction, a mere word. It has no reality in it -- a soapbubble, nothing more. You can only come across real human beings. To love a real human being is very difficult, but to love humanity is very easy. It is almost as if you love nobody. To love humanity is equal to loving nobody. Then there is no problem, no difficulty.
Religion is something that happens between you and the concrete existence. It is not concerned with fictions. And religion is not tradition. Tradition belongs to time; religion belongs to eternity. To move into religion you have to move in the eternal now. Religion has no history. In this, the West has to learn something from the East.
In the East we have never bothered about history. The reason... the reason is simple. All history is about time, that which happens in time is recorded in history. History is a dead book. We have never bothered about history because religion belongs to eternity: you cannot record it as an event; it is an eternal process. You can only record the essential fact of it, the essential truth of it, not the ripples that are made in the river of time.
That's why if you go to a Jain temple and see the twenty-four TEERTHANKARAS you will be confused about who

is who. They all look alike. You will not be able to make any sense out of it -- why do these twenty-four TEERTHANKARAS of the Jains all look alike? They cannot be alike -- they existed in different ages, they were different individuals -- but we have not bothered about events in time. 'Body' is an event in time. The difference in bodies is past history, but the innermost being, which is in eternity, is the same within me, within you, within everybody. The form differs, but the innermost center is the same. Those twenty-four TEERTHANKARAS in the Jain temples say something about the innermost being. That's why they have been sculptured to be similar. Look at Buddha. He also looks like Mahavir: there is no difference. They are not facts, they are truths.

Religion is not concerned with facts, it is concerned with truth. The facts can be learned from books -- truth, never. If you become too involved with the facts, your eyes will be clouded and confused, and you will not be able to know the truth. Beware of facts! -- they can lead you astray. Sort out the truth. Always try to find the truth; don't be bothered too much about facts. Facts are irrelevant.

That which changes is the fact and that which remains always the same is the truth. Your body is a fact: one day you were a child, now you are a young man or an old man; one day you were born, one day you will die -- the body changes. But the YOU who abides in the body, who has made it a temporary abode -- that 'you' is eternal, that is the truth. It is formless, it has no qualities. It is immortal; it is eternity.

Religion is not a tradition, so you cannot borrow religion. You will have to risk yourself; you will have to earn it. You

will have to stake your life for it; that is the only way there is. You cannot get it cheap. If you want to get it cheap, you will get a counterfeit.

Religion is not consolation. It is, on the contrary, a challenge: God challenges man, God haunts man, God goes on crying, "Return! Enthrone me!" He will not leave you at rest. He will go on knocking at your doors; He will go on creating storms in your being, in your spirit; He will go on stirring you. He will not allow you to settle for anything less. Unless you attain to the ultimate you will not be allowed to rest. Religion is a challenge, it is a great storm. It is like death; it is not a consolation.

The so-called religions, the organized religions, are consolations. They console you, they hide your wounds. They don't stir you, they don't call and invoke you. They don't ask you to be adventurous, they don't ask you to be daring, they don't attract you to move in a dangerous life. They are like lubricants.

In a society with so many people you need lubricants around you so that there is not so much conflict. You can move easily, movement is not very difficult, and you don't rub against your neighbor. No conflict arises -- the lubricant goes on flowing around you.

You go to church as a lubricant. It helps, it helps in a social way; it is a formality. If you fulfill it, you become respectable. It is just like becoming a member of the Rotary Club -- it is respectable, it helps. You become a member of a church and that too helps. You become a member of a religion and that too helps. People think you are religious. When people believe you are religious, then you can deceive them more easily. When you have a garb around

you of religiousness, you have a potential weapon with you. Your religion is a consolation to yourself and a respectability. In fact it is politics, a diplomacy -- part of your struggle to survive, part of your ambition, part of the whole politics of the ego. It is power politics.

These things have tc be remembered when you try to understand Jesus. Religion is not morality either. Morality, again, is just the rules of the game. Those who want to play the game of society have to follow the rules of it -- just like when you play cards you have to follow certain rules. Not that those rules have any ultimacy about them, not that they come from God. You create the game; you create the rules, you follow the rules. But if you want to play, you have to follow the rules.

Morality has nothing ultimate in it. That's why every society has its own morality, every culture has its own morality. One thing can be moral in India and immoral in America; another thing can be moral in America and may be immoral in India. If morality was really real, then it could not differ.

In India, to divorce a woman or a man is immoral. It is not thought to be good. Once you are married you have to live with your partner. But in America, if you live with a woman you don't love, it will be thought immoral. If you don't love, then it is immoral to sleep with that woman. Only love, only a deep love, allows you to be with the woman. Otherwise, leave her. Don't deceive her; don't waste her life.

Morality is a game; it changes. From society to society, age to age, period to period, it goes on changing. It depends, it has nothing ultimate about it.

But religion is ultimate. It has nothing to do with America or India. It has something to do with a new consciousness within the individual. It is a sunrise in the individual, it is a new being arising and expanding in the individual. You have a new look, you have new eyes through it. You can see the old problems, but they disappear. Not that they are solved -- they simply disappear, they dissolve. With a new eye, they cannot be there. You have a new vision, a new dimension.

These things have to be remembered because when a Jesus -- a man like Jesus -- comes, these things become the problem.

I have heard an Arabian proverb: it says -- "Show a man too many camels' bones, or show them to him too often, and he will not be able to recognize a camel when he comes across a live one."

"Show a man camels' bones too many times, or too often, and" -- the Arabian saying says -- "that man will not be able to recognize a camel when he comes across a live one." This happens when a Jesus comes to the world. You have seen so many phoney priests, you have seen so many hocus-pocus preachers, you have seen so many scholars, not knowing anything but creating much fuss about it, that when a Jesus comes you cannot recognize him. Whenever a Jesus or a Buddha comes, it becomes almost impossible to recognize him. For the majority, it is almost impossible. Only a few rare beings who have some potentiality or who are a little alert -- only they can have a few glimpses:

To recognize a Jesus is a great achievement because that means you have a certain consciousness which can relate to Jesus. You have a certain quality which can relate to Jesus:

you are already on the way to becoming a Jesus yourself. You can only recognize that which you already have within you -- opening, flowering. It may be just a bud, but you can recognize a little bit; your eyes are not completely closed.
There are priests who are Pretenders. To them, religion is a trade. It is a livelihood, not their life. To Jesus, religion is life; to the rabbis, to the priests, it is a livelihood. Then there are scholars who go on talking about nothing -- and they can talk so much, they are so articulate, that you will never be able to recognize the fact that, deep within, they are empty.
I have heard about one international competition. A competition was arranged and essays were invited from many countries. The subject of the competition was 'The Elephant'. The Englishman immediately went to South Africa with cameras and a group of followers, and he investigated the whole thing. He came back after six months and wrote a book -- wellprinted, illustrated. The title of the book was HUNTING THE ELEPHANT IN SOUTH AFRICA.
The Frenchman never went anywhere. He simply went, every day, to visit the elephant house in the zoo in Paris. After two or three weeks he started to write a book -- a very carelessly printed book, not even hard-cover, just a paperback. The title of the book was THE LOVE LIFE OF THE ELEPHANT.
The Indian, who had been appointed by the Indian Government, was a man who had never seen an elephant because he had always remained in the Himalayas. He was a great yogi and poet and Sanskrit scholar. He never even went to the zoo. He wrote a big book, a great treatise. The

title was THE DIVINE ELEPHANT. It was written in the form of poetry and he quoted great Sanskrit books, from the Vedas to Shree Aurobindo. Anybody who read the book had the impression that this man had never seen an elephant. He was a poet, he may have seen one in his dreams. He talked about the elephant which was seen by Buddha's mother before he was conceived -- mythology, a white elephant.

And last of all, the Germans. They appointed six professors of philosophy to write the book. They went all over the world, to all the museums and libraries, to study everything that is written about the elephant. They never went to see any elephant or any zoo -- just museums and libraries. They searched all over, they took almost six years, and they wrote a book -- twelve volumes, almost an Encyclopaedia Britannica. The title of the book was A SHORT INTRODUCTION TO THE STUDY OF THE ELEPHANT! Professors of philosophy -- what do they have to do with elephants? And that, too, a short introduction -- a prolegomena. It was not even about the elephant. It was just an INTRODUCTION to the study of the elephant.

When a Jesus comes, you are already too much in the know. You have read the books, you have listened to the scholars, you have listened to the priests. You are too full of ideas and when Jesus, or a man like Jesus, comes, you simply cannot recognize him. The live animal is there and you have become too addicted to the dead bones. To recognize Jesus means you will have to put aside all that you know already.

Jesus was not murdered by bad men, he was not murdered by criminals; he was murdered by very respectable rabbis. In fact, religious people killed him. Religion is never in danger from irreligious people because they don't bother about it. Religion is always in danger from the so-called religious, because their whole life is at stake. If Jesus is right, then all the rabbis are wrong. If Jesus is right, then the whole tradition is wrong. If Jesus is right, then the whole Church is wrong.

Everybody stands against Jesus. Jesus is always alone, very alone. You cannot understand his aloneness. Whatsoever you know about aloneness is a physical aloneness. Sometimes no one is in the house, the house is dark, and you are alone. The electricity has also gone so you cannot put on the light, you cannot put on the radio or the TV. You are suddenly thrown into aloneness. But this is a physical sense of aloneness; you don't know what Jesus feels.

He is spiritually alone, amidst strangers, where it is so difficult to find a friend who will recognize you. He goes on looking into each and everybody he meets on the path, penetrating, gazing deep in the eyes. Nobody recognizes him, nobody understands him. Rather, people misunderstand him. They are ready to jump into misunderstanding, but nobody is ready in any way to understand him.

Whenever there is a religious being, the so-called religious are all against him. They would like to kill him immediately so the danger is avoided and their security again becomes certain.

Remember, he was killed by very good people! You go... it is still the same. Go around Poona and ask the so-called

good people: you will always find them against me. They have to be. Their whole way of life is in danger. They are afraid to even listen to me, because who knows? -- a truth may strike home. They won't come near me, they won't read my books; they cannot take that much risk. They always have opinions of their own.

One day it happened: I witnessed a beautiful scene. A man was talking to Mulla Nasrudin. The man said, "Why are you so miserly and so stingy towards your wife?"

Mulla said, "You must have heard something wrong about me because, as far as I know, I am generally a very generous man."

The man became angry, because whenever you challenge anybody's opinion he becomes angry. He became angry and he said, "Stop defending yourself. Everybody in the whole town knows that you are too hard on your wife. Even for day-today expenses she has to beg you like a beggar. And stop defending yourself. Everybody knows it!"

Nasrudin said, "Okay, if you are so angry, I will not defend myself. But can I say one thing, just one thing?"

The man said loudly, "What?"

Nasrudin said, "That I am not married."

Since that day that man is against Nasrudin. Once I met him and I told him that since Mulla Nasrudin is not married, the whole thing is baseless. "Your whole argument is baseless. Why are you angry?"

He said, "It makes no difference, it is only a question of time. Wait, sooner or later he will be married and then I will be right! I am still telling the truth. It is only a question of time. Wait, my opinion cannot be wrong."

People cling to their opinions. They are baseless but still they cling. The more baseless the opinion, the more people cling to it. If it is based on right grounds there is no need to cling; it is true in itself. When it is baseless your clinging is needed because only your clinging can become the base. Remember always, if you know something is true, you never get angry if somebody contradicts it. You get angry in the same proportion as you know it is not true. Anger shows that you have just a mere opinion, no knowledge.
People were very much against Jesus because he was ruining all their edifices. They were thinking their houses were built on rocks and just his presence showed them that their houses were built on sand, they were already falling. They jumped on him, they killed him. He was not killed by the political powers, he was killed by the pseudo-religious powers, by the priests.
This is my understanding: that if religion has disappeared in the world today, it is not because of science -- no. It is not because of atheists -- no. It is not because of rationalists -- no. It is because of pseudo-religion. There is too much pseudoreligion and it is so bogus, phoney, that only people who are phoney can be interested in religion. People who have even an iota of reality will go against it, they will rebel.
Real people have always been rebellious, because reality wants to assert its being, to express its freedom. Real people are not slaves. Remember this, then we will enter into the sutras.

AND AS JESUS PASSED FORTH FROM THENCE, HE SAW A MAN, NAMED MATTHEW, SITTING AT THE

RECEIPT OF CUSTOM: AND HE SAITH UNTO HIM, FOLLOW ME. AND HE AROSE, AND FOLLOWED HIM.

The whole thing seems to be a little unreal. The world has changed so much. It looks more like drama than real life. Jesus comes and says to a man who is sitting in the customs, working there -- maybe a clerk or somebody -- he simply looks at him and says, "Follow me." AND HE AROSE, AND FOLLOWED HIM. It looks like a drama, not reality; because the reality that we know today is absolutely different. The world has changed, the human mind has changed.

The human mind has been trained for three centuries to doubt. Before Jesus, for centuries continuously, the human mind lived on trust, lived on the simplicity of the heart. People's eyes were clear. This Matthew, an ordinary man, must have looked into Jesus' eyes, the way he walked, the presence that he brought with himself, the penetrating look that stirred the heart. It touched something deep.

It rarely happens today. I come across so many people, but rarely do I see a person so open that whatsoever I say simply reaches to the heart and becomes a seed immediately, with no time wasted. Otherwise, people are protecting.

They come to me and they say they would like to surrender, they would like to follow me, but I see a great armor around them -- very subtle, but from everywhere they are protecting. They won't allow any space for me to enter in them. If I try too hard, then they become too protective. They go on saying that they would like to relax and let go:

their mouths say something, their bodies show something else. Their thoughts are one thing; their reality is just the opposite.

People were simple in Jesus' time. They must have just looked, and when Jesus said, "Follow me," they simply followed. It was natural. When these gospels were written, those who were writing these gospels were not aware that some day these things would look fictitious. It was so natural in those days that the gospel writers could not imagine that some day the thing would look false, would not sound rea].

It is happening now all over the world. Move with Buddha -- a different quality of humanity surrounds him.

Prasanjit, a king, came to see Buddha. He was Buddha's father's friend -- both were kings -- and when he heard that his friend's son had renounced the world, he was very worried. When Buddha came to his capital town, he went to see him and to persuade him. He said to Buddha, "What have you done? If you are not happy with your father, come and be in my palace. Get married to my daughter -- I have only one daughter -- and this kingdom will be yours. But don't move like a beggar; it hurts. You are the only son of your father -- what are you doing? Both these kingdoms will be yours. Come to my home."

Buddha looked into Prasanjit's eyes and said, "Just one question. Have you attained to any happiness through your kingdom? Just say YES or NO. If you say YES, I follow you. If you say NO, then you have to follow me."

Prasanjit fell to Buddha's feet and said, "No. I renounce; initiate me. I leave all this" -- a very different quality of immediacy.

The same thing happened to me, the same. One of my father's friends was a lawyer, a very cunning lawyer. When I came back home from the university, of course my parents were worried. They wanted me to get married and settle, but they didn't want to say it directly to me. They knew that to say it directly would be like interfering in my life, and they are very non-aggressive -- silent, simple. So they thought about their friend and they asked the friend to come.

He came with all his arguments ready -- he was a lawyer! He said, "If I convince you that marriage is a must, will you get married? "

I said, "Of course. But if you cannot, then are you ready tc leave your wife and children?"

The man had not thought of that! He said, "Then I will have to think."

He never came back. The quality of the mind has changed -- otherwise there was an opportunity for him, an opening of the sky. I waited and waited, but he never came. He became afraid because everybody knows that life, as you have lived it, has not given you anything. But one needs courage to say that, because just in saying that, a deep renunciation happens. You have already moved on another path once you realize the fact that life, as you have lived it, has been futile, fruitless, irrelevant.

Saith Jesus unto him: FOLLOW ME. AND HE AROSE, AND FOLLOWED HIM. What a beautiful world, what a beautiful consciousness! You can have that consciousness, and through it everything becomes possible, even the impossible becomes possible.

Try. Drop the doubts, because whenever you doubt you are destructive. Doubt is destructive; trust is creative. Doubt kills, doubt is poison. Trust gives you life, life abundant, infinite life, because when you trust you relax.
In trust there is no fear, in trust there is no
ht the whole opportunity is lost in who struggle. You let go, you flow with the river. You don't even swim, the river takes you to the ocean. It is already going to the ocean. You fight unnecessarily and, through fight, you destroy your energy. Through fight you get frustrated and through fight the whole opportunity is lost in which you could have danced, in which you could have celebrated. The same energy becomes a struggle. The same energy can become surrender.

AND IT CAME TO PASS, AS JESUS SAT AT MEAT IN THE HOUSE, BEHOLD, MANY PUBLICANS AND SINNERS CAME AND SAT DOWN WITH HIM AND HIS DISCIPLES.

This has to be understood. It is a very delicate point: that whenever a man like Jesus is on the earth, sinners recognize him before your so-called righteous people -- because sinners have nothing to lose except their sins. Sinners don't have opinionated minds; they don't have theologies and scriptures. Sinners have a sense that their lives have been futile, sinners have an urgency to repent and return.
But the so-called respectable people -- trustees of temples and churches, mayors, politicians, leaders, pundits, scholars -- have much to lose and no urgency of being, no intensity

to transform themselves -- no desire in fact. They are dull and dead. Sinners are more alive than your so-called saints, and sinners are more courageous than your so-called saints. To come near, to come close to Jesus, needs courage.
Have you watched that your so-called saints are not really religious, but simply people who are afraid? Afraid of hell, afraid of God's punishment... or greedy, greedy and ambitious to achieve heaven: the awards and blessings of God. But they are not truly religious. When you are truly religious you don't bother about hell and heaven, you don't bother about anything. This very moment you are so deeply in heaven -- who bothers about the heaven which comes after death?
Sinners are more courageous, they risk. And, BEHOLD, many PUBLICANS AND SINNERS CAME AND SAT DOWN WITH HIM AND HIS DISCIPLES.

AND WHEN THE PHARISEES SAW IT -- the respectable people, the righteous -- THEY SAID UNTO HIS DISCIPLES, WHY EATETH YOUR MASTER WITH PUBLICANS AND SINNERS?

Their mind is always concerned with such foolish things: with whom you are eating, with whom you are sitting. They don't look directly into Jesus; they are more interested in whom he is sitting with. He is sitting with sinners -- that is their problem now. Jesus does not create any ripple in their being, but the sinners create anxiety. How can they come and sit with this Master?
Sinners are there. The condemned people for whom they have invented hell are sitting there. Your so-called saints

won't allow those sinners to be so close -- never. They would not like to be in their company at all. Why? Why are your saints so afraid of sinners?

They are afraid of their own inner fear, afraid that if they are with sinners it is more possible that the sinners WILL CONVERT THEM than the possibility of the sinners being converted by the saints. They are afraid. They are afraid of the sinner inside them. That's why there is the fear of the sinner outside. Always remember that whatsoever you say ultimately refers to you, not to anything else. If you are afraid to go to a place where drunkards gather together, it shows simply that you have a certain tendency towards alcohol, intoxicants, and you are afraid. Otherwise why fear? -- you can be at ease there. Nobody can corrupt you except yourself.

THEY SAID UNTO HIS DISCIPLES.... This too has to be remembered: they didn't say it to him. I know those Pharisees who are around. They will say it to you, they will not come to say it to me. They say it to the disciples -- because even to come to Jesus to say it is dangerous. The man may hypnotize you, it is risky -- just talk to the disciples. Such impotent people have become important; they hold all the key posts in the world, they hold all power, and they are absolutely impotent. They are not even ready to come and face Jesus.

WHY EATETH YOUR MASTER WITH PUBLICANS AND SINNERS? -- as if sinners are not human beings. And as if they themselves are not sinners. Who is there who can say, "I am not a sinner"? To be here in this world is to be somehow or other involved in sin. Nobody can claim otherwise.

When the whole humanity is involved in sin, how can you be out of it? You are part. If sin is happening somewhere, I am part of it because I am part of humanity. I create the climate -- maybe a very tiny part of it, but I also create the climate. A Vietnam happens: I am part of it; I am the sinner. How can I think of myself as out of it? Whatsoever any human being is doing anywhere, he is part of me and I am part of him. We are members of each other.
A real saint always feels humble because he knows that he is also a sinner. Only a false saint feels proud and thinks that he is above. Nobody is above. If there is any God, He must be part of your sin also. And He knows it, because He is involved in you. He beats in your heart, He breathes in you, and if you commit sin, He is a part of it. Only so-called saints -- dummies, not real -- can think otherwise and be proud.

BUT WHEN JESUS HEARD THAT, HE SAID UNTO THEM, THEY THAT BE WHOLE NEED NOT A PHYSICIAN, BUT THEY THAT ARE SICK.

He simply said, "Those who are sick need the physician. I am the physician, so the sick people have come to me." It should be the criterion: around a saint, sinners will gather together. This should be the criterion. If you see a saint and only respectable people are around him, he is no saint at all. The physician is false, because whenever a great physician comes into the world, people who are ill are bound to rush to him. They are bound to crowd the man because their need is there. They want to be whole and healed, and the physician has come.

THEY THAT BE WHOLE NEED NOT A PHYSICIAN, BUT THEY THAT ARE SICK. But the reverse is not true, remember. A sinner needs a saint, but if you think that you don't need a saint, it does not mean that you are not a sinner. A sick man seeks a physician and there is no need for a healthy man to seek a physician, but, just by not seeking a physician, don't deceive yourself that you are healthy. Remember that the reverse is not true. That's why in the next sutra Jesus says:

BUT GO YE AND LEARN WHAT THAT MEANETH...

He said, "This is the truth: sinners are bound to seek me and sick people are bound to come to me. I am a physician of their soul. Those who are healthy, I am not for them; they need not come. BUT GO YE AND LEARN WHAT THAT MEANETH; it is not simple. Go and meditate over it. You may be ill yourself and you need me, but you have just been thinking that you are not ill."
The greatest illness that can happen to a man is when he is ill and thinks that he is not ill. Then nobody can cure him, then no medicine will help him. Then the physician may be next door, but the man will die uncured. This is the greatest misfortune that can befall a man: to be sick and to think himself healthy.

BUT GO YE AND LEARN WHAT THAT MEANETH, I WILL HAVE MERCY, AND NOT SACRIFICE:

This is one of the most significant sayings that Jesus has ever uttered. This is his whole secret: I WILL HAVE

MERCY, AND NOT SACRIFICE. Mahavir is not so merciful, Mohammed not so merciful, even the compassionate Buddha is not so merciful as Jesus; because they all say that you will have to sacrifice, you will have to change your ways and you will have to account for your past karmas.

In India we have talked about compassion long enough, but we have continuously been talking about karma. One has to keep all accounts and whatever bad deeds you have done, you will have to cancel them by good deeds. You will have to come to a balance; only then can the accounts be closed. This is what Jesus means by sacrifice.

He says: I WILL HAVE MERCY. This is his key secret. What does he mean when he says: I will have mercy? He means that it is almost impossible for you to cancel all the bad karmas that you have committed because the whole thing is tremendous, vast. Millions of lives you have been doing things and all that you have done has been wrong, has to be wrong, because you have been unconscious. How can you do anything good while unconscious? You have done millions of things, but all are wrong.

While one is asleep one cannot do anything that is good. Virtue is impossible in unconsciousness, only sin is possible. Unconsciousness is the source of sin. You have done so many sins that it seems almost impossible. How will you get out of this? -- the very effort doesn't seem probable, the very effort seems hopeless. Jesus says, "Mercy will do it. Just surrender to me," Jesus says, "and I will have mercy." What does he mean? He simply means that "If you can trust me, and trust that you have been forgiven, you are forgiven" -- because all those karmas

have been committed in an unconscious sleep. You are not responsible for them.

This is the key message of Jesus: that man is not responsible unless he is alert. It is as if a child has committed a sin. No court will punish the child because they will say the child does not know, he has done it unaware. He had no intention of doing it, it has simply happened. He is not responsible. Or a madman has committed a crime, murdered somebody. Once it is proved that the man is mad, the court has to forgive because a madman cannot be responsible. Or a drunkard has done something and it is proved that he was drunk, absolutely drunk. You can, at the most, punish him for his drinking. You cannot punish him for the act.

Jesus says, "I have come. I will have mercy." It does not mean that it is up to Jesus to forgive you, remember. That has been a mistake. Christians have been thinking that since Jesus is the only begotten son of God, and he is merciful, there is no need to do anything. Just Fay to him, confess your sin. He is merciful, he will forgive you.

In fact, Jesus is just an excuse. He is saying this: that if you become alert, and become aware that whatsoever you have been doing up to now, hitherto, you were unconscious -- the very awareness that you were unconscious, the very realization, forgives, becomes the forgiveness. Not that Jesus is doing anything.

It is just like when I promise you that if you surrender to me, I will transform you. There is no promise and I am not going to do anything. You surrender, that's all -- and the transformation happens. But it will be difficult for you to surrender if there is nobody to surrender to. Then you will

say, "To whom do I surrender?" It will be almost impossible, absurd. Just surrendering, without anybody there to surrender to? You will feel yourself absurd: what are you doing? -- somebody is needed to surrender to. That somebody is just an excuse to surrender.

When I say, "I promise I will transform you," I am not going to do anything, because nobody can transform you. But if you surrender, in the very effort.... When you surrender, the ego is surrendered and transformation happens -- because the ego is the only barrier. It is because of the ego that you are not changing; it is because of the ego that your heart is burdened by rock and you are not throbbing well. Once the rock has been removed....

You have become so addicted to the rock that you say, "Unless I find some golden lotus feet, I am not going to surrender this rock."

So I say, "Okay, let my feet be the excuse." You have become so addicted to the rock that you think that unless you find lotus feet, golden feet, unless you find a god, you are not going to surrender, because the rock is very valuable. It is because of your foolishness that I have to play god. So I say, "Okay, let me be the god. But please, surrender your rock so your heart starts throbbing well; you start feeling, loving, being."

When Jesus says, "I will have mercy," he is saying the same thing. He is saying, "I am here to forgive you. You just surrender. Come follow me, and I WILL HAVE MERCY AND NOT SACRIFICE: FOR L AM NOT COME TO CALL THE RIGHTEOUS, BUT SINNERS TO REPENTANCE." This is tremendously beautiful. Every

time a Jesus, a Buddha or a Krishna happens, this is what they come for.

I AM NOT COME TO CALL THE RIGHTEOUS.... In the first place, they never listen to the call. The righteous are dead people; they are deaf, they are too full of their own noise. And they are so certain about their virtues. They don't have any earth to stand on, but in their beliefs, in their imagination, they think that they are standing on a well-founded ground. They have no foundation -- their edifice is just as if a child has made a house of playing cards: a little breeze and the house will be gone. But they believe in it. The house exists only in their imagination.

In the first place, they will not listen to the call. In the second place, if you insist too much, they will get angry. In the third place, if you are stubborn, as Jesus was, they will kill you. And in the fourth place, when you are dead, they will worship you. This is how things go.

FOR I AM NOT COME TO CALL THE RIGHTEOUS, BUT SINNERS TO REPENTANCE. In fact, to realize that you are a sinner is already a transformation. The moment you recognize that you are a sinner, you have repented. There is no other repentance.

Look at it this way. In the night you are fast asleep and dreaming. If you realize that you are dreaming, what does it mean? It means that you are no longer asleep now. Once you become aware that you are dreaming, you are aware. Once you become aware that you are asleep, you are no longer asleep -- finished. The sleep has already left you.

To remain a sinner one needs to continuously think to himself that he is not a sinner, he is a virtuous man. To hide the sin, one needs the confidence that one is righteous, not

a sinner. Sometimes the people who call themselves righteous think that even if they sin sometimes, it is just to protect their virtue, to protect their righteousness.
It happened: India and Pakistan were at war and everybody was in a war mood. Even Jain saints were in a war mood. At least THEY shouldn't have been -- they have been preaching non-violence for centuries. But I came across the news that Acharya Tulsi, one of the greatest Jain MUNIS, had given his blessings to the war. What did he say?
He said it was to protect 'the country of non-violence'. "Even if violence has to be done, it has to be done -- to protect the country of Buddha, Mahavir, Gandhi." Do you see the trick? Non-violence has to be protected by violence. One has to go to war so that peace reigns. I have to kill you because I love you; I am doing it for your sake.
A man who thinks he is a sinner has already surrendered. He realizes, "I am a sinner and I have done nothing else except sin and sin. It is not that sometimes I have committed a sin. Rather, on the contrary, I am a sinner. It is not a question of actions; it is a continuity of unconsciousness. I am a sinner and whether I have done something wrong or not is irrelevant. Sometimes I don't do anything wrong, but still I am a sinner."
To be a sinner is a quality of unconsciousness. It has nothing to do with actions. For twenty-four hours you may not have done anything wrong -- you may have remained in the house, fasting, sitting silently, meditating; you have not done anything wrong -- but still you remain a sinner. If you are unconscious, you are a sinner.
Your being a sinner is not the result of the sins you have committed. Your being a sinner is simply the state of

unconsciousness. You are not a sinner because you do sins. YOU DO SINS BECAUSE YOU ARE A SINNER. It is a continuity of unconsciousness -- a continuum, without any gap. Once you realize this, the very realization is an awakening. The morning has come, it has knocked on the door: you are aware. Fragile is the awareness as yet, very delicate -- you can fall asleep again, yes, that is a possibility -- but still you are aware. You can use this moment and come out of bed.

... FOR I AM NOT COME COME TO CALL THE RIGHTEOUS BUT SINNERS TO REPENTANCE.
AND HE SAID TO THEM ALL, IF ANY MAN WILL COME AFTER ME, LET HIM DENY HIMSELF, AND TAKE UP HIS CROSS DAILY, AND FOLLOW ME.

IF ANY MAN WILL COME AFTER ME.... If you have decided to come after me, then this is what you have to do. This is the discipline, the only discipline Jesus ever gave: LET HIM DENY HIMSELF.
When you come to a man like Jesus, you have to drop your own ideas and your ego. You have to drop completely your own decisions because only if you drop your ideas, decisions, ego, can Jesus penetrate you. Soon you will not need Jesus -- once you have dropped your ego, things will start happening to you on your own -- but as a first step: LET HIM DENY HIMSELF.
Look... you can come to me and surrender. But it is possible that the surrender may be your idea. Then it is no longer a surrender. The surrender is surrender when it is my

idea, not yours. If it is your idea, then it is not surrender -- you are following your idea.

It happens every day. Somebody comes and I ask him, "Would you like to move into sannyas?"

He says, "Wait, I have to think about it."

I say to him, "If you think about it, then it will be your sannyas, not mine."

Then you think and you come to a conclusion, but it is your ego thinking and coming to a conclusion. Then you take sannyas, but you have missed the opportunity. When I asked you, the opportunity was there to take a jump. Had you taken it, without any consideration on your part, that would have been a repentance, a turning, a conversion. If you think that it is okay, but it is simply okay and nothing more, then you have come in, but it is your idea you are following. There is no surrender in it.

Deny yourself. And the second thing: AND TAKE UP HIS CROSS DAILY. A life with Jesus is a moment-to-moment life. It is not a planning for the future. It has no plan; it is spontaneous. One has to live moment to moment AND TAKE UP HIS CROSS DAILY.

And why a cross? -- because surrender is death. And why a cross? -- because surrender is pain. Why a cross? -- because surrender is suffering. Your whole ego will suffer and burn. Your ideas, your past, your personality, will be on fire continuously. Hence, the cross. The cross is a symbol of death... and until you die, nothing is possible; until you die, the resurrection is not possible.

LET HIM DENY HIMSELF, AND TAKE UP HIS CROSS DAILY. This has to be done daily, every morning. You cannot think that "Yes, I have surrendered once. It is

finished." It is not so easy. You will have to surrender a million times. You will have to surrender every moment because the mind is very cunning. It will try to reclaim you. If you think that you have surrendered once and it is finished, the mind will recapture you. It has to be done every moment -- until you are completely dead and a new entity has arisen, until a new man is born within you, until you are no more continuous with the past: a breakthrough has happened.

You will know it because you will not recognize yourself. Who are you? You will not be able to see how you were connected with the past. You will recognize only one thing -- that there has been a sudden gap. The line has been broken, the past has disappeared, and something new has entered within you which has nothing to do with the past, which is not connected with it at all. The religious man is not a modified man, the religious man is not a newly decorated man. The religious man has nothing to do with the past. He is absolutely new.

FOR WHOSOEVER WILL SAVE HIS LIFE SHALL LOSE IT -- DON'T CLING TO THE EGO.

FOR WHOSOEVER WILL SAVE HIS LIFE SHALL LOSE IT: BUT WHOSOEVER WILL LOSE HIS LIFE FOR MY SAKE, THE SAME SHALL SAVE IT.

Lose it and you will have it; cling to it and you will lose it. Looks paradoxical, but it is a simple truth. The seed dies in the soil and becomes a great tree. But the seed can cling to its own self, go on protecting itself and defending itself,

because for the seed it looks like death. The seed will never be able to see the plant, so it is a death.
You will never be able to see the man I am talking about, so it is a perfect death. You cannot even imagine that man because if you can imagine him, it will be your continuity. You cannot hope about that man because if it is your hope, then your hope will be the bridge. No, you are completely in the dark about that new man -- that's why trust is needed. I cannot prove it to you, I cannot argue about it, because the more I argue about it and prove it to you, the more it will become impossible for you. If you become convinced then the barrier is perfect because your conviction will be your conviction -- and the new will come only when 'you' have gone totally. All your convictions, ideologies, arguments, proofs, have gone -- wholesale -- and only absence is left. And in that absence, the heavens open and the spirit of God descends like a dove and lights on you.

BUT WHOSOEVER WILL LOSE HIS LIFE FOR MY SAKE, THE SAME SHALL SAVE IT.

Why does Jesus insist: FOR MY SAKE? Look at the problem: if you are going to die completely and a new man is going to come only when you are no more, then who will be the bridge between you and the new? Who will be the bridge? You cannot be the bridge otherwise the new will not be new; it will just be a modified old.
The Master becomes the bridge. He says, "Die silently. I am there to look after you. Move into death; I will take care so that the new can come in. Don't be worried, you relax... FOR MY SAKE."

That's why religion will never become a philosophy, it will never become a theology. It will never be based on arguments; it cannot be. The very nature of it forbids it. It will remain a trust. If you trust me, you can die easily without fear. You know that I am there. You love me and you know that I love you, so why fear?

It happened: a young man, recently married, was going on his honeymoon. He was a samurai, a Japanese warrior. They were going on a boat to an island when suddenly a storm came. The boat was small and the storm was tremendously terrible, so there was every possibility that they would be drowned.

The wife became very much afraid. She started trembling. She looked at the samurai, her husband, but he was sitting silently. It was as if nothing was happening. And they were in the throes of death! At any moment the boat would go under water.

The woman said, "What are you doing? Why are you sitting like a statue?"

The samurai pulled his sword out of its sheath -- the wife could not believe it: what was he doing? -- and he put his naked sword right near the throat of the wife. She started laughing, and he said, "Why are you laughing? The sword is so near your throat -- just a little move and your head will go."

The wife said, "But it is in your hands, so there is no problem. The sword is dangerous, but it is in your hands."

The samurai put his sword back and said, "The storm is in my God's hands. The storm is dangerous, but it is in the hands of somebody whom I love and who loves me. That's why I am unafraid."

When the sword is in your Master's hand and he is going to kill you, if you trust him, only then will you die peacefully, lovingly, gracefully. And out of that grace... and out of that peace... and out of that love... you will create the possibility where the new can arrive. If you die afraid, the new will not arrive. You will simply die. That's why Jesus says: FOR MY SAKE -- let me be the bridge.

FOR WHAT IS A MAN ADVANTAGED, IF HE GAIN THE WHOLE WORLD, AND LOSE HIMSELF, OR BE CAST AWAY?

And remember, you can gain the whole world and lose yourself -- as people are doing all over the world, throughout time: gaining the world and losing themselves. Then one day they suddenly find that all they have gained is not theirs. Empty-handed they come; empty-handed they go. Nothing belongs to them. Then, anguish takes over. FOR WHAT IS A MAN ADVANTAGED, IF HE GAIN THE WHOLE WORLD, AND LOSE HIMSELF, OR BE CAST AWAY? The only way to be really intelligent in the world is first to gain yourself. Even if the whole world is to be lost, it is worth it. If you gain your own being, your own soul, your own innermost core, and the whole world is lost, it is worth it.

To gain that innermost core you will not only have to lose the world. You will have to lose the idea of yourself -- because that is the innermost barrier: the ego. The ego is a false identity. Not knowing who you are, you go on thinking that you are somebody. That somebody -- the false

identity -- is the ego. And unless the false goes, the true cannot enter.
Let the false go and the true is ready. Repent, return, answer; the kingdom of God is at hand.

Come Follow To You, Vol 1

Chapter #8

Chapter title: God: The ultimate synthesis
28 October 1975 am in Buddha Hall

Question 1
HOW IS ONE WHO HAS BEEN TRAINED ALL HIS LIFE TO ANALYZE AND QUESTION AND DOUBT TO BRIDGE THE GAP BETWEEN DOUBT AND TRUST?

DOUBT IS BEAUTIFUL in itself. The problem arises when you are stuck in it. Then doubt becomes death. Analysis is perfect if you remain seperate and aloof from it. If you become identified, then the problem arises. Then analysis becomes a paralysis. If you feel that you have become trained to analyze, question and doubt, don't get miserable. Doubt, analyze, question, but remain seperate. You are not the doubt. Use it as a methodology, a method. If analysis is a method, then synthesis is also a method. Analysis in itself is half. Unless it is complemented by synthesis it will never be the whole. And you are neither analysis nor synthesis -- you are just a transcendental awareness. To question is good, but a question is obviously only half; the answer will be the other half.

Doubt is good, but one part; trust is the other part. Remain aloof. When I say remain aloof, I say remain aloof not only from doubt but from trust also. That too is a method; one has to use it. One should not allow oneself to be used by it -- then a tyrrany arises. A tyrrany can either be of doubt or of trust. The tyrrany of doubt will cripple you; you will never be able to move a single step because doubt will be everywhere. How can you do anything while doubt is there? It will cripple you. And if trust becomes a tyrrany...? And it can become one; it has become a tyrrany for millions. The churches, the temples, the mosques are full of those people for whom trust has become a tyrrany. Then it does not give you eyes, it blinds you. Then religion becomes a superstition.

If trust is not a method and you are identified with it, then religion becomes superstition and science becomes technology. Then the purity of science is lost and the purity of religion is also lost. Remember this: doubt and trust are like two wings. Use both of them. But, you are neither.

A man of discretion, a man who is wise, will use doubt if his search is concerned with matter. If his inquiry is about the outside, the other, he will use doubt as the method. If his search is towards the inner, towards himself, then he will use trust. Science and religion are two wings.

In India we have tried one foolishness. Now the West is committing another. In India we have tried to live only by trust; hence the poverty, the starvation, the misery. The whole country is like a wound, continuously suffering. And the suffering has been so long that people have even become accustomed to it, they have accepted it so deeply

that they have become insensitive to it. They are almost dead: they drift, they are not alive.

This happened because of the tyranny of trust. How can a bird fly with one wing?

Now in the West, another tyranny is happening: the tyranny of doubt. It works perfectly well as far as Objective inquiry is concerned: you think about matter, doubt is needed; it is a scientific method. But when you start moving within-wards it simply doesn't work; it doesn't fit. There, trust is needed.

The perfect man is a man who has a deep harmony between doubt and trust. A perfect man will look inconsistent to you, but he is not inconsistent. He is simply harmonious -- contradictions dissolve in him. He uses everything.

If you have doubt, use it for scientific inquiry. And look at great scientists: by the time they reach their age of understanding and wisdom, by the time their youthful enthusiasm is gone and wisdom settles, they are always very deep in trust. Eddington, Einstein, Lodge -- I'm not talking about mediocre scientists, they are not scientists at all -- but all the great pinnacles in science are very religious. They trust because they have known doubt, they have used doubt, and they have come to understand that doubt has its limitations.

It is just like: my eyes can see and my ears can hear. If I try to hear from my eyes then it is going to be impossible, and if I try to see by my ears then it is going to be impossible. The eye has its own limitation, the ear has its own limitation. They are experts, and every expert has a limitation.

The eye can see -- and it is good that it can only see because if the eye could do many things then it would not be so efficient in seeing. In the eye the whole energy becomes sight, and the whole energy in the ear becomes hearing.

Doubt is an expert. It works if you are inquiring about the world. But when you start inquiring about God through the same method, then you are using a wrong method. The method was perfectly suited to the world, to the world of law, but it is not suited to the world of love. For the world of love, trust is needed.

Nothing is wrong in doubt, don't be worried about it. Use it well, use it in the right way. If you use it in the right way and use it well, you will come to an understanding: you will come to a doubt of doubt itself. You will see -- you will become doubtful of doubt. You will see where it works and where it doesn't work. When you come to that understanding, the door of trust opens.

If you are trained for analysis -- good. But don't be caught in it, don't allow it to become a bondage. Remain free to synthesize also, because if you go on analyzing and analyzing and you never synthesize, you will come to the minutest part but you will never come to the whole.

God is the ultimate synthesis; the atom, the ultimate analysis. Science reaches to the atom: it goes on analyzing, dividing, until finally it comes to the minutest part which cannot be divided any more. And religion comes to God: it goes on adding, synthesizing. God is the ultimate synthesis; more cannot be added to it. It is already the whole. Nothing exists beyond it. Science is atomic; religion is 'wholly'. Use both.

I am always in favor of using everything that you have. Even if you have some poison I will say, "Preserve it, don't throw it." In some circumstance it can become medicinal -- it depends on you. You can commit suicide by the same poison, and by the same poison you can be saved from dying. The poison is the same; the difference is right use. Everything depends on right use. So when you go to the lab, use doubt; when you come to the temple, use trust. Be loose and free so that when you go from the lab to the temple you don't carry the lab around with you. Then you can enter the temple totally free of the lab -- you can pray, dance, sing. And when you move towards the lab again, leave the temple behind, because dancing in the lab will be very absurd -- you may destroy things.

Bringing the serious face that you use in the lab to the temple won't be appropriate. A temple is a celebration; a lab is a search. Search has to be serious; a celebration is a play. You delight in it, you become children again. A temple is a place to become children again and again, so you never lose touch with your original source. In the lab you are an adult; in the temple you are a child. And Jesus says, "The kingdom of God is for those who are like children."

Remember always not to throw away anything that God has given to you -- not even doubt. It must be He who has given it to you, and there must be a reason behind it, because nothing is given without reason. There must be a use for it.

Don't discard any stone, because many times it has happened that the stone that was discarded by the builders became the very cornerstone of the building in the end.

Question 2
THE BIBLE USES THE WORD 'REPENT'. SOMETIMES YOU TRANSLATE IT AS 'RETURN', SOMETIMES AS 'ANSWER' AND SOMETIMES YOU LEAVE IT AS 'REPENT'. DO YOU CHANGE THE MEANING AS YOU NEED IT?

I am not talking about the Bible at all. I am talking about me. I am not confined by the Bible; I am not a slave to any scripture. I am totally free, and I behave as a free man.
I love the Bible, the poetry of it, but I am not a Christian. Neither am I a Hindu, nor am I a Jain. I am simply me. I love the poetry, but I sing it in my own way. WHERE I should emphasize WHAT is finally decided by me, not by the Bible.
I love the spirit of it, not the letter. And the word that I translate sometimes as 'repent', sometimes as 'return' and sometimes as 'answer' means all three things. That is the beauty of old languages. Sanskrit, Hebrew, Arabic -- all the old languages are poetic. When you use a poetic language it means many things. It says more than the words contain and it can be interpreted in different ways. It has many levels of meaning.
Sometimes the word means 'repent'. When I am talking about sin and I use the word 'repent', it means 'repent'. When I am talking about God calling you, then the word 'repent' means 'answer', it means 'responsibility'. God has asked -- you answer. And when I say that the kingdom is at hand, the word means 'return'.

All three meanings are there. The word is not one-dimensional; it is three-dimensional. All the old languages are three-dimensional. Modern languages are one-dimensional, because our insistence is not on poetry but on prose.

Our insistence is not on multi-meaningfulness, but exactness. The word should be exact: it should only mean one thing so that there is no confusion. And that's good. If you are writing about science the language has to be exact, otherwise confusion is possible.

It happened in the Second World War: The American general wrote a letter to the emperor of Japan before Hiroshima and Nagasaki. The letter was in English and then it was translated into Japanese which is more poetic, more flowery -- and one word means many things.

A certain word was translated in a certain way. It could have been translated in some other way also; it depended on the translator. Now they have been inquiring about it, and they have come to the conclusion that if it had been translated in the other way that was also possible, there would have been no Hiroshima and no Nagasaki.

The American general meant something else, but the way it was translated it was felt to be an insult. The Japanese emperor simply declined to answer it; it was too insulting. And Nagasaki and Hiroshima happened, the atom bomb had to be thrown.

If the emperor had replied to it, then there would have been no need for Hiroshima and Nagasaki. Just one word translated in a different way and one lakh people died within minutes, within seconds. Very costly -- just a single word. Words can be dangerous.

In politics, in science, in economics, in history, words should be linear, one-dimensional. But if the whole language becomes one-dimensional, then religion will suffer very much, poetry will suffer very much, romance will suffer very much. For poetry a word should be multi-dimensional, it should mean many things, so that the poetry has a depth and you can go on and on and on.

That's the beauty of old books. You can go on reading the Gita every day, you can go on reading the gospels every day, and every day you can come upon a new and fresh meaning. You may have read the same passage a thousand times and it never occurred to you before that this can be the meaning. But this morning it occurred, you were in a different mood. You were happy, flowing -- a new meaning arises. Another day you are not so happy, not so flowing, and the meaning changes. The meaning changes according to you, according to your mood and climate.

You carry an inner climate that goes on changing just like the outer climate. Have you watched it? Sometimes you are sad and you look at the moon and the moon looks sad, very sad. You are sad and a fragrance comes from the garden and it seems very sad. You look at the flowers: rather than making you happy, they make you heavy.

Then in another moment you are happy, alive, flowing, smiling -- the same fragrance comes and surrounds you, dances around you, and makes you tremendously happy. The same flower... and when you see it opening, something opens in you also. The same moon, and you cannot believe how much silence and how much beauty descends on you.

There is a deep participation: you become partners in some deep mystery. But it depends on you. The moon is the same, the flower is the same -- it depends on you.
Old languages are very flowing. In Sanskrit there are words.... One word can have twelve meanings. You can go on playing with it and it will reveal many things to you. It will change with you, it will always adjust to you. That's why great works of classical literature are eternal. They are never exhausted.
But today's newspaper will be worthless tomorrow, because it has no vitality of meaning. It simply says what it means; it has nothing more in it. Tomorrow you will look foolish reading it. It is ordinary prose; it gives you information but it has no depth, it is flat.
Two thousand years have passed since Jesus spoke and his words are still as alive and fresh as ever. They are never going to be old. They don't age, they remain fresh and young. What is their secret?
The secret is that they mean so many things that you can always find a new door in them. It is not a one-room apartment. Jesus says, "My God's house has many mansions." There are many doors, and there are always new treasures to be revealed, to be discovered. You never come on the old landscape again. It has a certain infinity.
That's why I go on changing. Yes, whenever I feel, I change the meaning. But that is the way Jesus himself has done it.
In translating the Hebrew Bible into English, much has been lost. In translating the Gita into modern languages, much has been lost. In translating the Koran, the whole beauty is gone because the Koran is a poetry. It is

something to be sung, it is something you should dance with. It is not prose. Prose is not the way of religion; poetry is the way.
Remember this always and don't get confined. Jesus is vast and the English Bible is very small. I can understand the resistance of old people that their books should not be translated. It has a deep significance.
You can translate prose, there is no trouble. If you want to translate a book on the theory of relativity into any language, it may be difficult, but the difficulty is not the same as it is with the Bible, the Gita or the Koran. It can be translated: nothing will be lost; it has no poetry in it.
But when you translate poetry, much will be lost because each language has its own rhythm and each language has its own ways of expression. Each language has its own meter and music; it cannot be translated into another language. That music will be missed, that rhythm will be missed. You will have to replace it by some other rhythm and some other music.
So it is possible -- ordinary poetry may be translated. But when the poetry is really superb, of the other world.... The more deep and great it is, the more difficult it is -- almost impossible.

I treat Jesus as a poet. And he is. Van Gogh has said about him that he is the greatest artist that has ever been on this earth. He is. He talks in parables and poetry, and he means many more things than his words can convey. Allow me to give you the feeling of that infinity of meanings.
Poetry is not so clear -- cannot be. It is a mystery. It is just early in the morning: a]l over you see a mist -- fresh, just

born, But there are clouds; you cannot see far away. There is no need: poetry is not for the far away. It gives you an insight in looking to the near and the close and the intimate Science goes on searching for the far away; poetry goes on revealing, in a new way, the intimate the close, that which you had always known, that which is familiar -- the same path that you have been treading all your life. Poetry reveals the same path but with a new hue, a new color, a new light Suddenly you are transported to a new plane.

I treat Jesus as a poet. He is a poet. And this has been very much misunderstood. People go on treating him as a scientist You are fools if you treat him as a scientist. Then he will look absurd, and the whole thing will look miraculous. Then if you want to believe in him, you have to be very superstitious. Or you have to throw him completely: the baby with the bath water.

He's so absurd. You can believe in him, but then you have to believe very blindly. That belief cannot be natural, spontaneous. You have to force it. You have to believe for the sake of belief and you have to force it on yourself. Or, you throw him completely. Both are wrong. Jesus should be loved, not believed. There is no need to think for or against him.

Have you ever watched? -- you never think for or against Shakespeare. Why? You never think for or against Kalidas. Why? You never think for and against Rabindranath. Why? Because you know they are poets. You enjoy them, you don't think for and against.

But with Jesus, Krishna, Buddha, you think for and against because you think they are arguing. Let me tell you: they are not arguing. They have no thesis to prove, they have no

dogma. They are great poets -- greater than Rabindranath, greater than Shakespeare, greater than Kalidas, because what has happened to Rabindranath, Kalidas and Shakespeare is just a glimpse. What has happened to Jesus, Krishna and Buddha is a realization.

The same that is a glimpse to a poet is reality to a mystic. They have seen. Not only seen -- they have touched. Not only touched -- they have lived. It is a live experience. Always look at them as great artists. A painter simply paints a picture; a poet simply writes a poem... a Jesus creates a human being. A poet changes a canvas: it was plain, ordinary; it becomes precious by his touch. But can't you see that Jesus touches very ordinary people -- a fisherman, Simon called Peter -- he touches, and by his very touch this man is transformed into a great apostle, a great human being. A height arises, a depth is opened. This man is no longer ordinary. He was just a fisherman throwing his net in the sea and he would have done that his whole life -- even for many lives -- and would never even have thought, imagined, dreamt, what Jesus transformed into a reality.

In India we have a mythology about a stone called paras. The stone paras is alchemical. You touch iron with the paras and it is transformed into gold. Jesus is a paras. He touches ordinary metal and immediately the metal is transformed, it becomes gold. He transforms ordinary human beings into deities, and you don't see the art in it. Greater art is not possible.

To me, the gospels are poetic. If I speak again on the same gospel, I will not speak the same, remember. I don't know in what mood, in what climate, I will be then. I don't know

from which door I will enter then. And my house of God has many mansions. It is not finite.

Question 3
YESTERDAY AFTER THE LECTURE I APPROACHED SMALL SIDDHARTHA BY THE DRINKING WATER. HAVING READ WHAT YOU SAID ABOUT HIM BEING ONE OF THE ANCIENT ONES, I CROUCHED DOWN, LOOKED INTO HIS EYES AND SAID, "OSHO TOLD ME WHO YOU ARE." HE SMILED, LOOKED DEEPLY AT ME, AND TWICE THREW WATER ON MY HEAD. HE THEN SOFTLY HIT ME ON THE HEAD AND SAID QUIETLY, "SHUT UP." THERE WAS SILENCE. IT WAS VERY BEAUTIFUL.

It must have been. He baptized you by water. It was a baptism. And he is very innocent; more than John the Baptist. His innocence is very spontaneous.
You should crouch more often before him. And you should allow him to throw water and hit you more. And when he says, "Shut up," then shut up and remain in silence.
He is a tremendously beautiful child.

Question 4
WHEN I REFLECT ON CHRIST'S PERSECUTION TWO THOUSAND YEARS AGO, I FEEL THAT IN THE MEANTIME NOTHING MUCH HAS CHANGED IN PEOPLE'S ATTITUDES TOWARDS A LIVING MESSIAH IN THEIR MIDST. SUSPICION, CYNICISM AND MISTRUST SEEM TO BE ALL AROUND JUST AS BEFORE. COULD IT BE THAT YOU, TOO, ONE

DAY WILL BE PERSECUTED BY THE ESTABLISHMENT? LOOKING AROUND THE AUDITORIUM, I FANCY THAT I CAN SPOT THE DOUBTING THOMAS, THE JOHN, THE SIMON PETER, MARY MAGDALEN, EVEN JUDAS AND THE REST OF THE GANG. COULD THIS ALL BE A LIVE-ACTION REPLAY?

It is. They are all here. They have to be -- because the gang leader is here! And nothing ever changes, all changes are superficial. Deep down, humanity remains the same.

It is natural. I'm not condemning it; I'm not saying that anything is wrong in it. It has to be so; that's the way it is. When Jesus comes, the Doubting Thomases are bound to be there.

When people who trust come, people who can't trust also come. They create a contrast. And it is good, otherwise your trust will not be of much value. It becomes precious because of the Doubting Thomases around. You can compare, you can feel. You can see what doubt is, what trust is.

The weeds will also come when you plant a garden. The weeds are also part. When a Jesus comes, the Judas is bound to be there because the whole thing is so tremendously significant that somebody is bound to betray it. It has such a great height that somebody is bound to feel very much hurt by it. The ego.

Judas was hurt very much. And he was not a bad man, remember. In fact, he was the only one amongst all of Jesus' disciples who was well-educated, cultured, belonged to a sophisticated society and family. He was, of course, the

most egoistic. The others were just fishermen, farmers, carpenters -- people like that, ordinary people, from the ordinary rung of society.

Judas was special. And whenever somebody feels special there is trouble. He wanted to guide even Jesus. Many times he tried. And if you listen to him, there is a possibility that you will be more convinced by Judas than by Jesus.

It happened: Jesus came to visit the home of Mary Magdalen. Mary was deeply in love. She poured precious, very precious, perfume on his feet -- the whole bottle. It was rare perfume; it could have been sold.

Judas immediately objected. He said, "You should prohibit people from doing such nonsense. The whole thing is wasted, and in town there are people who are poor and who don't have anything to eat. We could have distributed the money to poor people."

He looks like a socialist -- a forerunner of Marx. Mao, Lenin, Trotsky, all would agree with him.

What did Jesus say? He said, "You don't be worried about it. The poor and the hungry will always be here, but I will be gone. You can serve them always and always -- there is no hurry -- but I will be gone. Look at the love, not at the precious perfume. Look at Mary's love, her heart."

With whom will you agree? Jesus seems to be very bourgeois and Judas seems to be perfectly economical. Judas is talking about the poor and Jesus simply says, "It is okay. I will be gone soon, so let her welcome me as she would like. Let her heart do whatsoever she wants and don't bring your philosophy in. Poor people will always be there; I will not be here always. I am only here for a tiny while."

Ordinarily your mind will agree with Judas. He seems to be perfectly right. He was a very cultured, polished man of manners -- sophisticated, a thinker.

And he betrayed. Only he could betray, because on each step his ego was hurt. He always felt himself superior to all of Jesus' disciples. He would always keep himself aloof, he would not move in the crowd. He always thought that he was not part of the crowd. At the most he was second only to Jesus -- and that, too, reluctantly. Deep down he must have been thinking himself first. He could not say it, but it was in his heart.

He was madly hurt. Continuously jesus was hurting their egos. A Master has to, because if a Master goes on pampering your egos then he will not be of any help, he will be poisonous. Then you can commit suicide through him but you cannot resurrect.

Because Judas was the most egoistic, he was hurt more. And Jesus HAD to hurt him more. He took revenge. And he was a good man; there is no doubt about it. That is the problem with good men.

He sold Jesus for thirty rupees. He was so concerned with the perfume and its cost -- look at the mind! -- and he sold Jesus for thirty rupees, thirty silver pieces. Jesus was not even that costly.

But then, when jesus was murdered, crucified, he started feeling guilty. That's how a good man functions. He started feeling very guilty, his conscience started pricking him. He committed suicide. He was a good man, he had a conscience. But he had no consciousness.

This distinction has to be felt deeply. Conscience is borrowed, given by the society; consciousness is your

attainment. The society teaches you what is right and what is wrong: do this and don't do that. It gives you the law, the morality, the code, the rules of the game. That is your conscience. Outside, the constable; inside, the conscience. That is the way that the society controls you.

If you go to steal, the constable is outside to prevent you. But you can deceive the constable, you can find ways. So the society has placed a deep electrode within you: the conscience. Your hand starts trembling, your whole inner being -- you feel that your inner being is saying, "Don-t do this; this is wrong." This is society speaking through you. This is just society, implanted within you.

Judas had a conscience, but Jesus had consciousness. That was the rift. The man of conscience can never understand the man of consciousness because the man of consciousness lives moment to moment, he has no rules to follow.

Jesus was more concerned with the love of the woman. Mary. It was such a deep thing that to prevent her would be wounding her love; she would shrink within herself. Pouring the perfume on Jesus' feet was just a gesture. Behind it, Mary Magdalen was saying. "I would like to pour the whole of the world on your feet. This is all that I have -- the most precious thing I have. To pour water won't be enough; it is too cheap. This is the most precious thing that I have, but even this is nothing. I would like to pour my heart, I would like to pour my whole being...."

But Judas was blind to it. He was a man of conscience: he looked at the perfume and he said, "It is costly." He was completely blind to the woman and her heart, and the expansion of consciousness in the gesture. Perfume looked

too precious and love -- love was completely unknown to him.

Love was there. The immaterial was there and the material was there. The material is the perfume, the immaterial is the love. But the immaterial Judas could not see. For that, you need eyes of consciousness.

A man of conscience will always be in conflict with a man of consciousness because the man of consciousness sees things which the man of conscience cannot see. And the man of consciousness follows his consciousness: he has no rules to follow.

If you have rules you are always consistent because rules are dead. You are also dead with them: you are predictable. But if you have consciousness, you are unpredictable -- one never knows. You remain a total freedom. You respond, you don't have any ready-made answers to give. When the question arises, you respond and the answer is born. Not only is the listener surprised by your answer -- you are also surprised.

When I answer you, it is not only that you are listening to it. I am also a listener. It is not only that you hear it for the first time; I also hear it for the first time. I don't know what the next word or sentence is going to be. It can move in any direction, it can move in any dimension.

That's what I mean when I say that I remain a learner. Not only are you learning with me; I am also learning with you. I am never in a state of knowledge because a state of knowledge is dead. You have known something: it is readymade. Now if somebody asks you can give it to him; it is already material.

I am never in a state of knowledge; I am always in the process of knowing. To be in the process of knowing is what I mean when I say I am learning. Knowledge is already past; knowing is Present. Life is not a noun, it is a verb. God is also not a noun, God is a verb. Whatever the grammarians say, I am not concerned. God is a verb, life is a verb.

Knowing, learning, means that you always remain in a vacuum. You never gather anything. You always remain empty like a mirror, not like a photographic plate. A photographic plate immediately comes to a state of know]edge. Once exposed, it is already dead. Now it will never mirror anybody else; it has mirrored once, forever. But a mirror goes on mirroring. When you come before it, it mirrors you. When you are gone, it is again empty.

This is what I mean: a man of learning remains empty. You raise a question. It is mirrored in my emptiness... an answer comes and flows to you. The question gone, the answer disappeared, the mirror is again in a state of nonknowing -- empty, again ready to reflect. It is not hindered by its past, it is always in the present and always ready. Not ready-made, but always ready to reflect, to respond.

When Jesus comes -- a man of consciousness, a man of learning not of knowledge -- Judas is bound to be there. He's a scholar, the man of knowledge. He must have felt many times that he knew more than Jesus. And maybe he was right also.

He may know more, but he does not know the state of knowing. He knows only knowledge, dead information. He is a collector of dead information. He will betray Jesus.

And, of course, when Jesus is there, there will be women who will love him deeply: a Mary Magdalen, a Martha. They are bound to be there because whenever a man the quality of Jesus arises, that quality has to be understood first by women and then by men. Trust is the door to it, and women are more trusting, more innocently trusting.

That's why it is so difficult to find a woman scientist. Sometimes a Madame Curie happens -- that must be a freak of nature. Or the woman may not have been much of a woman.

Deep down, a woman is a poet. Not that she writes poetry. She lives it. And she knows how to trust -- it comes easy to her, it comes spontaneously to her. In fact, for a woman to doubt is a difficult training. She will have to learn it from a man, just like she will have to learn science from a man. She is illogical, irrational. Those are not good qualities as far as the world is concerned -- they are disqualifications in the world -- but as far as the inner kingdom of God is concerned, they are the qualifications.

Man cannot have both worlds. At the most he can have one where he's topmost: the outer world. He can have it, but then he will have to lose the other. There he cannot be the top; he will have to follow women.

Have you seen Jesus being crucified? No male disciple was near him, only women -- because the male disciples started doubting. This man cured illnesses, this man revived dead people, and now he cannot save himself? Then what is the point of believing in him and trusting in him?

They were waiting for a miracle. They were hiding in the crowd and waiting for a miracle, for something miraculous to happen. Then they would have believed. They needed

proof and the proof never happened; Jesus simply died like an ordinary man.

But the women were not waiting for any proof. Jesus was enough proof, there was no need for any miracle. HE was the miracle. They could see the miracle that happened that moment -- that Jesus died with such deep love and compassion. Even for his murderers he had a prayer in his heart. His last words were, "God, forgive them because they don't know what they are doing."

The miracle had happened, but for the male eye it never happened. The women around there understood immediately. They trusted this man and this man's innermost heart was opened to them. They understood that the miracle had happened. The man had been crucified and he was dying with love, which is the most impossible thing in the world: to die on the cross with a prayer for those who are killing you.

But this was love. Only the feminine mind can understand it. They were close to him.

When Jesus revived, resurrected, after the third day, he tried to approach his male disciples. They could not see him because they had settled the fact that he was dead, and you see only things which you expect to see. If you don't expect, you don't see.

Your eyes are very choosy. If you are waiting for a friend, then even in a crowd you can see him. But if you are not waiting for him, if you have completely forgotten about him, then when he comes and knocks on the door, for a moment you are puzzled: who is he?

They had settled the fact that Jesus was dead, so when Jesus came across their path they could not recognize him,

they could not see him. It is even said that he walked for miles with two disciples while they talked about Jesus' death. They were very miserable because of it -- and Jesus was walking with them, they were talking to him! But they could not recognize him.
Only love can recognize, even after death -- because love recognized when you were alive. For love, death and life are irrelevant.
Jesus was recognized first by Mary Magdalen, a prostitute. She went running to the male disciples who were holding a great conference: what to do? how to spread the word to the whole world? how to create the church? When they were planning for the future, she came running and said, "What are you doing? Jesus is alive! "
They laughed. They said, "Mad woman, you must have imagined it" -- man's mind always thinks that such things are imaginations. They started talking to each other: "That poor woman, Mary Magdalen. She has gone mad. Jesus' crucifixion has been such a shock to her." They felt pity on her.
She insisted, "Don't feel pity on me. Jesus IS resurrected!"
They laughed and they said, "We understand. You need rest, you are too shocked by the fact that he is dead. It is your imagination."
Around Buddha, around Krishna, around Jesus, around Mahavir, a great number of women have always been there. They were the first-comers, they were the first disciples. It is natural.

So don't be surprised. Two thousand or two million years... the human mind will remain the same. Humanity as a

whole remains the same; the revolution is individual. You can be transformed as an individual. Then you go beyond the crowd.

But don't be worried about such things. This question is from Chaitanya Sagar. He's always worried about such things. I never answer him, but he's always worried: worried about others, worried about the world, worried about the organization, worried about the ashram, worried about my disciples, worried about me -- never worried about himself. All these worries won't help. Time is short, life is very short. Use it.

Just the other night I was reading a play by Samuel Beckett: a small book, the smallest possible in the world -- a short play. The name of the play is BREATH. The length of the whole play is only thirty seconds... thirty seconds. There is no actor in it, no dialogue. Just a stage.

The curtain opens. Many things are lying around. Rubbish -- just as if somebody has left the house in a hurry. All sorts of things are jumbled, with no order. Just a disorder -- rubbish. And from the background, a sigh is heard of a small child, just born. Then, after thirty seconds, the gasp of an old man who has died. This is all -- but this is all life is. Thirty seconds: a sigh and a gasp. The first effort to inhale and the last effort to cling to the breathing... and everything is gone.

Life is short, not even thirty seconds. Use it. Use it as an opportunity to grow, use it as an opportunity to be, and don't be worried about other things; that is all rubbish. Only this is true: the sigh and the gasp, and all else is just rubbish. Forget about it -- what do you have to do about it?

You should not be concerned with whether the world has changed or not. The world is the same, it has to be the same. Only you can be different; the world will never be different. When you become aware, conscious, you transcend the world.

Question 5
WHAT DOES CHRIST REALLY MEAN WHEN HE SAYS, "COME FOLLOW ME"

Exactly what he says: "Come follow me."

Question 6
TO FOLLOW JESUS A DEEP TRUST, SURRENDER AND LOVE IS NEEDED BUT TODAY A DEEP SKEPTICISM IS PREVALENT ALL OVER THE WORLD. WHAT IS THE WAY?

This is from Swami Yoga Chinmaya. Think about yourself. Is deep skepticism within you? That's the question to be asked. A deep skepticism is prevalent all over the world: who are you to be worried about the whole world? This is a way to escape the real problem. Skepticism is deep within, the worm of doubt is there in your heart, but you project it; you see it on the whole world's screen.
"The world is skeptical -- what is the way out?" Now you are transferring the problem. Look within yourself. If there is doubt, then find it out. Then something can be done. The world won't listen to you, and there is no need, because if they are happy in their skepticism they have the right to be happy in their skepticism. Who are you?

Never try to think in terms of missionaries; they are the most dangerous people. They are always saving the world and if the world doesn't want to be saved, then still they are trying. They say, "Even if you don't like it, we will save you."

But why the bother? If somebody is happy -- eating, drinking, enjoying life -- and is not in any way concerned with God, what is the point of forcing him? Who are you? Let him come to his own understanding. Some day he will come.

But people are very much worried: how to save others? Save yourself! If you can, save yourself -- because that too is a very difficult, almost impossible, job.

This is a trick of the mind: the problem is inside -- it projects it on the outside. Then you are not worried about it, then you are not worried about your own anguish. Then you become concerned with the whole world and in this way you can postpone your own transformation.

I insist again and again that you should be concerned with yourself. I am not here to make missionaries. Missionaries are the most mischievous people. Never be a missionary; that is a very dirty job. Don't try to change anybody. Just change yourself.

And it happens. When you change, many come to share you in your light. Share -- but don't try to save. Many will be saved that way. If you try to save, you may drown them before they were going to be drowned by themselves.

Don't try to force God on anybody. If they are doubting, it is perfectly okay. If God allows them to doubt there must be some reason in it. They need it: that is their training; that is from where everybody has to pass.

The world has always been skeptical. How many people gathered around Buddha? Not the whole world. How many people gathered around Jesus? Not the whole world, just a very small minority -- they can be counted on your fingers. The whole world was never worried about these things. And nobody has the authority to force something on anybody else. Not even on your own child! Not even on your own wife! Keep whatsoever you feel is the goal to your life to yourself. Never force it on anybody else. That is violence, sheer violence.

If you want to meditate, meditate. But this IS a problem: if the husband wants to meditate he tries to force the wife also. If the wife does not want to meditate, she forces the husband also not to meditate. Can't you allow people their own souls? Can't you allow them to have their own way? This I call a religious attitude: to allow freedom. A religious man will always allow freedom to everybody. Even if you want to be an atheist, a theist is going to allow you. That is your way, perfectly good for you. You move through it because everyone who has come to God has come through atheism. The desert of atheism has to be crossed; it is part of growth.

The world will always remain skeptical, in doubt. Only a few attain to trust. Make haste so that you can attain.

Question 7

WHY DO YOU ALWAYS TELL US TO BE HAPPY IF, BEFORE ENLIGHTENMENT, ONE HAS TO REACH A PEAK OF PAIN AND ANGUISH?

If I don't tell you to be happy, you will never reach the peak of pain and anguish. I go on telling you to be happy, and the more I say, "Be happy," the more you become aware of your unhappiness.

The more you listen to me, the more you will find anguish arising. That is the only way to make you unhappy -- to go on constantly forcing on you: be happy! You cannot be, so you feel the unhappiness all around you. Even what you used to think was happiness, even those points disappear and you feel absolutely hopeless. Even momentary happinesses disappear and the desert becomes complete. All hopes and all oases disappear.

But that's where the jump happens. When you are REALLY unhappy, totally unhappy, with not even a ray of hope, suddenly you drop all unhappiness. Why? -- why does it happen? It happens because unhappiness is not clinging to you; you are clinging to unhappiness. Once you feel the total anguish of it, you drop it; there is nobody else to carry it for you.

But you have never felt it so intensely; you have always been lukewarm. You feel a little unhappiness, but always there is a hope for the future: "Tomorrow there is going to be happiness. A little desert, but the oasis is coming closer." Through this hope, you go on.

Through your hope, the unhappiness remains. My whole effort is to kill the hope, to leave you in such total darkness that you cannot allow any dream any longer.

Once this intensity reaches to the hundredth degree, you evaporate. Then you cannot carry it any more, then suddenly whatsoever you call it -- unhappiness, the ego,

ignorance, unawareness, or what have you: anything that you want to call it -- drops. I will tell you one story:

It happened -- a farmer had a pedigree ram. It was a beautiful animal, but sometimes it got mad and the shepherd who looked after the ram was very worried. He always wanted to get rid of it, but the farmer loved it.

One day it became too much so the shepherd came and said, "Now you choose: either me or the ram. I resign... take my notice. Or -- this ram goes. He is a mad animal and continuously creating trouble. He gets so angry and so dangerous that sometimes one feels that he will kill."

The farmer now had to decide, so he asked his friends what to do. He never wanted the ram to be sold. They suggested an animal psychologist: "Ask...."

The psychologist was called. The farmer was skeptical but he wanted to do anything so that the ram could be saved. The psychologist remained for four days. He watched, observed, took notes, analyzed, and then he said, "There will be no trouble. You just go to the market, purchase a gramophone, and bring Beethoven records, Mozart, Wagner -- classical music. Whenever the ram gets mad, in a rage, just put on a classical record. Play it and it will soothe him, and he will be perfectly calmed down."

The farmer couldn't believe it -- that this was going to be so -- but it had to be tried, so he tried it. It worked! Immediately the ram would become silent and cool down. For one year there was no trouble. Then one day the shepherd came running and said, "Something has gone wrong -- I don't know what. The ram has killed himself! As usual, seeing that he was getting in a rage again, I had put a record on. But he worsened. Then he became more and

more mad and he simply charged into the wall. His neck is broken -- he is dead."
The farmer went there. The ram was Iying dead there near the wall. Then he looked on the gramophone to see what record was there. There had been a terrible mistake: it was not classical music, but Frank Sinatra's record... singing:'There Shall Never Be Another Like You'. That created the trouble. 'There shall never be another like you' -- the ego is the cause of all madness, unhappiness, misery. That is going to be the cause of your death, that is going to break your neck.
You can cope with it if it is lukewarm. My whole effort is to bring it to a peak where you cannot cope with it. Either you have to drop it, or you will drop. And whenever such a choice arises -- that you have to drop the misery or you have to drop yourself -- you will drop the misery.
And with the misery: the ego, the ignorance, the unawareness -- they all disappear. They are names of the same phenomenon.

Come Follow To You, Vol 1

Chapter #9

Chapter title: Go thou and preach the kingdom of god
29 October 1975 am in Buddha Hall

LUKE 9

57 AND IT CAME TO PASS, THAT, AS THEY WENT IN THE WAY, A CERTAIN MAN SAID UNTO HIM, LORD, I WILL FOLLOW THEE WHITHERSOEVER THOU GOEST.

58 AND JESUS SAID UNTO HIM, FOXES HAVE HOLES, AND BIRDS OF THE AIR HAVE NESTS; BUT THE SON OF MAN HATH NOT WHERE TO LAY HIS HEAD.
59 AND HE SAID UNTO ANOTHER, FOLLOW ME. BUT HE SAID, LORD, SUFFER ME FIRST TO GO AND BURY MY FATHER.
60 AND JESUS SAID UNTO HIM, LET THE DEAD BURY THEIR DEAD: BUT GO THOU AND PREACH THE KINGDOM OF GOD.
61 AND ANOTHER ALSO SAID, LORD, I WILL FOLLOW THEE; BUT LET ME FIRST GO BID THEM FAREWELL, WHICH ARE AT HOME AT MY HOUSE.
62 AND JESUS SAID UNTO HIM, No MAN, HAVING PUT HIS HAND TO THE PLOUGH, AND LOOKING BACK, IS FIT FOR THE KINGDOM OF GOD.

ONCE A MAN owned a very big pond. A small lily plant was growing on it. The man was very happy; he had always liked the white flowers of lilies. But then he became very concerned because the plant was doubling itself every day: sooner or later it would cover the whole pond. He had trout in the pond and he loved to eat those trout. Once the pond was covered by the lilies all the life would disappear from it, including the trout.
He didn't want to cut the plants, he didn't want his trout to disappear -- he was in a dilemma. He went to an expert. The expert calculated and said, "Don't be worried. It will take one thousand days for the lily to cover the whole pond. The plant is very small and the pond is very big, so there is no need to worry." Then the expert suggested a solution

which appeared absolutely right. He said, "Wait, and when half the pond is covered with lilies, then cut the plant. Always keep it only half-covered so that you will enjoy the white flowers and your trout will not be in danger. Fifty-fifty -- half the pond for the lilies, half for the trout."

The solution looked perfectly right, and one thousand days -- there was enough time, so there was no need to worry. The man relaxed. He said, "When the pond is half-covered, then I will cut the lilies."

The pond was half-covered -- but it was half-covered on the nine hundred ninety-ninth day. Ordinarily you would think that it would be half-covered after five hundred days -- no. The plant used to double itself so half the pond would be covered on the nine hundred ninety-ninth day and only one day would be left. But that would not be sufficient time to cut the plant or to keep it to the half.

And it happened. On the nine hundred ninety-ninth day the pond was half-covered and the man said -- he was not feeling very well, a little sick -- he said, "There is no hurry. I have waited nine hundred ninety-nine days and there was no trouble. Now it is just a question of one more day. After one day I will do it."

The next morning the whole pond was covered and all the trout were dead.

This is the puzzle of life. It is a dilemma; one has to choose. If you go on accumulating things and possessions, the plant is doubling on the pond. Every day your things go on growing and your life is suffocated. Life looks too long -- seventy years, eighty years. There is no hurry. People think, "When we reach to the mid-point, we will change."

People always wait for religion until they get old. People go on saying that religion is for old people. Go into the churches, into the temples, and you will find old people -- just on the verge of death. Their one foot is already in the grave: the nine hundred ninety-ninth day. The next morning, life is going to be suffocated. Then they start praying, then they start meditating, then they start thinking of what life is -- what is the meaning of existence? But then it is too late.

Religion needs a deep urgency. If you postpone it, you will never be able to become religious. It has to be done right now. As it is you are already late, as it is you have already wasted much time -- and wasted it in futile things, wasted it in things that are going to be taken away from you.

You have to pay for all those things, with life. Whatsoever you possess, you lose life for it. It is not cheap; it is very costly. One day you have many possessions, but you are no longer there. Things are there; the owner, dead. Great piles of things... but the one who wanted to live through them; no more.

People go on preparing for life -- and they die before their preparation is complete. People prepare, and never live. To be religious is to live life, not to prepare for it. You are doing a very absurd thing: your rehearsal goes on and on and the real drama never starts.

I have heard about a small drama company. They were rehearsing. The real drama was getting postponed every day because the rehearsal was never complete. One day the heroine was not there, another day some other actor was not there, one day something else happened -- the electricity failed or something -- and it went on being

postponed. But the manager was happy for at least one thing: that the hero of the drama had always been present, he had never been absent.

The last rehearsal day he thanked the hero. He said, "You are the only person who can be relied upon. All these other people are unreliable. You are the only one who has never been absent. Summer or winter, cold or hot, you have always been here."

The hero said, "There is something I would like to say. I am going to get married on the day the real drama is going to be played, so I thought that I should at least attend the rehearsals. I will not be here on that day -- that's why I have never absented myself."

Know well that exactly on the day when the real drama is to start, you will not be here. It is just the rehearsal: preparation and preparation.

Possessing things is simply preparing to live, arranging so that you will be able to live. But to live, no arrangement is needed; everything is already ready.

Everything is absolutely ready; only you are needed to participate. Nothing is lacking. This is what I call the religious attitude: this urgency that you have to live now and there is no other way to live. Now is the only way to live and to be, and here is the only ho me. There and then are deceptions, mirages.... Beware of them.

Now try to understand these very significant sutras of the gospel:

AND IT CAME TO PASS, THAT, AS THEY WENT IN THE WAY, A CERTAIN MAN SAID UNTO HIM,

LORD, I WILL FOLLOW THEE WHITHERSOEVER THOU GOEST.

When you come across a man like Jesus or Buddha, something suddenly strikes. They have a magnetism, a presence which attracts you, which surrounds you, invokes you, invites you, becomes a deep call in the heart of hearts. You simply forget yourself; you forget your way of life. In the presence of a Jesus, you are almost absent. His presence is so much that for a moment you are dazzled, for a moment you don't know what you are saying, for a moment you utter things you never meant to utter -- as if you are hypnotized.
It IS a hypnosis. Not that Jesus is hypnotizing you -- his very presence becomes a concentration of your being. It becomes such a deep attraction that the whole world is forgotten. You must have been going so mew here to do something: you have forgotten it. You must have been coming from so mew here: you have forgotten about it. Suddenly, in his presence, the past and future disappear. Suddenly you are here and now and a different world opens: new dimension is revealed.

AND IT CAME TO PASS, THAT, AS THEY WENT IN THE WAY, A CERTAIN MAN SAID UNTO HIM, LORD, I WILL FOLLOW THEE WHITHERSOEVER THOU GOEST.

This man doesn't know himself what he is saying. It is an urge of the moment. After a moment he will repent for it,

after a moment he will start looking backwards, after a moment he will start thinking about what he has done.
When you come to me, sometimes you say things which I know you don't mean, which I know you can't mean, because they are so irrelevant, they don't fit -- as if you are raised to a higher level of being, as if you are in a new state of consciousness and you utter strange things. Later on, when you fall back to your ordinary state, either you will forget what you have said or you will shrug your shoulders -- you will not be able to believe that you said this.
You come to me: you bring a thousand and one questions but when you are near me, suddenly you forget. You start mumbling. I ask you for what you have come and you say, "I have forgotten." You think that I am doing something to you. Nothing -- I am not doing anything to you. The questions and problems belong to a lower state of mind. When your state is changed, those questions and problems disappear, they are not there.
Back home, when you have settled down, they are there waiting for you again. Again you will come and you will forget.
Your question is something deep within you. When you are near me, you start looking at things through me. You are no longer in the dark, you are in my light, and the problems that were relevant in your darkness are no longer relevant. To ask them looks foolish, silly. You cannot articulate your problems because they are no longer there, but when we part -- you on your way, I on mine -- again the suddenness of darkness. And now the darkness is there even more than before, and the problems are multiplied.

This man: the gospel doesn't mention his name, knowingly. It simply says A CERTAIN MAN because it is not a question of a particular man. It is not a question of a particular man: A CERTAIN MAN. Every man is implied in it.

Many people will meet Jesus on the way and it is always on the way. That too has to be understood.

Jesus is always moving. That is the meaning: that he is always on the way. Not that he was continuously moving and never resting, but the meaning of ON THE WAY is that Jesus is a river. You may know it or you may not know it, but the river is flowing. The river is a flowing: to conceive of the river as non-flowing is not possible because then it will no longer be a river. A Jesus is a flow, a tremendous flood. It is always on the way, it is always moving.

You came to me yesterday, but I am no longer there. That land is already lost in the past, those banks are no longer anywhere. You may carry them in your memory, but the river has moved. And if you carry the past in your memory, you will not be able to see the river: where exactly it is now, at this point of time.

AND IT CAME TO PASS, THAT, AS THEY WENT IN THE WAY.... Jesus is a wanderer, because once your consciousness is freed, once your consciousness has entered the eternal, it is going to remain an eternal wandering. Then the whole is the home; then the home is nowhere.

Then you will be continuously flowing. There will never come a moment of knowledge; you will only be knowing and knowing and knowing. It will never be completed

because once knowing is completed, it is dead. You will be learning, but you will never become a man of knowledge. You will always remain empty.

That's why a man like Jesus is so humble. Jesus says, "Blessed are the poor in spirit." What does he mean by 'poor in spirit'? He means exactly what I am saying: people who don't attain to knowledge -- because knowledge is the riches of the spirit. You accumulate things outside, around the body; and you accumulate knowledge inside, around the soul.

A man may be poor as far as things are concerned and he may be rich as far as knowledge is concerned. Jesus says that just to be poor in body won't help; that is nothing much, that is not authentic poverty. The authentic poverty is when you don't accumulate things inside, when you don't come to the point where you declare, "I know!" You are always knowing, you remain a process -- always on the way.

Many times we will come across the expression: 'Jesus on the way'. He is a wanderer, but this wandering is an indication of the innermost flow. He is dynamic, he is not static. He is not like a stone; he is like a flower -- always flowering. A movement, not an event.

A CERTAIN MAN: that certain man can be you, can be anybody. He has no name. It is good that the gospel has not mentioned a name. It has been done knowingly because if you mention a name then people think that it must be about this certain man. No, it simply says that it is about the human mind -- any man will be quite representative.

... A CERTAIN MAN SAID UNTO HIM, LORD...

When you come across, when you encounter, Jesus, suddenly you feel something of the divine. When you have lost contact with Jesus you may start thinking whether this man was a god or not, but in his presence he's so much, he's so powerful in his inner poverty, his humbleness has such a glory.... His poverty is a kingdom: he's enthroned. He's in the highest of consciousnesses. He suddenly surrounds you, envelops you, wraps you from everywhere like a cloud. You forget yourself in it.

LORD: that's the only expression that can be used for Jesus. LORD, I WILL FOLLOW THEE WHITHERSOEVER THOU GOEST. And in that moment of awakening, in that moment of exhilaration, in that moment of intensity, you utter something which you may not be aware of.

That certain man said: LORD, I WILL FOLLOW THEE. He doesn't know what he is saying. To follow Jesus is very arduous, because to follow Jesus means to become a Jesus. There is no other following. It is to risk your all and everything -- for nothing. It is to risk all for nothing; it is to risk your life for a death. The resurrection may come or it may not come -- who knows? You can never be certain about it and no guarantee can be given. It is just a hope: to sacrifice all that you have for just a hope.

The man is not in his senses -- what is he saying? He is intoxicated by Jesus, he has drunk too much of his presence. He is no longer in his right mind, in his common sense mind. Back home he will think, "What happened? Why did I say this? Is this man a sorcerer, is this man a

hypnotist, a mesmerizer? This man must have played a trick upon me; I was almost tricked. What have I said?" No, Jesus is not a sorcerer and he is not a magnetizer. He is not a mesmerizer, he is not a hypnotist, but his presence -- and you become poetic. In his Presence, something rises to a peak in you and you assert something from your innermost core of being. Even your surface, your peripheral self is surprised.

LORD -- this man may not have said 'Lord' to anybody else before. But suddenly, when a Jesus comes, you have to call him 'Lord'; when you encounter Buddha you have to call him 'Bhagwan'. It has to be so, because you cannot find any other expression. All other words seem to be insignificant -- only 'Lord', 'God'.

LORD, I WILL FOLLOW THEE -- and when you say to somebody 'Lord', it immediately follows that you have fallen in love.

I WILL FOLLOW THEE WHITHERSOEVER THOU GOEST. What a commitment! -- made in a moment of ecstasy. You may repent of it forever, but this happens. Jesus knows it well:

AND JESUS SAID UNTO HIM, FOXES HAVE HOLES...

Jesus is saying, "Poor man, think again. What are you saying? Don't commit yourself so deeply, don't get involved with me. Watch, wait, think, ponder -- and then come back to me."

FOXES HAVE HOLES, AND BIRDS OF THE AIR HAVE NESTS; BUT THE SON OF MAN HATH NOT WHERE TO LAY HIS HEAD.

Whom are you going to follow? Even foxes have holes -- if you follow a fox, at least you will have a hole in which to lay your head. Even birds of the air have nests, BUT THE SON OF MAN HATH NOT WHERE TO LAY HIS HEAD. The greatest the highest, the sublimest, are homeless.

This has to be understood, this is one of the very penetrating sayings. It has tremendous meaning. Watch: Trees, animals, birds, all have deep roots in nature. Only man is without roots. Birds don't need families, they can survive without families -- nature itself protects. The trees are not in need of anybody: if nobody was there, then too trees would be there, and flowering. Nature itself protects; they have a home.

But think of a small child, a human child. If the family was not there to look after the child, can you conceive how he would survive? He would be dead. Without society, without the family, without the artificial home, he would not be able to survive. Upon this earth only man is homeless, only man is the outsider -- everybody else is an insider.

Hence, religion. Religion is nothing but the search for a home. This earth doesn't seem to be a home. If you think about it, you will feel yourself a stranger there. Sooner or later you will be thrown out -- this life is momentary. You don't feel that you are welcome: you have to force yourself upon it.

The trees are welcome; it seems as though the earth is happy through them. The earth goes on giving, sharing. The birds are singing -- as if the earth is singing through them. Look at the animals -- so alive and vital. Only man seems to be an intruder, as if he has come from somewhere else. This earth may be a sojourn, but it is not a home. Maybe we are staying here for a time being: a CARAVANSERAI, but not a home. In the morning, we have to go.

Jesus' saying has many meanings, and I would like you to enter them all.
One: man is not rooted. Because he is not rooted he is always in search: where to find a home? God is nothing but the search to find a home where we can feel at ease and relaxed, where we can feel that there is no need to struggle. We are accepted, and not only accepted -- welcomed. There is no need to fight your way. You can be whatsoever you are, and relax. You know that the love will continue flowing, life will continue flowing. There is no fear of punishment and no greed for any reward. You are at home: you are not a stranger in a foreign land.
This is the search of religion. That's why animals don't have religion. Birds don't have religion: they make nests, but they don't make temples. Otherwise a temple is not very difficult: they can make a big nest and gather together and sing together, and pray. But they don't pray; they don't need to.
Man is the only animal who makes temples, churches, mosques. Prayer is a very strange phenomenon. Just think if somebody comes from some other planet and watches humanity....

If you are making love to a woman, the watcher will be able to understand: something like it must happen on the other planet also. He may not be able to understand what you are saying, but he will know what you MUST be saying. He may not understand the language, but he will understand what lovers say to each other. When you kiss and embrace each other, he will understand the gesture. When you are doing business he will understand; when you are reading a book he will understand; when you are doing some exercise he will understand. But when you are praying, if something like religion does not exist on his planet, he will not be able to understand at all. What are you doing? Just sitting alone? Looking at the sky? talking? To whom? What are you saying?

And if he comes on a certain day, like a religious day of Mohammedans, Christians or Hindus.... All over the earth. millions of Mohammedans praying -- not talking to each other, talking to the sky. He will simply feel that something has gone wrong: "Humanity has gone mad -- what is happening? What are these people gesturing about, why are they gesticulating? To whom are they talking, who are they calling 'Allah'? To whom are they bowing their heads? -- nobody seems to be there."

God is not visible, God is somewhere in the mind of man. Prayer is a monologue; it is not a dialogue. A man from another planet would think that something had gone wrong in the nervous system of humanity. He would think that it must be a failure of the nerves: millions of people gesticulating to nobody, talking to the sky, looking at the sky and crying "Allah! Allah!" Something must be wrong: it seems that the whole of humanity has gone mad.

Prayer will not be understood because prayer is absolutely human. It is the only thing that only man does; all other things animals also do. Love: yes, they also make love. Search for food: they also do that. They do singing, they do dancing, they talk -- communication is there. They are sad, they are happy -- but prayer? That is non-existential.
Jesus says:

FOXES HAVE HOLES, AND BIRDS OF THE AIR HAVE NESTS; BUT THE SON OF MAN HATH NOT WHERE TO LAY HIS HEAD.

Man is a stranger. That's why we go on creating the fiction that we are at home, not a stranger. The home is a fiction: we create a togetherness with people; we create communities, nations, families, so that we are not alone and we can feel the other is there -- someone who is familiar, someone who is known: your mother, your father, your brother, your sister, your wife, your husband, your children -- somebody who is known, familiar.
But have you ever thought about it? Is your wife really known to you? Is there really a way to know the wife or the husband or the child? A child is born to you. Do you know him -- who he is?
But you never ask such uncomfortable questions. You immediately give him a name so that you know who he is. Without the name he will create trouble: without the name the child will move in the house and whenever you will encounter him, the unknown will be looking at you.
To forget that some stranger has come, you label him; you call him some name. Then you start managing his character

-- what he should do, what he should not do -- so that you know, and you can predict him. This is a way to create false familiarity. The child remains unknown: whatsoever you do will be on the surface; deep inside he is a stranger.

There are moments, some rare moments, in which you suddenly become aware of this. Sitting by the side of your beloved, suddenly you become aware that you are far apart. Suddenly you look at the face of your beloved and you cannot recognize who she is or who he is. But you forget.such moments immediately. You start talking: you say some thing, you start planning, you start thinking. That's why people don't sit in silence -- because silence creates a restlessness. In silence, the fiction of familiarity is broken.

If a guest comes to your house and you don't say anything, you simply sit silently, he will be very angry, he will be in a rage. If you go on sitting, just looking at him, he will get mad. He will say, "What are you doing? Has something gone wrong with you? Say something! Have you become dumb? Why are you keeping silent? Speak!"

Speaking is a way of avoiding, avoiding the fact that we are unfamiliar. When somebody starts speaking, everything is good. That's why, with foreigners, you feel a little uneasy -- because you cannot speak the same language.

If you have to stay in the same room with a foreigner and you cannot understand each other, it is going to be very difficult. Continuously he will remind you that "We are strangers." And when the feeling comes that somebody is a stranger, you immediately feel danger. Who knows what he will do? Who knows if he will not jump on you suddenly in the night and cut your throat? He's a stranger!

That's why foreigners are always suspected. There is nothing in fact to suspect -- everybody is a foreigner everywhere. Even in your own land you are a foreigner, but there the fiction is established: you speak the same language, you believe in the same religion, you go to the same church, you believe in the same party, you believe in the same flag -- familiarity. Then you think you know about each other. These are just tricks.

Jesus says, "The son of man is homeless."

Jesus uses two words again and again for himself: sometimes he uses 'son of God' and sometimes he uses 'son of man'. 'Son of God' he rarely uses; 'son of man', more often. It has been a problem for Christian theology. If he is the son of God, why does he go on saying 'son of man'? Those who are against Christ say, "If he is a son of man, then why does he insist that he is the son of God also? You cannot be both. If you are the son of man -- everybody is the son of man. But if you are the son of God, then why use the other expression?"

But Jesus insists on both because he is both. And I tell you, everybody is both. From one side: son of man; from another side: son of God. You are born to man, but you are not born only to be man. You are born to man, but you are born to be a god.

Humanity is your form; divinity is your being. Humanity is your clothing; divinity is your soul. Jesus goes on using both expressions. Whenever he says 'son of man', he says that "I am joined with you. I am just as you are -- plus. I am just as you are, and more." To indicate that MORE, sometimes he says 'son of God'. But rarely does he use that

-- rarely, because very few people will be able to understand it.
When he says 'son of man', he is not saying something only about himself. Just look at this sentence -- he is saying something about every man, that the essential man is homeless. If you think you are rooted, if you think you have a home, you are below humanity -- you may belong to animals. Foxes have holes, birds have nests... THE SON OF MAN HATH NOT WHERE TO LAY HIS HEAD.
If you think that you are rooted and you are at home in this world, you must be living below humanity, because anyone who is REALLY human immediately becomes aware that this cannot be life. It may be a passage, a journey, but this cannot be the goal. And once you feel homeless in this world, then the search starts.

That certain man said:LORD, I WILL FOLLOW THEE WHITHERSOEVER THOU GOEST.He may be thinking that Jesus is going to the east or the west or the south or the north. "I will follow him." But he does not know the direction where Jesus is going.
Jesus is going God-ward and that is not north, that is not east, that is not west, that is not south; that is neither up nor down -- it is none of these. To go God-ward is to go within. In fact, that is not a direction at all. It is to lose all directions: north, east, south, west, up, down -- to lose all directions. To go within-ward means to move in the dimensionless, directionless.
He doesn't know what he is saying: LORD, I WILL FOLLOW THEE WHITHERSOEVER THOU GOEST. In his WHITHERSOEVER, the God-wardness is not implied.

He does not know what he is saying. Jesus is not going anywhere. He is going within himself -- which is not a point in space.

To go within is to go beyond space. That's why the soul can never be found in any experiment. An experiment can find anything which belongs to space. You can kill a man, cut and dissect him, and bones will be found, blood will be found, everything else will be found -- only the soul, only the essential man, will not be found. It does not exist in space. It touches space, but it doesn't exist in it. It is only touching it... and if you destroy the body, and cut the body, even the touch is lost. The fragrance flies into the unknown. Jesus is moving within-ward. And he knows that this man is committing too much, and he will not be able to forgive himself for it.

When you commit too much, you will take revenge. This happens. I come across many people who -- in a moment, like lightning -- say to me, "We would like to surrender. Now, whatsoever you will say, we will do."

I know that if I accept them, they will take revenge because they will not be able to fulfill what they are saying. They don't know what they are saying and they don't know in what dimension I am moving They will not be able to keep pace with me, and then there are only two possibilities: either they will become angry against themselves, which is not the usual way of the mind, or they will become angry with me.

That's simply the normal course: whenever you are in trouble, somebody else is responsible. Whenever they feel that trouble has arisen.... And it is going to arise. From the very first step it is going to be arduous, it is going to be a

razor's edge. Then they will take revenge, then they will be against me, because that will be their only way to protect themselves. That will be the only way: if they can prove that I am wrong so that they can take their commitment back.

Jesus knows: he says, "I am homeless. With me, you will never find rest; with me, you will always be on the way. I am a wanderer, a vagabond. With me, you will always be on the road. And my journey is such that it starts, but never ends.

"You don't know where I am going. I am going towards God. I am moving away from things and the world of things: I am moving towards consciousness. I am leaving the visible and moving towards the invisible."

You can't understand what the invisible is because, at the most, you can think about it negatively -- you can think it is that which is not visible. No, the invisible is also visible, but you need different eyes to see it.

It happened: Mulla Nasrudin had opened a small school and he invited me. I looked around the school: he had gathered many students. I asked him, "Nasrudin, what are you going to teach these students?"

He said, "Two things, basically: to fear God, and to wash the back of the neck."

I couldn't see the relationship: to fear God and to wash the back of the neck? I said, "It is okay as far as teaching them to fear God goes, but I cannot see the relevance of why to learn to wash the back of the neck!"

He said, "If they can do that, they can cope with the invisible!" -- the back of the neck is the invisible because

you cannot see it. "If they can do that, they can cope with the invisible."

Your invisible can be just like the back of your neck: it is also part of the world. Your God is also part of the world; that's why your temples become part of the market and your scriptures become commodities. Your doctrines are just like things you purchase and sell.

The God of Jesus or Buddha is not your God. Your God is not Jesus' God. His God is a withinness, a beyondness; his God is a transformation of your being, a mutation, a birth of a new being with a new consciousness. Your God is something to be worshipped; Jesus' God is something to be lived. Your God is in your hands; Jesus' God is one to whom you leave yourself, in whose hands you surrender. Your God is right in your hands; you can do whatsoever you want with your God. Jesus' God is one to whom you surrender -- and surrender totally.

That man did not know what he was saying. Jesus prohibited him by saying this.

AND HE SAID UNTO ANOTHER, FOLLOW ME.

To the one who was ready to follow, he said, "Wait, please. You don't know what you are doing, you don't know what commitment you are making, what you are getting involved in."

The first man acted in a moment of inspiration, in a moment of enthusiasm, in a moment of intoxication. He's not reliable, he's being influenced -- and if you do something under influence, it's just as if you are drunk. You say something and the next day you have forgotten it.

AND HE SAID UNTO ANOTHER, FOLLOW ME. To one who has not said anything he says, "Follow me."

BUT HE SAID, LORD, SUFFER ME FIRST TO GO AND BURY MY FATHER.

To the other man Jesus said, "Follow me" -- and the man had not asked. But the man was more ready, the man was more prepared, the man was more mature.

Just a few days before, a Dutch woman came to me. A very simple and good-hearted woman, in fact too good-hearted. Even good-heartedness can become a disease if it is too much. She comes to me again and again, and she writes notes and letters that she cannot tolerate poverty. When she goes to her hotel she meets beggars on the road and she cries and weeps, she feels guilty and she suffers much. She cannot meditate -- even in meditation, those beggars' faces come. She thinks that it is selfishness to meditate while there is so much poverty.

A very good-hearted woman, but not mature. Simple, good -- but childish.

I told her, "You do either of two things. Go and first remove the poverty from the world and then come -- if time is left and I am here. First remove the poverty and then come and meditate so you don't feel guilty. Or, if you think that is impossible, then drop the idea. Meditate, and out of your meditation, whatsoever help you can give to people, give."

Then she became worried about sannyas. She wanted to take it and yet was afraid -- her Christian upbringing. Then she came again and she said, "There is a problem. My

father has been very good to me. He has taught me how to be. Now if I take sannyas I will be betraying my father: his teachings. But if I don't take sannyas it is a constant haunting around me that I should move into it so I can be transformed."
I said, "You decide either way."
That too she couldn't decide. Then one day she came and she was very worried so I told her, "One thing is certain now: that even if you ask for sannyas, I am not going to give it to you. So you be at rest now. I'm not going to give you sannyas."
Since then I have seen her -- she has not come to see me, but she is here. Now she seems to be worried -- I can watch her face -- that if she comes to me for sannyas, I will not give sannyas to her.
Good, but immature. Commitment can only be out of maturity. A certain ripeness is needed.

And Jesus SAID UNTO ANOTHER, FOLLOW ME -- but that man's father had died. He could not contain himself: that's why he may have come to see Jesus on the road. He was passing by the village, his father was Lying dead, and he said, LORD, SUFFER ME FIRST TO GO AND BURY MY FATHER.
This is a very symbolic situation: the father who has given birth to the body is dead, and another father is present who can give birth to the soul. The question is between the soul and the body, the question is between life and death. From a worldly father you don't attain to life. In fact, you are born to die, you are born to death.

The father is dead. The man said, "Suffer me, Lord, to go and bury my father -- a formality, but let me do it."

JESUS SAID UNTO HIM -- one of the most poignant, penetrating sayings of Jesus -- LET THE DEAD BURY THEIR DEAD: BUT GO THOU AND PREACH THE KINGDOM OF GOD.

It looks a little harsh, it does not show compassion. The father is Lying dead and the son is expected to bury him. It is a formality: a social mannerism and a duty. But Jesus said, LET THE DEAD BURY THEIR DEAD. Jesus said, "In the village there are many dead people. They will do that. You don't be worried about it. There is no need for you to go."

The symbolic meaning is that one who moves into religion need not bother about duties, morality, forma]ities, because morality is a lower religion, duty is a lower religion, formality is part of the personality. When you attain to religion, you can drop all morality because you will be fulfilling something deeper and higher. Now there is no need to carry mannerisms, no need to carry social etiquettes. "There are enough dead people in the town who will do it, and who will do it happily. You don't be worried about it. Let the dead bury the dead; you go and preach the kingdom of God."

What manner of man is this Jesus? Some man's father is lying dead and he wants to make him a preacher of the king dom of God? Is this the moment to go and become a preacher of God?

But it is symbolic. He's saying, "Don't be worried about death, be worried about God. And don't be worried about the father who gave birth to your body; think about the father, go and preach about the father, who has given your soul to you."

BUT GO THOU AND PREACH THE KINGDOM OF GOD. In a way. if you watch the death of anybody who has been very intimate to you -- a father, a mother, a wife, a husband, a friend who has been very intimate to you and is dead -- only in that moment is conversion towards God possible. If you miss that moment, you will again be in the mess of the world.

Death gives you a shock. Nothing can give you a shock like that -- death is the greatest shock. If that shock does not make you awake then you are incurable, impossible. Jesus used that moment. He is one of the greatest artists who has ever walked on the earth, the greatest alchemist.

The situation is death. The father is Lying dead in the home, the family must be crying and weeping -- this is no time to go and preach the kingdom of God. It looks absurd, looks harsh. Jesus looks too hard.

He is not. It is because of his compassion that he says this. He knows that if this moment of death is missed -- in burying the dead body -- then there will be no possibility to awaken. Maybe that's why he turned to this man and said, "Follow me." He must have seen death in his eyes, he must have felt death around him. Of course, it was bound to be so -- the father was dead.

But still the man could not contain himself. He had to come to see this man, Jesus. Maybe because of death Jesus became significant, maybe because of death he became

aware that everybody is going to die. Maybe because of that he had come to Jesus in search of life.
The first man was just an onlooker; the second man was ready. Death prepares you. If you can use death, if you can use pain and anguish, if you can use suffering, misery, that can become a step towards the divine.
Shocked, this man must have been standing there almost as if he himself was dead. Thinking must have stopped. In such a shock you cannot afford thinking. If the shock is really total, even tears cannot flow. For tears to flow, the shock has to be not total. If the shock is total, one is simply shocked. Nothing moves: time stops, the world disappears, thoughts drop. One is dazed, one just looks with empty eyes -- hollow. One simply looks, not looking at anything. Have you seen that type of look sometimes in madmen's eyes, or sometimes immediately after somebody has died who was very intimate?
Jesus must have watched: this man was ready. Let me tell you, unless you have experienced death, you are not ready. Life is very superficial; it is just on the periphery, just on the surface. Death is deep -- it is as deep as God -- so only from death is the conversion possible. Only in the moment of death do you change. Your outlook changes, your attitudes change, the old world becomes irrelevant. Buddha was transformed by seeing a dead man....
Jesus must have looked -- AND HE SAID UNTO ANOTHER, FOLLOW ME. Only one who has known death can follow Jesus.
If you have known death, only then can you follow me. If you have known suffering and the cleansing that comes out of suffering, if you have known pain and the shock that is a

by-product of pain, then and only then can you be with me. Otherwise sooner or later you disperse because life goes on calling you back; there are a thousand and one things to be fulfilled yet. You will continually be going backwards. Only when death cuts the bridge, breaks all the ties with life, is there a possibility that you will turn -- turn your back to the world and face God. That's why, in one sentence, Jesus says two things which on the surface look irrelevant: LET THE DEAD BURY THEIR DEAD: BUT GO THOU AND PREACH THE KINGDOM OF GOD. This man is not even a disciple -- he is a stranger standing by the side of the road -- and Jesus says, "Go and preach the kingdom of God." This is my observation also: that the best way to learn a thing is to teach it.

The best way to learn a thing is to teach it, I repeat it, because when you start teaching, you are learning. When you are simply learning you are too self-centered and that very selfcentering becomes a barrier.

When you start teaching you are not self-centered: you look at the other; you look at the need of the other. You watch and observe HIS problem. You are completely aloof, detached -- a witness. And whenever you can become a witness, God starts flowing from you.

There is only one way to learn great things and that is to teach them. That's why I go on saying to you that if you have shared my being in any way, go and spread, go and teach, go and help other people to meditate, and you will suddenly be surprised one day: the greatest meditation will happen to you when you are helping somebody to go into meditation.

While meditating, things will happen. While you yourself are meditating many things will happen, but the greatest will happen only when you are able to teach meditation to somebody else. In that moment you become completely detached -- and in that detachment, you are complete]y silent. You are so filled with compassion -- that's why you're helping the other -- that something immediately happens to you.
Jesus said:

... BUT GO THOU AND PREACH THE KINGDOM OF GOD.

AND ANOTHER ALSO SAID, LORD, I WILL FOLLOW THEE; BUT LET ME FIRST GO BID THEM FAREWELL, WHICH ARE AT HOME AT MY HOUSE.

And another said, "I would also like to be with you. I'm ready to follow you, but I would have to go back, at least just to say goodbye to my family, my friends, to those who are at home."

AND JESUS SAID UNTO HIM, NO MAN, HAVING PUT HIS HAND TO THE PLOUGH, AND LOOKING BACK, IS FIT FOR THE KINGDOM OF GOD.

No man who looks back is fit for the kingdom of God -- why? Because no man who looks in the past can be capable of being in the present.
A Zen seeker came to Rinzai, the great Master. He wanted to meditate and he wanted to become enlightened, but

Rinzai said, "Wait, a few other things first. First things first. From where are you coming?"
The man said, "I always break the bridges which I have passed over."
Rinzai said, "Okay, from wherever you are coming is not the point. But what is the price of rice these days there?"
The disciple laughed and he said, "Don't provoke me, otherwise I will slap you."
Rinzai bowed down to the seeker and said, "You are accepted" -- because if a man still remembers the price of rice from where he is coming, he is not worthy. Whatsoever you carry from the past is a burden, a barrier; it will not allow you to be open to the present.
Jesus said:

NO MAN, HAVING PUT HIS HAND TO THE PLOUGH, AND LOOKING BACK, IS FIT FOR THE KINGDOM OF GOD.

"If you want to follow me, follow me. There is no way of going back. There is no need: what is the point of saying goodbye? What is it going to serve? If you want to follow me," Jesus says again and again in the gospel, "then you will have to deny your father, your mother; you will have to deny your family."
Sometimes he looks almost cruel. One day he was standing in the village market and a crowd was surrounding him. Somebody said, "Lord, your mother is waiting outside the crowd."
Jesus said, "Who is my mother, who is my brother, who is my father? Those who follow me, those who are with me --

they are my brother, they are my father, they are my mother."

Looks really cruel -- but he was not. He's not saying anything to his mother: he's saying to those people that if you're clinging to much to the family, the inner revolution will not be possible, because the family is the first imprisonment. Then the religion you belong to is the second imprisonment... then the nation that you belong to is the third imprisonment. One has to break them all, one has to go beyond them all. Only then can one find the source: the source which is freedom, the source which is God.

NO MAN, HAVING PUT HIS HAND TO THE PLOUGH, AND LOOKING BACK, IS FIT FOR THE KINGDOM OF GOD. One has to renounce all that is futile to gain that which is meaningful.

Once it happened that a group of friends were sitting and talking about what the most essential thing is that cannot be renounced.

Somebody said, "I cannot renounce my mother. She has given birth to me; I owe my life to her. I can renounce everything, but not my mother."

Somebody else said, "I cannot renounce my wife because mother and father were given to me -- they were never my choice -- but my wife I have chosen. I have a responsibility towards her, I cannot renounce her. But I can renounce everybody else."

They went on this way. Somebody said he could not renounce his house, somebody else said something else. Mulla Nasrudin said, "I can do without everything except my navel."

Everybody was puzzled -- just a navel? So they pressed him to explain it. He said, "Whenever there is a holiday and I am at ease, I have leisure time, I lie down on my bed and eat celery."
They said, "But how is that concerned with the navel? You can eat celery...."
He said, "You don't understand. Without the navel I have nowhere to put the salt." He puts the salt in his navel when he eats celery!
But all your attachments are just that absurd. Except for your innermost consciousness, everything can be renounced. Not that I say 'renounce it', but deep down one should live in renouncement -- one should be in the world, but one should remain in renouncement.
You can live in the family, not being part of it; you can live in the society and yet out of it. It is a question of inner attitude. It is not a question of changing places, it is a question of changing the mind.
The things that you are too attached to are not bad in themselves, remember. Father, mother, family, wife, children, money, house -- they are not bad in themselves. The attachment is not bad because these things are bad or these persons and these relationships are bad:
ATTACHMENT IS BAD.
It can make you very stupid. Mulla Nasrudin suddenly became rich, he inherited a great treasure. And, of course, what happens with newly rich people happened with him also: he wanted to show it, exhibit it.
He called the greatest painter in the country to make a portrait of his wife. Nasrudin said that there was only one condition. "Remember it, don't forget it: the pearls must be

in the painting." His wife was wearing many pearls and diamonds: they must be there. He's not worried about the woman -- what she looks like in the painting is not the question -- but the pearls and the diamonds should be there. After a while when the painting was ready, the painter brought the painting. Mulla Nasrudin said, "Quite good, quite good. Only one thing: can't you make the breasts a little smaller and the pearls a little bigger?"

The mind of an exhibitionist, the mind of showing that you have something Precious, valuable, the mind of the ego. The question is not of living in a palace: live in a palace, that's not the point; or live in a hut or live just by the side of the road, that is not the point. The question is of the ego. You can be an exhibitionist in a palace; you can be an exhibitionist on the road. If your mind is wanting somebody to know that you possess something, or you have renounced something, then you are in a deep darkness that has to be broken.

Jesus says that one should not be attached and one should not look backwards. Looking back is an old habit with the human mind; you go on looking back. Either you look back or you look in the future -- and this is how you miss the present.

The present is divine. The past is dead memory; the future is just hope, fiction. Reality is only in the present. That reality is God, that reality is the kingdom of God.

Jesus said:

NO MAN, HAVING PUT HIS HAND TO THE PLOUGH, AND LOOKING BACK, IS FIT FOR THE KINGDOM OF GOD.

Just this is to be understood; nothing else has to be done. Just listen to me: you know well that the past is past; it is no more, nothing can be done about it. Don't go on ruminating about it, wasting time and energy. That rumination about the past creates a screen around you, and you cannot see that which is already here.

You have been missing it, and it has become a habit. Whenever you are sitting, you are thinking about the past. Become aware! I'm not saying to try to stop it because if you try to stop it, you will still be engaged with it. I am saying: be disengaged with it!

So what will you do? -- because whatsoever you do will be an engagement with it.

You just have to be aware. When the past starts coming in the mind, just relax, quiet yourself, still yourself. Just remain alert, not even verbalization is needed. Just know that the past is gone: there is no use chewing over it again and again.

People use the past as a chewing gum; they go on chewing it. Nothing comes out of a gum -- it is not nutritious; it is just futile -- but just through the exercise of the mouth one feels good. Just the exercise of the mind, and one feels as if one is doing something worthwhile.

Just remain alert, and if you can be alert about the past you will become aware, by and by, that the future has disappeared automatically. The future is nothing but the projection of the past: the future is the desire to have that part of the past that was beautiful, again and again, in more beautiful ways; and not to have the part of the past which was painful -- to never have it again.

This is what future is. You are choosing a part of the past, glorifying it, decorating it, and imagining that in the future you will again and again have those moments of happiness -- of course more magnified, more inflated. And you will never have the pain that you had to pass through in the past. This is what future is.

Once the past disappears, it does not disappear a]one. It also takes the future with it. Suddenly you are here, now -- time stops. This moment which is not of time I call meditation... this moment which is not of time Jesus calls 'the kingdom of God'.

Just remember it more and more. Nothing is to be done, only remembrance -- a deep remembrance which follows you like breathing whatsoever you are doing, which remains somewhere in the heart. Just a deep remembrance that the past has to be dropped -- and future goes with it. Here/now is the door; from here/now you pass from the world into God, you pass from the without to the within. Suddenly, in the marketplace, the temple descends: the heavens open and the spirit of God descends like a dove. It can happen anywhere. Every place is holy and sacred; only ripeness, your maturity, your awareness, is needed.

The word 'awareness' is the master key. We will come across many situations in the gospel where Jesus goes on saying: "Awake! Be alert! Be conscious! Remember! " Buddha goes on saying to his disciples: "Right mindfulness is needed"; Krishnamurti goes on saying: "Awareness"; Gurdjieff's whole teaching is based on one word: 'self-remembering'.

This is the whole of the gospel: self-remembering.

Come Follow To You, Vol 1

Chapter #10

Chapter title: Moving towards Christhood
30 October 1975 am in Buddha Hall

Question 1
DO YOU EVER CRY?

YES, WHENEVER I LOOK AT YOU. You may not see my tears, you may not hear my cry, but when I look at you the cry is always there. Because of that, I go on working on you. It is not only to help you to come out of your misery; it is to help myself also. If you come out of your misery, I will come out of my misery that is created by your misery.
It is said that when Buddha reached to the door of the ultimate he stopped there; he wouldn't enter. The door was open, the devas, the gods, were ready to welcome him in, but he wouldn't enter. The DEVAS asked him, "Why are you standing there? Come in. We have been waiting for many ages. You are welcome. You have returned home."
Buddha said, "I will stay here, I will have to stay here. Until the last human being passes by me and enters the door, I cannot enter."
This is a beautiful parable. Don't take it literally....
But it is true. Once you become aware, once you become a being -- once you ARE -- infinite compassion arises in you. Buddha has made compassion the criterion of enlightenment. Once you have attained you don't suffer for yourself, but you suffer for others -- seeing the misery all around, seeing the whole absurdity of it; seeing the

possibility that you can come out of it immediately, right now, and still you go on clinging.
By one hand you push it away, by another hand you pull it close. You go on creating your own prisons and still you would like to be free. Your whole effort is just contradictory. You want to come to the east and you go towards the west.
Seeing you... yes, I always cry.

Question 2
FOR TEN YEARS I HAVE IDENTIFIED MYSELF AS A POET. BUT SINCE I TOOK SANNYAS TEN DAYS AGO IT HAS BECOME UNIMPORTANT TO ME WHETHER OR NOT I EVER WRITE ANOTHER VERSE, EVEN THOUGH I HAVE OFTEN HEARD YOU PRAISE THE POET. WHAT HAS HAPPENED?

The first thing: you cannot be identified as being a poet, because poetry is something that happens only when you are not there. If you are there, it will just be rubbish. It happens only when you are absent.
That's why it is so beautiful. It comes into your emptiness: it fills you -- your vacuum. You become pregnant with the unknown, with the strange.
The poet is just a mother. The mother is not going to produce the child. The child has been conceived: at the most the mother is tending it, caring for it deep within her heart, trying to give it a body -- not the soul.
Poetry comes to you just like a child is conceived -- in deep love. In deep receptivity you become a womb and the poetry is conceived. It is a pregnancy. And one has to be

very careful because miscarriage is always possible: you can abort; you can be too much in a hurry and you can destroy it.
Allow it to settle within your being, It will take its own time; it will grow by and by. It will grow in your unconscious. Your conscious is not needed; your conscious will be an interference. Forget about it, let it grow.
You will feel heavy -- your whole being will be as if you are carrying a burden. Nice, pleasant, but still a burden.
And then one day, the child is born. In that moment, not only the child is born -- the mother is also born.
When the poetry is born, then the poet is born. It is not the poet who writes the poetry. In fact, it is the birth of poetry which creates the poet. You were not a poet before it -- only by its birth.
A woman becomes a mother. A mother is a totally different category from the ordinary woman. A woman is a woman -- a mother is totally different. She has conceived something of the beyond; she has carried the beyond into her womb and she has given it a body.
The poet is born when the poetry is born. It is a shadow of the poetry, a consequence of the poetry. It succeeds poetry, it does not precede it. There was no poet before, there was no mother before. There was a man, there was a woman, but there was no poet, there was no mother. The mother comes into existence after the poetry has happened.

But ordinarily, whatsoever you call poetry is not poetry. It is just a mind thing. You think it; you write it. Whatsoever you write is prose and whatsoever God writes through you is poetry. It may have the form of prose -- it doesn't matter.

Whatsoever Buddha says or Jesus says is poetry. The form is prose, that is not the point. It is poetry because God writes it: the whole writes it through the part; the ocean tries to give you a message through the drop.

Whenever YOU write, it is prose -- ordinary prose. Whenever God writes THROUGH you, it is poetry. It may be prose... it is still poetry.

You cannot be identified with being a poet. That will be a disturbance, that will destroy the whole music and the whole harmony. So it is good -- good that the identification has dropped, good that you have forgotten about poetry, good that it doesn't seem to affect you in any way now whether you write or not. This is the right situation. Now for the first time there is a possibility that poetry may happen.

I cannot say, "It WILL happen," because poetry cannot be predicted. If you predict it, again the mind will start functioning and waiting and trying and doing something about it. No, you completely forget about it. It may take months, it may take years, it may take your whole life, but some day -- if you have really completely forgotten your identification -- you will become the medium. Something will flow through you.

It will come through you, but it will be of the beyond. Then you will be a watcher, a witness to it. You won't be a poet; you will be a witness. And when it is born, a different quality of being will come in its wake.

That's what a poet is. All great poets are humble, they don't claim.

The Upanishads are not even signed -- nobody knows who wrote them. The greatest poetry and the poets have not

even tried to sign it, they have not left their signatures. That would have been profane. They have left the poetry, but they have not claimed. They were just vehicles.
A real poet is a vehicle, a medium. That's why I praise poetry so much -- because it is very close to meditation, very close to religion -- the closest neighbor. The politician works with the practical, the scientist with the possible, the poet with the probable, and the mystic with the impossible. The probable is the closest neighbor of the impossible -- that's why I praise poetry.
But when I praise poetry, I am not praising your poets. Ninety-nine percent of them are just writing junk. They are doing a mind thing, an ego-trip. They manage, that's all -- but poetry doesn't come through them.
You can write poetry. Technically it may even be correct, but it may be dead. Sometimes it happens that a poem is technically not correct but it is alive. Who bothers about whether a thing is technically correct or not? The real thing is whether it is alive or not.
If you are going to become a mother, would you like a child who is technically correct but dead? A plastic child: technically, absolutely right; you cannot find a fault....
In fact, if you want technically correct human beings, then only plastic beings are possible, Only they can be absolutely correct. A real, alive child has so many defects -- bound to be so, because life exists in danger and death. Only a dead thing is out of danger. Life is always a hazard: there are a thousand and one difficulties to be crossed, riddles to be solved. The very phenomenon that life exists is a miracle, with so many imperfections....

Life is imperfect because life is a growing phenomenon. Anything that is growing will be imperfect, otherwise how will it grow? Anything that is perfect is already dead: it is good for the grave -- you cannot do anything else with
Ninety-nine percent of your poets are just writing junk; they give birth to dead children. Sometimes -- and only sometimes, rarely -- a poet is there. And whenever such a phenomenon as the poet exists, which is a miracle on this earth, just next to him is the mystic. One step more and he will become a mystic.
If the poet tries to take wing a little more, he will become a mystic. And if the mystic, in his compassion, descends a step towards you, he will become a poet.
Poetry is a communication of the mystery of life. Unless you have felt it, how can you communicate? Poetry is a relationship between you and the whole. Something transpires between the drop and the ocean, between the leaf and the tree. Something transpires between the whole and the part, and the part starts dancing, the part is so overflowing with joy that it sings... so delighted that its movements become poetic. It no longer walks on the earth -- it flies.
Prose is just walking on the earth; poetry is a flight into the sky. Prose is just walking, poetry is dancing. The movements are the same, but the quality is tremendously different.
Good -- you are blessed if the identification is gone. And that's what I'm trying to do through sannyas. When your old identification is gone, you are left in a vacuum. Only in the vacuum can the hands of God descend in you and create

something out of the mud that you are, create something beautiful. It will not be-yours -- it will come through you. Rejoice that the identification is gone; don't try to bring it back. Forget all about it, forget all about everything that you know in relation to poetry, poetics. Forget everything -- just rejoice in being yourself.
Suddenly one day you will fall in line with the whole -- a turning in, a tuning in, and a song will descend like a dove. Then you will be, for the first time, a poet. You will not claim it, but you will be it.

Those who are, don't claim. Those who are not -- only they claim.

Question 3
I FEEL LIKE ON ACTOR IN A PLAY AND I DON'T ALWAYS LIKE MY ROLE IN IT. JUST WHEN I FEEL IT IS DROPPING, YOU PUSH ME BACK IN IT -- DEFINING IT, DEFINING ME. IT APPEARS YOU GIVE A FORM, WHILE MY BEING IS BURSTING AT THE SEAMS. I WANT TO EXPLODE AND SPREAD. WHY DO YOU MOLD ME SO?

The first thing: if you really feel' that you are an actor in a play then there is no question of your like or dislike. Then you cannot say, "Sometimes I don't like my role in it," because like and dislike come only when you think of yourself not as an actor but as a doer.
To the actor, all roles are the same. What difference does it make whether you become Jesus or Judas in a drama? If you really know that this is a drama, and Judas and Jesus

are all the same behind the curtain, behind the stage -- it is just an act -- then what is wrong in being a Judas? How can you dislike it? And what is good in being Jesus? How can you like it?

Like and dislike exist only when you think you are the doer. Then good' and bad come in then judgement, evaluation; then condemnation, appreciation. Then the duality enters. The duality enters only with the doer. If you are an actor it is all the same whether you are a Judas or a Jesus.

Once you understand the point that life is just a great drama, you are finished with likes and dislikes. Then whatsoever the whole bids, you do it. You are not the doer: you fulfill the desire of the whole.

That is one of the greatest teachings of all religions: to become an actor in life. Then like/dislike disappears. When like/dislike disappears, choice disappears -- and when you are choiceless, you are free. MOKSHA, nirvana, is attained.

Become an actor. Play the role, play it beautifully... because when one has to play;t, why not play it beautifully? You are a Judas -- perfectly okay. Be a Judas. Enjoy the role and let the audience also enjoy the role. Behind the stage, Judas and Jesus are meeting and having tea. They are friends there. They have to be.

In fact without Judas, Jesus cannot be. Something in the story will be missing, something very essential will be missing. Just think of Jesus without Judas. Christianity will not be possible.

There might not have been any record of Jesus without Judas. Because he betrayed, Jesus was crucified; and

because Jesus was crucified, the event stuck hard in the heart of humanity.

Christianity is born not because of Christ but because of the cross. So I would prefer that Christianity be called "Crossianity'. It should not be connected with Christ but with the cross.

If you look at the Church, you will see the cross raised higher than Jesus. The bishops and the popes wear the cross:the Church is born out of the cross. But if you think about it like this, then who is the author of this crucifixion? Judas -- not Jesus.

At the last moment on the cross, just before he died, Jesus hesitated. The part hesitated to dissolve into the whole, the river hesitated to fall into the ocean. It's natural, it's human: Jesus is son of man AND son of God.

Every river must be tremendously apprehensive and afraid when it comes to the ocean. It was coming there all the time -- it may have journeyed thousands of miles to meet the ocean -- but whenever the river falls into the ocean, a deep turmoil is bound to be in the heart. The river is going to disappear. The ocean is so vast -- where will she be? She will be lost, her identity gone: the name, the form, the dreams, the desires -- all gone. The ocean is so vast, she will simply disappear. Falling into the ocean is a death. It is the cross. When the river falls into the ocean, the cross is there.

At the last moment Jesus looked at the sky and said, "God, have you forsaken me? Why is this happening to me? " -- deep cry of anguish. 'Why have you forsaken me?' shows the humanity of Jesus. That is where Jesus is tremendously beautiful, incomparably beautiful.

Buddha is more inhuman. You may call it 'superhuman', but he is inhuman. If he was going to die on the cross, he would not have cried toward the sky: "Why have you forsaken me? " He knows that there is nobody to cry to, he knows no God exists, that that is all human foolishness. He knows that all that is born is going to die; he has understood it totally. He will not cry, he will simply dissolve. The river of Buddha will not hesitate, it will not hesitate for a single moment. There will not be a cross. Buddha is inhuman, very far away from the human heart. Mahavir is even more inhuman. They are not of this world at all; they are very abstract, as if they are not concrete human beings. They look more like disembodied ideas. They look fictitious, they look mythological -- but not real. Jesus is very real. He's as real as you are. And this cry.... Buddha would have laughed. If he had been there he would have laughed at how foolish this man was: "What are you crying about? To whom are you crying?"

In Lewis Carroll's beautiful book, ALICE IN WONDERLAND, there is a small dialogue:

Tweedledum says to Alice. "Why are you crying? You are unreal -- just a dream of the king."

Alice looks at him and says, "But I AM real."

Tweedledum laughs and says, "You are foolish. If he (the king) stops dreaming, where will you be?"

Alice says, "I will be here of course."

Tweedledum laughs again. He says, "You fool! If he stops dreaming, you will simply disappear. You are a figment of his dream. Don't cry. How can you cry? -- you are unreal."

Alice goes on crying. She says, "If I am unreal, then who is crying? If I am unreal, then what about these tears?"

Tweedledum says, "You fool, do you think these tears are real or your crying is real? "

Buddha would have laughed at Jesus, Shankara would have laughed: "What are you doing? This whole world is MAYA: the dream of the king. You are just part, a figment of it; you are not real, you are unreal. Just disappear. Why are you saying, 'You have forsaken me?' Who is there to forsake you?"
But not Jesus. He cries -- tears may have flowed through his eyes. He is human, as human as you are -- rooted in the earth as you are. He is very earthly... but not just earthly, not merely earthly. He is more.
He cried. For a moment he even became angry and annoyed. He said, "What are you doing to me? Have you forsaken me? " And then he understood. The river hesitated, then understood and moved into the ocean. Then he said, "I understand. Thy will should be done. not mine." The part was ready to fall into the whole.
He's earthly and he's heavenly -- both. He is a great bridge. At the last moment he understood the whole thing as just a role to be played.
"Thy will should be done, not mine" -- -then it becomes acting. If it is your will, then it becomes doing. This is the difference.

You say to me, "I feel like an actor in a play." You must be just THINKING of yourself as an actor in a play because the next part of the sentence denies it: "... and I don't always like my role in it." If it's just a play, then why

bother? Be a Judas or be a Jesus -- it's all the same. From where does the evaluation of like and dislike come?
The ego exists in your likes and dislikes. In choice, the ego exists; when you don't choose, the ego disappears. That is what I'm doing to you.
"When I feel it is dropping, you push me back into it." I will go on pushing you until the choice disappears completely. Don't resist me because if you resist then you will not be able to understand for long. Don't get annoyed and don't say, "What are you doing to me?"
"It appears you give me a form, while my being is bursting at the seams. I want to explode and spread...." That 'I want' is the barrier to exploding and spreading. The 'I' cannot explode and cannot spread. It can only think, it can dream. My whole effort is so that you can drop the 'I' and just be. Then you will spread; then there will be no barrier for you, then you can become infinite. You ARE infinite: the ego won't allow you to see it, the ego won't allow you to see the truth.
"Why do you mold me so? " I will go on molding you from one form to another, and again from one form to another, so that you can understand that you are formless.
Only the formless can be molded into form. If you have a form, then you cannot be molded into another form; you are already fixed.
If you want to mold steel it will be difficult, but you can mold mud easily. Why? Why not steel? Steel has a more fixed form. You can say it in this way: steel believes in a more fixed form, the steel is deceived by a more fixed form. The mud is not so deceived.

Then there is water: formless, fluid. You put it in a jar; it takes that form. You move it into another jar: never for a single moment does it resist -- it takes another form. It is fluid.

Allow me to mold you in many forms because only in changing from one form to another -- somewhere in between -- will you become aware of the formless. There is no other way to become aware of the formless. Moving from one form to another -- just in the middle somewhere, when the old form has gone and the new has not arisen -- in that interval, some day you will become aware.

That's what God himself is doing. He goes on changing your forms. Sometimes you were a plant... then you were a bird... then you became an animal.... Then you became a man: sometimes a woman, sometimes a man; sometimes black, sometimes white; sometimes stupid, sometimes intelligent. He goes on changing your form because that is the only opportunity....

By changing the form, one day, somewhere in the middle, you will become aware. Then the whole thing is just acting; then you will be able to say: "Thy will should be done, not mine."

That moment you are freed. When you can say with your whole heart, "Thy will should be done, not mine," you have disappeared. The river has fallen.

Question 4

I FEEL THAT I HAVE BEEN DISHONEST AND INSINCERE IN ALL MY RELATIONS THROUGHOUT MY LIFE. YES, SIR, I HAVE NOT DONE JUSTICE TO MY PARENTS, MY WIFE, NOR MY CHILDREN, NOR

MY FRIENDS AND NEIGHBORS, AND SO ON. AND NOW I FEEL I AM NOT JUST AND SINCERE TO MY MASTER AND MY SANNYAS ALSO. THIS IS THE CAUSE OF GREAT AGONY TO ME, TO MY MIND. WHAT SHOULD I DO?

If you start thinking in terms of doing, you will again be insincere because in whatsoever you have done, you have been insincere. Your doing has become corrupted.
So the first thing is: resist doing! Just remain alert, alert to your insincerity. Don't be in a haste to do anything because that will be done again by you; your whole past will be involved in your doing.
Resist! Just remain with this feeling that you have been insincere, that's enough. It is purifying, it has a tremendous capacity to purify and cleanse you.
Just remain with the feeling that "I have been insincere': that "I am insincere" -- and don't try to do anything about it. That is again trying to create a good image of yourself: that you are not insincere, that you are a sincere man. Your ego is hurting because you have been insincere.
Try to be aware of the fact; don't try to do anything about it. Anything that you do will be immature. It is too early. Just remain with the idea; live with it.
Live with the idea that you are insincere. If you can live with it, the very idea, the very awareness, will kill your ego completely. The ego cannot remain alive if you think you are insincere. The ego needs a good image: that you are a sincere man -- very honest. That's what the ego is saying: "Do something so you can repaint the image, renovate the image."

You have been insincere. This has been revealed to you through meditation. Now the ego is in danger of death. The ego says: do something. Through doing, it will try to again reclaim the fallen image, resettle with the old, so you can feel again that "lam good, I am beautiful. I am sincere, I am moral, I am this and that."

The first thing -- very difficult, arduous, but this has to be done: just remain alert to the insincerity. Look at the idea of it and don't be bothered to change it.

It will change of its own accord because once you understand that you are insincere, you cannot remain insincere. It is impossible; it has never happened. It cannot happen; the very thing is impossible. If you know that you are insincere, it will drop. So if you want it to stay, then do something to create the feeling that you are sincere.

If you know that you are a liar, the Lying will stop of its own accord. If you feel you are immoral, don't try to do anything: don't repent, don't feel guilty -- those are tricks. Remain with the idea: the naked fact of who you are. Don't move, don't get occupied in doing something. Remain naked, with the naked idea, the naked reality, and you will see a change is happening. Not by your doing....

And when a change comes to you not by your doing, it comes from God. Only God can make you moral, sincere; only God can make you religious; only God can make you pure. It is PRASAD, it is His gift; you cannot do it.

All your doing will be an undoing. Please, remind yourself again and again that you are not to do anything.

You say, "This is the cause of great agony to my mind.'! Yes, it is a great cause of agony to your mind and to the ego -- which is the same: mind or ego -- because the ego

feels hurt. YOU -- and insincere? You had always believed that you were a very sincere man, you had always believed that you were a pinnacle of a man: a crescendo of humanity, the purest gold. You had always believed that. Now meditation has broken a window into the falseness. You have been able to look into yourself: the reality. You have come across a mirror. Now don't try to escape from it, remain with the fact. Whosoever you are -- that is your reality. Remain with the fact. If you can remain with the fact, you will change. But that change will not be your doing, it will happen.

When a transformation comes to you, it has a totally different grace. Whatsoever you do will always be tiny, mediocre and finally useless. Whatsoever God does to you is infinite. Only that can be infinite which comes from the infinite.

Don't try to do anything. Accept the fact, remain with it, relax, and suddenly there will come a transformation.

I teach sudden transformation, and I teach transformation by God, not by you. You are just to allow Him. That is all you have to do on your part. Open the door, wait. Just open the door -- that much you have to do.

Allow... so that when He knocks at the door you can welcome Him, when He comes you can recognize Him, when He comes you can call Him in. Just don't sit with closed doors, that's all. Meditation is nothing but that: opening the door.

Meditation will not give you enlightenment, remember. No technique can ever give you enlightenment; enlightenment is not technical. Meditation can only prepare the ground. meditation can only open the door. Meditation can only do

something negatively; the positive will come. Once you are ready, it always comes.
Please don't try to do anything. Just be.

Question 5
YOU SAID THAT THE FAMILY IS THE FIRST THING TO RENOUNCE. I DON'T UNDERSTAND WHY WE WERE SERVED PRASAD ON THE DAY OF YOUR FATHER'S INITIATION.

The family has to be renounced, that's true. I have renounced my family. But my family is rare: they have not renounced me. And it is rare, I say, because it has not happened before.
Jesus' father never came to Jesus to be initiated. John the Baptist initiated many, but his own father never came to be initiated. Krishna's father was not a disciple of his.
My father is rare -- not because he's my father: he s simply rare. There was every possibility....
As human nature goes, there is every possibility that a father cannot come and bow down to his own son. It is almost humanly impossible. He has done that. You will not find a parallel in the whole history of man. And it may not happen again.
But you are blind and you cannot see the fact, so even the PRASAD became a problem to you. Just think of bowing down to your own son, coming to the feet of your own son. being initiated. A tremendous humbleness, a tremendous innocence, is needed.
That is one of the most difficult things in human relationships. It is not accidental that Jesus' father never

came to him. It is simple: to believe in the son to whom you have given birth, whom you have seen from the very first day, from his first cry how can you believe that he has become enlightened? Your own son? -- impossible. Your own blood and bone? -- impossible. How can you think that he has become something, someone, from whom you have to learn?

A son remains a son..;. and to a father he remains a child always, because the distance is always the same. If my father was twenty when I was born, that twenty years' distance has remained the same; it will always remain the same. If I am forty-five, he will be sixty-five. I cannot come closer to him in age: he will always be twenty years more experienced than I am.

And to come to me and to surrender... you cannot realize the significance of it! That is why you ask such foolish questions. It is one of the rarest moments.

I again repeat: my father is rare -- not because he is my father. He's simply rare.

Question 6

DID JESUS BECOME THE CHRIST ON THE CROSS, OR WHEN HE CAME OUT OF THE JORDAN RIVER? ARE THERE STAGES OF CHRISTHOOD ALSO?

There are no stages. Enlightenment -- or Christhood or Buddhahood -- happens in a single split second, there are not gradual stages. When Jesus was baptized by John the Baptist in the River Jordan, the journey started -- not Christhood.

The seed started moving towards being a tree, the seed was broken in the soil. Now the tree and its coming is only a question of time. You cannot say that when the seed has broken in the soil the tree is there -- you cannot say it because the tree is NOT there.

You cannot say that the tree is. You cannot say it because where can you see the tree? You cannot rest under the tree, you cannot pluck the fruits, you cannot have the fragrance of the flowers. The tree is non-existential.

Yes, in one way you cannot say the tree is. But in another way the tree is, because the seed is broken. The tree is on the way; it is coming. Now it is only a question of time. It has come, in a way, because it has started.

The day John the Baptist initiated Jesus, the seed was broken. The heavens opened and the spirit of God, like a dove, descended. This was the beginning -- not of Christhood, the beginning TOWARDS Christhood; the seed moving towards the tree.

Jesus became Christ on the cross, when he said, "Thy will be done. not mine." That day he became a tree, he became a big, vast tree. Thousands could take shelter under him now. The tree bloomed, it filled the whole earth with fragrance. So in a way you can say that when he was initiated in the River Jordan, the first glimpse was achieved. On the cross, the last. It depends how you want to express it. But I think I have conveyed the meaning to you: he started on the journey towards being a Christ on that day.

You can also call him Christ on that day; it is just a question of how to express it, But my emphasis is that he moved towards Christhood. He became Christ on the cross.

Christhood or Buddhahood or nirvana, MOKSHA, enlightenment -- they happen in a split second, they have no gradualness about them. They are sudden transformations.

Question 7
THE RETURN IS ENTIRELY A PERSONAL AFFAIR. EVEN A VERY NEAR ONE CANNOT UNDERSTAND. IT IS ACTUALLY EASILY POSSIBLE ONLY FOR THOSE WHO HAVE SUFFERED. BUT, LORD, YOU ARE CALLING ALL. IS IT POSSIBLE FOR THEM TO HEAR YOU CALL YOUR CALL OF LOVE?

That is not the point. Whether they hear it or not is not the point: I should go on calling. They may be deaf, but I am not dumb. If they don't listen I will have to call more loudly, that's all.
And when you call a thousand, only a hundred will listen. One can never know who the hundred will be. You call a thousand -- a hundred will listen. The very nature of the call is such that only those who are just near awakening can listen to it. Only those whose sleep is almost complete, who are nearing the morning and are getting ready to wake -- only they can listen. But you cannot see who those will be. Call a thousand: a hundred will listen and only ten will start moving. Ninety will listen and still will not move. They will listen but they will not understand or they will understand something else -- or they will misunderstand. Ten will start moving. And when ten move, only one reaches; nine will be lost on the way. Call a thousand and

you have called only one. But this is how things are, so one has to go on calling.
So I don't bother a bit whether you listen or not -- I go on calling. One is bound to come and that's enough. If you call a thousand and one comes, if you call ten thousand and ten come, that's enough. One should not ask for more; that is already too much.
You are right that only those who have suffered will be able to understand me. Pain purifies, suffering gives understanding. Suffering gives a certain crystallization: unless you suffer you don't know what life is, unless you suffer you don't know how difficult it is to get out of life.
I was reading the life of a great Japanese poet, Issa. He suffered. He must have been a very, very sensitive man: he was a great poet, he's one of the greatest haiku poets. When he was only thirty he had already lost his five children; five children had died by the time he was thirty -- almost every year a child died. Then his wife died and he was almost completely mad -- in anguish, in suffering.
I{e went to a Zen Master. The Zen Master asked, "What is the problem?" The Zen Master must have been almost like a Buddha, not like Jesus. One who has attained but one who has completely forgotten human misery.
Issa said, "My five children are dead and now my wife is dead. Why is there so much suffering? I can't see the reason for it. What is the explanation? I have not done anything wrong to anybody, I have lived as innocently as possible. In fact I have lived very much aloof. I'm not very related to people -- I'm a poet, I live in my own world. I have not done anything wrong to anybody.

"I have lived a very poor life, but I was happy. Now suddenly my five children are gone, my wife is also gone -- why is there so much suffering, and for no reason? I here must be an explanation."

The Zen Master said, "Life is just like a dew-drop in the morning. It is the nature of life that death happens. I here is no explanation; it is the nature of life. There is no need for any special reason to be given. Life's nature is like a dew-drop: it hangs. for a while on a leaf of grass; a small breeze and it is gone; the sun rises and it evaporates. That is the nature of life. Remember that."

Issa was a man of deep intelligence. He understood it. He came back and he wrote a haiku. The haiku means: Life, a dew-drop? Yes, I understand. Life is a dew-drop. Yet... and yet....

In that 'yet... and yet...' he's saying something superbly human. "Life is a dew-drop -- I understand. And yet...."

The wife is gone, the children are gone and the eyes are full of tears:'and yet... and yet....'

"Yes, life is a dew-drop, but...." And that 'but' is great. Only those who have suffered can understand that life is a dew-drop, but even then -- 'yet, and yet' remains. Even when you understand, understanding is difficult.

And those who have not suffered, what to say of them? They live a superficial life. Happiness is always superficial; it has no depth to it. Only sadness has depth. Life is superficial; only death has depth.

Life is very ordinary: eating, earning, loving -- very ordinary. Suffering has a depth; it awakens you, it shocks you out of your sleep.

Yes, only those who have suffered will understand what I'm saying. 'And yet, and yet' -- even they may not understand. But this is so, this is how life is. If one becomes despondent because of this and thinks not to call, not to say anything....

It happened: when Buddha became enlightened, he remained silent for seven days. He thought, "Who will listen?" He thought, "What am I going to say? Who will understand? " He thought, "The things that have happened to me -- if somebody had told them to me when they had not happened to me, even I would not have understood. So who will understand? Why bother? "

For seven days he sat and sat and sat under the Bodhi Tree. Tradition says that the DEVAS in heaven became very disturbed. "Why is he keeping quiet? Only after thousands of years does one become enlightened. Why is he not calling people?"

They came -- a beautiful story. They bowed down to Buddha and said, "You should say something. You have attained; you should give the call. The word should spread to people -- why are you keeping quiet? We waited and waited. Seven days looked like seven centuries. What are you doing? -- don't waste time. You will only be for a little while more and then you will disappear forever and ever. Before you disappear, give a call."

Buddha said, "Who will listen? Who will understand? "

But those DEVAS were very cunning. And it is good That they were cunning. They argued, they persuaded. They said, "Yes, you are right. Rare -- rare is the possibility of someone's listening, and rarest is the possibility of someone understanding. But it is there. Call a thousand: a hundred

will listen, ninety will not understand; ten will walk, nine will be lost on the way. Somewhere or other they will think that they have achieved; they will sit by the side and they will think they have come home. Only one will arrive -- but one is more than enough."

Buddha understood. He started preaching.

I know it is a very hopeless effort. Knowing well that you will not understand, I go on talking to you. It is as if one is talking to a wall.

When Bodhidharma became enlightened he was sitting near a wall, his back to the wall. Immediately he turned and faced the wall. For nine years he would not sit in any other way. Whenever he would sit, he would face the wall. If somebody was there -- an inquirer, a seeker -- he would have to ask his questions from the back.

People asked, "What foolish posture have you chosen? There have been many Buddhas in the world but nobody has sat facing the wall. Why are you sitting this way? Why are you so crazy? "

Bodhidharma said, "As far as I know, all the Buddhas have been facing walls" -- because wherever you look, there is a wall. That's not the point.

Bodhidharma would say, "They all have faced walls but they were a little more polite." He would say, "I'm not so polite, that's all. I don't bother a bit what you think of me. I will turn my face towards you only when I see that someone is there who can understand me."

For nine years he faced the wall. Then one man came. The man said, "Turn towards me or I will kill myself" -- he had a sword in his hand. Still Bodhidharma wouldn't turn. He

cut off his hand and said, "Look, the hand is gone. The second thing will be the head."
Then Bodhidharma turned. He said, "Wait! So you have come" -- because only those who are ready to behead themselves can understand.

Come Follow To You, Vol 2
Reflections on Jesus of Nazareth
Talks given from 31/10/75 am to 10/11/75 am
English Discourse series
11 Chapters
Year published:
Originally the series was published as "Come Follow Me, Vols 1 + 2". Later to be republished as four volumes under the title "Come Follow To You".

Come Follow To You, Vol 2
Chapter #1
Chapter title: When the bridegroom shall be taken away
31 October 1975 am in Buddha Hall

MATTHEW 9
14 THEN CAME TO HIM THE DISCIPLES OF JOHN, SAYING, WHY DO WE AND THE PHARISEES FAST OFT, BUT THY DISCIPLES FAST NOT?
15 AND JESUS SAID UNTO THEM, CAN THE CHILDREN OF THE BRIDECHAMBER MOURN, AS

LONG AS THE BRIDEGROOM IS WITH THEM? BUT THE DAYS WILL COME, WHEN THE BRIDEGROOM SHALL BE TAKEN FROM THEM, AND THEN SHALL THEY FAST.
16 No MAN PUTTETH A PIECE OF NEW CLOTH UNTO AN OLD GARMENT,FOR THAT WHICH IS PUT IN TO FILL IT UP TAKETH FROM THE GARMENT, AND THE RENT IS MADE WORSE.
17 NEITHER DO MEN PUT NEW WINE INTO OLD BOTTLES: ELSE THE BOTTLES BREAK,AND THE WINE RUNNETH OUT, AND THE BOTTLES PERISH: BUT THEY PUT NEW WINE INTO NEW BOTTLES, AND BOTH ARE PRESERVED.

RELIGION CAN BE HEALTHY -- as healthy as a new born babe, as healthy as the songs of the birds in the morning, as healthy as a newly opening lotus. Or religion can be ill, diseased, dying -- just like an old man: shrinking, sad, moving.into death.
When religion is young, it has a fragrance -- the fragrance of life, It has a song, it has a mystery around it. It has the quality of dance, joy, delight. It is a celebration. When religion is young, alive, fresh, religion is always a celebration. It is a feast. It is life-enhancing, life-affirmative.
When religion is old, dying, or already dead -- just a stinking corpse -- then it is renunciation; then it is not celebration. Then it is anti-life, then it is life-negating. Then it leaves the world, it leaves all that is alive. It starts being suicidal -- it shrinks.

Life expands, death is a shrinkage. When you are young, you are flowing in all directions. When you are old, you are frozen. You no longer flow. You only grumble: you become hard, the flexibility is lost.

When religion is young, alive, it is ordinary. It has nothing in it to fulfill the ego -- it is very ordinary. In fact, in its very ordinariness, it is extraordinary. It is superb in being just ordinary. Life is enough when religion is young; no other God is needed. Then life is God, life is divine.

When religion becomes old and ill.... Everything becomes old and ill, whatsoever is born has to die. Even a religion is born one day, lives for a while and then dies. But followers go on clinging to the dead body. Then the dead body kills the followers also: it becomes a source of illness, neurosis: it becomes an abnormality, a cancerous growth. When religion becomes ill or dead, it kills you; it is poisonous.

This has to be understood from many directions.

Firstly, people are more willing to be in a dead religion than to be in an alive one, because you have been taught to be afraid of life, of love, of happiness. Every child is brought up in the world with a conditioning: with a feeling that there is something wrong in being happy. A very vague feeling, but it is there. It influences your whole life, you think that there is something wrong in being happy. So whenever you feel happy, you feel guilty -- as if you have been committing some wrong, as if you have been sinning. Only sinners seem to be happy, saints seem to be very sad. So whenever you are sad, everything is okay. You never feel guilty if you are sad -- have you observed it? But if you are very happy, suddenly you try to hide it; nobody should know it. Why has this happened to the human mind?

Every child is taught to be serious, somber, to be long faced. Every child is taught not to jump, not to run, not to shriek, not to be too delighted, not to laugh loudly. "Sit quietly" -- as if there is something wrong in energy expressing itself. Whenever the child is happy the family, the people around, all start teaching him, as if something has gone wrong. And when the child is not happy, when he is unhappy, everybody sympathizes with him.

When the child is ill, everybody takes care of him; when he is healthy, everybody goes on stopping him: "Don't do this, don't do that." When the child is Lying on the bed ill, the father comes, the mother comes, the relatives come. They are all very careful about him. By and by he starts learning that there is something basically wrong in energy, in happiness, in joy. In dancing, running around, shrieking with delight, there is something basically wrong. He gets the hint.

And there is something basically good in being sad, ill. Whenever he is sad, he is appreciated, sympathized with. Whenever he is healthy, everybody seems to be against him; the whole world is against him. This creates a guilt, a deep guilt in the child, and that guilt follows him his whole life.

If you go to see a saint and you see him laughing loudly, you will be shocked. You will be shocked -- a saint, and laughing so loudly? A saint should be sad; you have a particular idea about the saint. It is okay to laugh in the pub, to laugh in the hotel -- gamblers can do that -- but to laugh in church? No, it is not allowed. One has to become serious when one goes to church; one has to become almost corpse-like.

Because of this training.... And the training has a vicious circle about it: you were trained by your parents, your parents were trained by their parents. Somewhere in the past, hidden deeply in unknown history, something went wrong.

It may be that one who is happy cannot be forced to work because happiness is a play. Only sad people can be forced to work. That's why, when you work, you become sad; when you are on duty, you become sad. A holiday has a different quality to it. You can laugh, you can enjoy.

Life was difficult in the past, man was in a constant struggle with nature. To survive was the only aim, and everybody had to work hard. If you are happy, you would like to dance not work; if you are happy, you would like to sing, play a flute, and not go hunting. If you are happy, who bothers about duty and about the office? If you are happy you would like to rest and relax. That was dangerous. That's why happiness was condemned, laziness was condemned, rest was condemned. It has been taught, it is deep in your blood. that work is the goal of life. A good man is always working; a bad man seems to be always on holiday.

Mulla Nasruddin has not worked for a long time, for years. One day he was sitting by my side. The day was very sunny and he said, "If I had been working somewhere, I would have taken a holiday today." And he has not been working for many days, for years! He is missing work because he cannot take a holiday. From where to take a holiday? He remembers the working only when it comes to taking a holiday.

The whole human mind has been trained for work. That's why duty has been praised, playfulness condemned; business praised, gambling condemned. A gambler is playful; a businessman is serious. The businessman is respected; a gambler, simply condemned. He is thought to be below humanity.

Religion is a totally different dimension. There is every possibility that a gambler may enter in it, but a businessman is debarred. A drunkard may enter into religion. I am not saying that you should become drunkards; I am just emphasizing the quality of playfulness, the quality that can enjoy and be, and is not worried about results. But a very serious man is debarred by his own seriousness.

Jesus created trouble for himself. He was a religious man -- healthy, young, vibrant with life. Life was his God. In the gospels, many times you come across scenes that depict him as sitting at the dining table -- eating, drinking. How could the Jews and the people, his people, believe that he was religious? Fasting should be done and he was always feasting, he was always creating a feast around him. Wherever he moved he created happiness. What type of religious man was he?

His own relatives thought that he was a little beside himself, his own relatives thought that he was a little mad. And the society in which he lived thought that he was a glutton, a drunkard -- he could be a sinner, but he could not be a saint.

That's why he was crucified outside the town. Jews had it as a law, they used to crucify in two ways: either in town or outside the town. When a person who belonged to the

society had done something wrong, then he was crucified in the town. But if somebody who had done wrong was, at the same time, an outsider, to symbolize the fact that he didn't belong to society, he was an outcast, he was crucified outside the town.

Jesus was crucified outside the town. Not only that: to emphasize the fact, two very dangerous criminals were crucified with him. On either side: two dangerous criminals. Right between these two he was crucified, just to emphasize the fact, to hit it hard in people's minds, that he was just a criminal, a dangerous man -- not at all respectable, an outcast. He had to be cut down like a worm, not like a man. What had he done? What sin had he committed? The sin of being happy.

That's how I am condemned. People would have liked me if I was a sad man; they would have liked me if I was fasting and killing my body. They would have liked me if I was teaching to you some type of masochism -- to be cruel to yourself. They would have liked me, they would have praised me like anything; they would have called me an avatar.

But I teach you to be alive, I teach you to be happy. I give you only one gospel: the gospel of joy and love. That is a crime. That is creating a dangerous situation, that is corrupting people.

Jesus committed the crime of being happy. That was his only crime, nothing else.

Christians have been trying to change his face. They say he never laughed. Can you imagine a man who is always seen at dining tables, eating well, drinking -- and not laughing? Impossible! But Christians have to create a respectable

Christ, a Jesus who is not a criminal. They have painted his face. You can't find any picture of Jesus depicted by Christians, any statue of Jesus created by Christians, which is real or true. It is absolutely unreal. The man has been betrayed.
Just the other night I was reading a poem. I liked it. I would like you to listen to it. It is a poem by Adrian Mitchell.
The Liberated Christ Gives An Interview

I would have walked on the water
But I wasn't fully insured.
And the B.M.A. sent a writ my way
With the very first leper I cured.

I would've preached a golden sermon
But I didn't like the look of the mount.
And I would've fed fifty thousand
But the press wasn't there to count.

And the businessmen in the temple
Had a team of coppers on the door
And if I'd spent a year in the desert
I would've lost my pension for sure.

I would've turned the water into wine
But they weren't giving licenses.
And I would have died and been crucified
But like -- you know how it is.

I am going to shave off my beard and cut my hair
Buy myself some bullet-proof underwear

I am the liberated Christ
And I have got no blood to spare.

Christians have made him totally different. He was not like that. He was a rebellious man, an extraordinary revolutionary. And he lived it, he lived his rebellion. He was not a theoretician: he lived it, he died for it. He loved life so much that he was ready to die for it. But he was not ready to be anti-life. That was his crime.
Even with John the Baptist and his disciples there was trouble. John the Baptist was an old, traditional prophet. His disciples were ascetics: fasting, praying. They were anti-life. There was conflict between Jesus and the disciples of John the Baptist. These sutras are about that conflict.

THEN CAME TO HIM THE DISCIPLES OF JOHN THE BAPTIST, SAYING, WHY DO WE AND THE PHARISEES FAST OFT, BUT THY DISCIPLES FAST NOT?

Why has fasting become so important? Why has brahmacharya, celibacy, become so important?
There are two things on which life depends: food and sex. If you are anti-life you will be against both food and sex, because they are the very base of life. Through food, you live: through sex, the coming generations will live.
If you fast, you will die. If you become a celibate, you cut the passage for the future generations to come. If celibacy and fasting become absolute, life will disappear from earth. Those who are against life -- they have praised fasting as a method, celibacy as a goal.

The question is relevant: "Why do we, the disciples of the Baptist, fast often, and the rabbis and the Pharisees do the same, but your disciples fast not?"

People come to me also. They say, "Why don't you teach people to fast? " I am always surprised. Why are people so much concerned with food? If you study Gandhi's life, his whole life he is concerned with food: food and stomach. Eating and enema -- these are continuously the two basic problems. Why is he so afraid of food?

With food, a fear arises. The fear is of sex. If you eat well, sex energy will be created. And if you don't know how this energy can move upwards in your being, it will start moving downwards. If you don't know how this energy can move like fire, it will move like water. So with food, the fear of sex arises.

Go and see. In India there are many saints, particularly Jains. Jains have a great number of saints who are continuously fasting. The fear is of sex, because if they eat well, energy is created. And if energy is there, what will you do with it? You cannot laugh, you cannot dance, you cannot love. What will you do with that energy? That energy will become a heavy load on you. It is better not to create it.

Fasting is trying not to create energy. You live on a starvation level so a minimum of energy is created and that is used by your day-to-day work. You never have any to spare. Even for a good laugh, you will need energy; for dancing, you will need energy. So live at the minimum -- because if energy is at the maximum, then joy will burst forth.

If you don't give sufficient water to a tree, if you don't give sufficient manure, food, to a tree, the tree may remain, but flowers will not come. Flowers come only when the tree has energy to spare. Flowers are a luxury: when the tree has enough -- more than enough -- and it wants to share, then flowers come and the fragrance is released.

That is how the tree enjoys its energy. It has too much of it; it would like to share it with the world. But when you don't have enough, how can you share? The tree may live, but it will not be really green. It will be almost dying -- always on the verge of death.

People have learned the trick: that if you fast, you can live a minimal life. Then there is less danger. Anger will not be possible, because anger needs energy; love will not be possible, love needs energy; joy will not be possible, joy needs energy._ Life is a play of energy; everything needs energy. So if you live at the minimum, you are just barely alive. Death is always at hand.

Remember, the kingdom of God is at hand only when you live maximally, when you live an optimal life, when you live at the peak. Then the kingdom of God is at hand.

Those who are living at the minimum are suicidal people. They are not courageous enough, otherwise they would commit suicide in a second. They are cowards, committing suicide slowly, poisoning themselves very slowly. They will live, and they will not live at all.

John the Baptist and his disciples were ascetics, they lived at the minimum. Jesus was thought by his brother-disciples, because he was also a disciple of John the Baptist -- he was thought to be a traitor. He had betrayed the master because he started moving in a totally different dimension. He

became the source of an alive religion. He started celebrating.
That real Jesus is completely lost in the desert of Christian theology. He is completely lost. In the rubbish that Christian theology goes on producing in great quantity, the real gospel is completely lost and forgotten. The message of the man was to delight in life, because only that can be a prayer of gratefulness to God. Life should be a feast and not a fast.

WHY DO WE AND THE PHARISEES FAST OFT, BUT THY DISCIPLES FAST NOT?
AND JESUS SAID UNTO THEM, CAN THE CHILDREN OF THE BRIDECHAMBER MOURN, AS LONG AS THE BRIDEGROOM IS WITH THEM? BUT THE DAYS WILL COME, WHEN THE BRIDEGROOM SHALL BE TAKEN FROM THEM, AND THEN SHALL THEY FAST.

It is a very pregnant sutra. He's saying: "When the bridegroom is there, can the children of the bridechamber mourn?" That will look absolutely foolish, absurd, neurotic when the bridegroom is in the house, there is no question of mourning and fasting and being sad. The children of the bridechamber will dance, feast and enjoy: the bridegroom is with them.

BUT THE DAYS WILL COME, WHEN THE BRIDEGROOM SHALL BE TAKEN AWAY FROM THEM, AND THEN SHALL THEY FAST.

Those days have come. Those days have been on the earth now for a long time, almost two thousand years. Churches are mourning: the bridegroom is no longer there. Popes are sad, bishops are not able to laugh. Their faces are almost dead: life frozen and stuck, flexibility gone. They simply go on repeating mechanically what Jesus has said.

Jesus is saying that while the religion is alive, there is no question of fasting. It is the time to feast and be grateful, and be thankful that the bridegroom is with you. It is the time to dance and sing -- and go mad in sheer delight! Yes, the time will come when the bridegroom will be taken away, Jesus will no longer be there. Then you can mourn and fast at your ease. Jesus is saying, "Because I am here, how can they be sad? When I am here, why should they fast? This is the time to rejoice!"

Jesus says, again and again: "Rejoice! " He never says renounce, he says rejoice. The world is yours if you rejoice; the whole is yours if you are happy.

The saying is true which says: "Laugh and the whole world laughs with you. Weep and you weep alone." In deep laughter, suddenly trees and birds and animals, and the sky and the earth, join together with you. It is an invitation, an opening. When you cry, moan, you are closed. Then you are not available to the sea and the sands, and the sea and the sands are not available to you. You have become a nomad: windowless, doorless -- everything closed in.

A sad man is closed, completely closed in himself. His being is not expanding; his being is not like a river flowing towards the sea. He is a dead pool that goes nowhere. The movement, and the process of life, has stopped.

JESUS SAID UNTO THEM, CAN THE CHILDREN OF THE BRIDECHAMBER MOURN, AS LONG AS THE BRIDEGROOM IS WITH THEM? While the religion is alive and young, don't miss the chance, because the days when the bridegroom will not be with you will be long. Then you can mourn and fast and do whatsoever you like. But this is the trouble: when Jesus is there, people kill him; and when he is gone, they worship him. When Buddha is there, people throw stones at him; when he is gone, he is worshipped. This has always been so. Human stupidity is tremendous!

When Jesus is gone.... A totally different type of religion is created at his death, diametrically opposite to his being, because those who create the religion when Jesus is gone are the sad people. They are head-people, hung-up in the head. They create the religion: they gather together, they call conferences, they decide what Jesus was. They paint/repaint: the original face is completely lost. They take charge. When Jesus was there, these same people would never come close to him because he was not respectable enough.

What a misfortune -- that when Jesus is alive he is not respectable enough for these pundits, Pharisees, rabbis, to come and listen to him. They will not come, he is below them. They already know too much. But when the smell is gone, they immediately come to fill the vacuum, to fill the place that Jesus has left, because now they can discuss what Jesus meant and what he never meant. Now they can decide the whole character of Jesus. That character is going to be a caricature, it is going to be absolutely false, because these

are the people who cannot understand him: the men of knowledge.
The man of knowledge cannot understand Jesus. He can understand only scriptures, the dead word. Jesus is the word become flesh. It is alive, throbbing, living.
The man of knowledge is expert only in post-mortem. He can dissect the dead body, and then he creates something which is absolutely, diametrically opposite to the real man who was there. These people create Christianity, Jainism, Buddhism. Buddha was not the originator of Buddhism, and Christ was not the originator of Christianity.
Christianity was created by the same type of people who crucified Jesus -- the same type. They may not be exactly the same people, but they are the same type. Those who crucified him were the priests, and those who created Christianity were also the priests.
It makes no difference whether the priest is a Jew or a Christian. These are only labels; it makes no difference. The priest is always against the alive religious man, he is always for the dead, because the dead can be manipulated by him. The alive Jesus won't listen to the rabbi. The rabbi is afraid of the alive Jesus; he will never cross his path, he will try to avoid him. But when he is dead, the rabbis will gather together. They will create a church on his corpse.
That's what Jesus says:

CAN THE CHILDREN OF THE BRIDECHAMBER MOURN, AS LONG AS THE BRIDEGROOM IS WITH THEM? BUT THE DAYS WILL COME, WHEN THE BRIDEGROOM SHALL BE TAKEN AWAY FROM THEM, AND THEN SHALL THEY FAST.

"When I am dead," Jesus says, "when the freshness of religion is gone," Jesus says, "then people will fast, they will mourn. But right now, fasting is irrelevant."
So remember this: when a religion is feasting, it is alive. Join it! But when a religion is fasting, escape from it as fast as you can, because it is not only dead: it will make you dead if you allow yourself to be close to it.

NO MAN PUTTETH A PIECE OF NEW CLOTH UNTO AN OLD GARMENT, FOR THAT WHICH IS PUT IN TO FILL IT UP TAKETH FROM THE GARMENT, AND THE RENT IS MADE WORSE.

Jesus says, "The traditional religion, the old religion, cannot celebrate." Celebration is new. Every moment it is new, it is never old. NO MAN PUTTETH A PIECE OF NEW CLOTH UNTO AN OLD GARMENT....
A new, fresh, young religion never fits with the tradition. It will fit someday when the newness of it has gone, and it has become a tradition itself, a dead past.
Religion, alive, is a presence. It is in the present. A tradition is just a memory. Can you feel the difference distinctly? It has to be felt.
You love a woman. The woman is there, you are there -- love is flowing between you two. It is a presence: something indefinable surrounds you, something which you cannot catch hold of, something immaterial, something spiritual. Something of the other world has descended around you. You live in a totally different type of world.

The moment is no more a part of this world: you are transcended, transferred to some unknown dimension.
But then, the woman has gone, the love has gone. Years have passed. Now it is just a memory. Sometimes you can ruminate about: you can close your eyes and again see that moment of bliss. But now it is dusty, much dust has gathered upon it. Now it is no longer alive. You can feel it, but now that feeling is only a feeling through the mind -- it is not immediate.
When the love was there, it was immediate. It was something you could have touched, something that was there surrounding you. It was more alive than your own body, it was more vital than your own mind. But now it is just a memory.
A flower: alive in the morning, welcoming the sun, dancing in the breeze. By the evening, the petals have withered, the fragrance is gone. A memory of something past. You cannot live it, you can only think about it.
That thinking can create a clinging to the past. That's how tradition is born. Buddha lived two thousand five hundred years ago; Jesus, two thousand years ago; Krishna, maybe five thousand years ago. Something happened in the moment Jesus was here on the earth. Now it is only a memory: the flower is gone, the fragrance gone. Only the emptiness is left. And you go on worshipping that emptiness; you create temples around it, churches around it. You worship that emptiness. It is just a memory.
What type of foolishness has settled in the human heart? When the flower is there, you avoid; and when only the emptiness is left, then you worship. You are afraid of real religion. That's why you become a Hindu, a Mohammedan,

a Christian. This is a trick of the mind, a deception. This is a way to avoid religion, because religion will transform you. Religion will destroy you as you are, and religion will give a new birth to you. Something unknown will come into existence through religion and you are afraid of that -- of dying. of being reborn. So you belong to old traditions. Jesus says: NO MAN PUTTETH A PIECE OF NEW CLOTH UNTO AN OLD GARMENT. The traditions are old, like old garments. Celebration is always new, it is never old. It is herenow. Religions which are dead go on fasting, they are ascetic. Religions which are new -- they are celebrating, they have a type of spiritual hedonism around them.

Have you read Kazantzakis' ZORBA THE GREEK: Read it! Jesus must have had something of the quality of Zorba the Greek -- a tremendous capacity to enjoy life, an infinite trust in life, a deep attunement with the present. Kazantzakis' novel, ZORBA THE GREEK, has some of the quality of Jesus in it.

Of course, the pope in the Vatican will be very much offended if he comes to know that I say Jesus has the quality of Zorba the Greek. But I say it. He has; I can't help it. A spiritual hedonism.

Allow me to coin the term'spiritual hedonism', because ordinarily you think of hedonism as very earthy. "Eat, drink, be merry" -- that is earthy hedonism. In spiritual hedonism that is there, and more also. "Eat, drink, be merry" is there -- plus God. Eat, drink and be merry in the name of the holy, in the name of your God, your Father who is in heaven.

Eat, drink, be merry -- make them your prayer. Let your eating and drinking and merrying be a sort of ritual, a sort of prayer -- a gesture of happiness that "I am okay, and I am happy that you have given birth to me. I am happy that I am, and my whole thankfulness goes to you."
A spiritual hedonism is always there when religion is alive. When the religion becomes dead, hedonism disappears completely and the religion becomes antagonistic to everything that man can enjoy. Then religion goes on seeking ways and means of how to be sad, how to be more and more sorrowful, how to kill all avenues of delight and joy. Then it becomes ascetic.

NEITHER DO MEN PUT NEW WINE INTO OLD BOTTLES: ELSE THE BOTTLES BREAK, AND THE WINE RUNNETH OUT, AND THE BOTTLES PERILS: BUT THEY PUT NEW WINE INTO NEW BOTTLES, AND BOTH ARE PRESERVED.

Only a new religion -- just born, fresh, original -- can celebrate. Then celebration fits with it. It can love, can trust, can enjoy.
NEITHER DO MEN PUT NEW WINE INTO OLD BOTTLES.... A very enigmatic answer. They had asked, "Why don't your disciples fast?" and jesus answered in a very indirect way. There are things which can only be said in an indirect way. You cannot indicate them directly.
I was staying with a friend. He has a beautiful child, a young boy -- just eight or nine years old. The child was playing outside in the garden and I watched him. He was running after butterflies, collecting flowers, rolling on the

grass and enjoying the wetness of the grass and the dewdrops. The gardener was cutting the hedge and the freshly cut hedge was giving a beautiful fragrance to the whole garden. The boy was jumping and dancing and running around in sheer delight.

Then he came inside. The mother asked, "Where have you been?"

He said, "Out."

"What have you been doing? "

He said, "Nothing."

Then I called him and I said, "That's not correct. You have been doing so many things. And you say you have been doing nothing?"

He said, "That's why I say'nothing'. Those things cannot be said. The fragrance...."

Yes, I understood his point. The fragrance that was filling his nostrils -- how can you say it? And when he was rolling on the grass: the touch of the grass, the dewdrops clinging to his body; a subtle coldness, a freshness. How can you say it? And running after butterflies.... What happens in the mind of a child when he runs after butterflies? How can it be said? And the sun, and the showering of light -- how can you say what happens in the heart?

Yes, I understood his point. He avoided. He said, "Out." And when his mother insisted, "What were you doing?" he said, "Nothing." He was doing so many things that there was no other way to say it. Only'nothing' can cover it. And only'out' -- a blanket word that covers many things. Out: the whole world is included. Out: the sun, the trees, the butterflies, the grass, the dewdrops. These are the outer things. And what was happening inside the child? The

sheer delight, for no visible reason. Just happiness. How to say it?
When Jesus was asked, "Why do your disciples fast not? " -- how to say it? He says, CAN THE CHILDREN OF THE BRIDECHAMBER MOURN, AS LONG AS THE BRIDEGROOM IS WITH THEM? He answers by another question:

... BUT THE DAYS WILL COME, WHEN THE BRIDEGROOM WILL BE TAKEN FROM THEM, AND THEN SHALL THEY FAST.
NO MAN PUTTETH A PIECE OF NEW CLOTH UNTO AN OLD GARMENT, FOR THAT WHICH IS PUT IN TO FILL IT UP TAKETH FROM THE GARMENT, AND THE RENT IS MADE WORSE.
NEITHER DO MEN PUT NEW WINE INTO OLD BOTTLES ELSE THE BOTTLES BREAK AND THE WINE RUNNETH OUT, AND THE BOTTLES PERISH: BUT THEY PUT NEW WINE INTO NEW BOTTLES, AND BOTH ARE PRESERVED.

A very indirect answer, but it gives you the right clue. There are things which cannot be said directly. They are so vital that you have to go around them. They are like live wires. You cannot touch them directly; it will be dangerous. Hence, Jesus goes on talking in parables.
Once Adolf Hitler said, "I cannot see why man should not be as cruel as nature." Why should man not be as cruel as nature? And in a way, man has been as cruel as nature, or even more. Sometimes you are cruel with others; sometimes you are cruel with yourself. These are the

ordinary categories into which the whole of humanity can be divided. Rarely does a man come who is neither cruel to others nor to himself. That is the man I call the man of God, the Godman.

It is very easy to change from one extreme to another. Ordinarily, people are cruel to others: violent, aggressive. Then that violence towards others, that cruelty towards others, has to be paid for deeply, because when you are violent to others, they will be violent to you. You cannot go on being aggressive to others, the violence will return back. It is dangerous, it is costly -- even an Adolf Hitler or a Napoleon has to pay for it. They die a death of sheer violence which is returning back to them, falling upon them.

You spit in the sky and it falls on you; you dig a ditch for others and someday you fall into it yourself. Cunning, calculating minds understand the fact that to be violent with others is very costly and dangerous, but they want to be violent and they want to be cruel. Cruelty is deep down in their bones, in their animality, so what to do?

The best and the most diplomatic way is to be violent with yourself. Then there will be no revenge taken. So the ordinary man is violent towards others, and your so-called saints are violent towards themselves. They are simply more calculating. They are cowards, escapists. But they are violent towards themselves.

Do you know that there was a sect of Christians -- they still exist; they are not so prominent now, but they still exist -- who used to flagellate themselves every morning, beat their own bodies? Blood started flowing -- that was their prayer. As if God was hungry for their blood, as if God was thirsty

for their blood. What type of God did they have in mind? Some murderer? Some murderous power?

No, they were sacrificing themselves. They were trying to show God: "Look, we are not happy, we are very unhappy. Have mercy on us." That was their prayer: "We are so sad. Look, blood is flowing. We are in such deep misery. Have mercy on us." But I tell you, God's mercy is available only to those who are happy.

Jesus says one of the most enigmatic sentences: "If you have, more will be given to you. And if you don't have, even that should be taken away from you." Nobody has said it in that way. Jesus is simply incomparable: "If you don't have anything, even that should be taken away from you. And if you really have something, more will be given to you."

It looks very anti-communistic! But it is tremendously true, absolutely true. When you are happy, more happiness becomes available; when you are unhappy, more unhappiness becomes available. When you are happy, you get more: doors open, God's mercy is on you. He loves those who dance, those who come to Him singing. But those who come to Him with complaints -- with sad faces, blood flowing -- they cannot be loved. They have not even been able to love themselves -- how can God love them? They have missed. They could not love themselves, how could God love them? Remember this: if you cannot love yourself, nobody can love you. Forget about God -- even ordinary human beings will not love you.

First you should love yourself. Only then, others love you. And you should love yourself so infinitely, so totally, that

not even a little bit of hatred towards yourself is left. Only then does God's love and mercy become available.
He loves tremendously those who love themselves. He is a lover of lovers. His grace descends on you when you are dancing and not standing in the posture of a martyr. That is one of the ugliest postures one can take. Never try to become a martyr! But look -- Jesus is something totally different, but Christians have been martyrs, flagellating themselves.
In Russia, there was a Christian community -- -a big community before the revolution -- who used to cut their genital organs as a sacrifice to God. What type of sacrifice is this? What are they saying? They are saying, "God, look! We have cut our genital organs as a symbolic act, to show that we are no longer interested in life, in love, in happiness. We are no longer interested in any ecstasy." And they would fast, they would pray.
God loves life, He creates life every moment. God is not against life: He is the innermost core of life, He loves life. You have an expression in English: "To live your life out." I would like to change it a little. I would like to say: "To love your life out." Don't just live your life out, that is very poor. Love your life out. Be a flame, and burn from both ends. If you can burn from both ends even for a single moment, and flow in love in all directions, you have immediately entered into the divine. This I call spiritual hedonism. Jesus is a spiritual hedonist.
Always watch your attitudes, because there is every possibility that the ascetic may be hidden within you. And always watch your attitudes because, from the awareness of

those attitudes, clues will come to you which will open many doors.

For example, if somebody is sad, in pain, suffering, sympathy is very easy; you are full of sympathy. But if somebody is happy, in great pleasure, what happens? You cannot sympathize with someone who is happy. You feel jealous: maybe the person has won the lottery, and you feel very jealous. Then his wife dies, he is robbed, the lottery is gone, and you are so full of sympathy. What is happening? Why are you so sympathetic towards sadness?

You must get a certain hidden pleasure from it. You are violent. You are never sympathetic with somebody's happiness, and you are always sympathetic with anybody's unhappiness. You must get some hidden pleasure from it. When somebody is unhappy, deep down you feel very good that it has happened to him -- "not to me". You have the upper hand. You can be sympathetic, it costs nothing.

But can you dance with somebody who is happy? Can you be really happy in somebody's happiness? Many times you have been sad in people's sadnesses, but can you be really happy when people are happy? Yes, you can pretend, but you know. You smile and you say, "Good. God has been merciful to you," but deep down you are jealous.

You can be in sympathy with happiness only if you yourself know how to be happy. You don't know -- you are miserable, a miserable lot. Whenever somebody is comparatively in more misery than you, you feel a little happy. He is in even darker depths. You feel better. At least you are a little happier than that man.

But whenever somebody is happy, you feel that you are at the depths; he is at the peak. You feel jealous. Jealousy will

never go unless you become really happy. Your sympathy is false, your sympathy is immoral, because, deep down, it has pleasure in it -- in somebody else's misery.
Remember these things: a religious person is one who is so happy that he will never be able to feel jealous. He is so happy, he lacks nothing. I cannot see how I can be jealous of anybody. Impossible. I am so happy that more is not possible. And if more is not possible, then how can you be jealous?
People try not to be jealous. That is not possible. Be happy and you will be nonjealous. Be happy and you will be nonambitious; be happy and the ego will disappear. The ego can exist only in deep unhappiness and misery. It is a dweller in hell; it abides only in hell.
Go and watch your own life. When you say'God', what do you mean? Do you know any other God than the green trees and the red flowers... and the clouds floating in the sky... and the sunlight... and the moon in the night and the silent stars...? Do you know any other God? And the heart within, and the hearts without -- do you know any other God?
The whole is God, the only God. But the religious, the so-called religious, have created a God against life. They say, "Renounce life. Only then can you attain to God."
Jesus says, "Live life as a prayer." Love life as God's own. Love life! Move into life deeper and deeper, and at the deepest core, suddenly one day you will find God. He is beating in every heart and He is flowering in every flower and He is hidden in every stone.
Religions have done a horrible thing, they have created a horrible mess. They have put everything upside down.

When Ho-Chi-Minh was alive, he used to say to every American visitor: "Tell me, is the Statue of Liberty still standing in America? Don't be shy." He used to say, "Please tell me, because I am suspicious. Even if it is standing, it must be standing on its head."

All the churches are standing on their heads, and all the so-called religions are upside down. God is not important.

If God is against life, God is just a concept, just an abstraction -- an empty word. It has no flesh in it: it has no blood in it; it has no warmth in it. It is just a cold, abstract concept.

Pascal, one of the greatest thinkers of the West, had a dream once. In the dream he received a message. He woke up -- the dream was so deeply stirring. He got up immediately and wrote in his notebook the message he had received. He read the message in the morning. It was of tremendous import. He sewed it in his coat; for his whole life it was sewed in his coat. Many times, when he was walking on the road or talking to somebody, he would just look, then close his coat again. It was a very simple sentence: "I don't want the God of philosophers; I want the God of David, Abraham, Jacob" -- the God of life, not of philosophy; the God of the ordinary man, not of the extraordinary egoists.

The God of Jacob, Abraham, David -- the God of those who love life and live life -- is the real God. A God who is against life is a counterfeit, any temple that is against life is a counterfeit. Beware of it. The temple that enshrines life itself as God is the only true temple.

Jesus replied rightly, and if you can see life as God, then you are always in the bridechamber. Then the bridegroom

is always and always and always there. If you can see life as God, then the bridegroom will never leave you.
That God expressed himself through Jesus; that God expressed himself through Krishna. He danced through Krishna, he played on the flute through Krishna. That God sometimes penetrates and comes to the marketplace, but you don't recognize him because you have a counterfeit God.
I have heard, once it happened that a man took his grandmother to a great art exhibition. There, for the first time, she saw a real painting, an authentic painting, of Vincent Van Gogh. She looked at the painting and laughed. The man asked, "Why are you laughing? Do you like the painting? "
She said, "This is a copy. For almost twenty years I have had a calendar hanging on my wall, and this is just a copy of it."
The calendar was a copy of this painting -- this was the true, authentic painting -- but she laughed and said, "Why are these ordinary things being shown here? This painting has been hanging in my room for twenty years."
If you are too influenced by the counterfeit, you will miss the real. If your eyes become too filled with the counterfeit, when the real encounters you, you may not even be able to recognize it.
God is life, and there is no other God. God is you, me and all, and there is no other God. Celebrate, rejoice that God is there in everything. Every pebble and every leaf is full of God, every drop of water is full of God. When you are thirsty, God is thirsty within you. And when you drink cold water, it is God flowing within your being; it is God who

will quench your thirst. the thirst is God, the quenching is God, the water that quenches is God. All is God.
What to renounce? For what reason should you fast? Celebrate and dance! A real religion is celebration; a false religion is renunciation.
Come Follow To You, Vol 2
Chapter #2
Chapter title:
1 November 1975 am in Buddha Hall

Question 1
"ROSES ARE RED
VIOLETS ARE BLUISH
IF IT WASN'T FOR JESUS
WE'D ALL BE JEWISH."
PLEASE COMMENT.

WE STILL ARE. Jesus could not succeed. To be Jewish has nothing to do with any race; it is an attitude. To be Jewish means to be calculating, to be under the world of law and not love. To be Jewish means not to be poetic, but to be arithmetical. To be Jewish means not to be in awe of the wonder that surrounds you.
It is not just accidental that this whole century has been dominated by three Jews -- Marx, Freud and Einstein -- because the world is materialistic. It has never been so materialistic as it is now. One Jew, Marx, invented the idea that life is nothing but economics. That's what I mean: the calculation. Even religion is economics, even poetry is economics. Marx says that even consciousness depends on

economical situations; it is a by-product. Consciousness is a by-product of economic situations, the structure of the society. Marx is the perfect Jew. You cannot find a better specimen.

Then there is Freud who tried to invent the idea that the whole of life moves according to unconscious laws, instincts. There is no conscious event in human life; everything is dominated by the unconscious. He was a fatalist; fatalism is another idea that the world is run by dead rules.

To Marx, it is economics which rules everything. To Freud, it is unconscious instinct which rules everything. Then there is Einstein who tried to invent the idea that the whole of life is nothing but a combination of atoms. All three are calculators.

To be a Jew has nothing to do with the Jewish race. There are Jews who are Hindus, there are Jews who are Jains, there are Jews who are Buddhists. To be a Jew is an attitude.

Christ has not succeeded: Christians are Jews! Christ can succeed only when law is defeated by love, when matter is defeated by spirit, when language is defeated by silence, when prose is defeated by poetry. When life is not ruled by economic, instinctive, historical laws, but life is ruled by grace -- then Jesus succeeds.

So don't think that you are not Jews. Out of a hundred people, ninety-nine percent are Jews. Only sometimes one person is not Jewish. That person lives a life of love. He has no pattern to force his life into: he lives moment to moment; he flows from one moment to another moment

with no idea of where he is going, with no goal. Then freedom happens.

Only in freedom is there consciousness, only in freedom is there God. God is total freedom. If you live moment to moment, not knowing where you are going, not knowing from where you are coming -- if the past is irrelevant and the future also, if only the present has any relevance, any reality -- you go beyond being Jewish.

Everybody is born a Jew. Rarely, very rarely, does somebody die not a Jew. That is a rare blessing. Just by calling yourselves Christians nothing is changed. Only labels change. The container changes, but the content remains the same.

Jesus has failed -- but not because his revolution was not worth succeeding. Jesus has failed because his revolution was too much for you, it was beyond you. Just to look that far away, that high, is impossible. Your eyes are fixed on the earth; you have completely forgotten the sky. And because you have forgotten the sky, you have forgotten that you have wings. Looking down, groping in the darkness of the earth, you have become creepers -- like a snake. You are no longer birds, birds of heaven.

Jesus failed because you are so deep in unconsciousness. And Jesus will go on failing; his very effort is such that success is almost impossible. As far as society is concerned, he may never succeed. Only with individuals is success possible.

Hence, all those who have known.... Ask the awakened: Buddha, Jesus, Krishna, Zarathustra. You will always find their insistence is on the individual. They know well that at the most you can expect a few individuals to rise high. The

greater part of humanity will do everything it can to hold onto its bondage, to remain secure in the imprisonment, to remain comfortable -- and live somehow, dragging life as a burden; and die somehow. The greater masses will not listen, will not understand, will not try to transform themselves. Religion is individual.

And religion has no name. Whenever somebody becomes religious, immediately he is no longer a Hindu, a Mohammedan, a Christian. He's simply religious. It is an understanding; it is a different kind of knowing, a different way of seeing. And when you see differently, you see a different reality. The reality depends on your eyes. If your eyes change, the reality changes.

If you are calculating you will never be able to know more than matter, because calculation has its limitation. If you are too arithmetical, you will never be able to know that which is beauty, that which is good, that which is true. You will never be able to know, because calculation cannot lead to that.

How can you know a beautiful flower by being arithmetical? You can count the petals, but you will miss the beauty. You can count the parts, but you will miss the whole. And you are certain to miss the beauty which surrounds the flower, which exists like a climate around the flower, but cannot be caught hold of by counting the petals. You have to forget counting, you have to forget the mind that counts.

Mind is Jewish. Once you go beyond mind you enter a different world: the world which cannot be accounted for, which cannot be explained; which is a mystery and which remains a mystery. The deeper you go in it, the greater the

mystery; the more you know, the less you know. And there comes a moment -- when you really know it, you know only one thing: that you don't know.

Question 2
OH, OSHO, TODAY I WANTED TO DANCE AS YOU WERE SPEAKING. AND YOU EVEN MENTIONED KAZANTZAKIS WHOM I LOVE. BUT I FEEL INHIBITED TO DANCE, THOUGH I WAS SITTING IN THE BACK. THE ASHRAM FEELS CONSERVATIVE TO ME, BUT PROBABLY I DIDN'T DANCE BECAUSE OF MY OWN CONSERVATISM. IS THIS A QUESTION?

Not at all. It is a confession.
The ashram is not conservative. But you all are conservative, and you make the ashram. The ashram is not mine, it is yours. If it was mine it wouldn't be conservative, but I am alone and I cannot make the ashram. I am a stranger here. It consists of you, and you are conservative so the ashram becomes conservative. It cannot go beyond you because you are the constituent parts. It is the total of your conservatisms.
But who bothers about it? If you are really in a state of dance, who bothers? Then you can dance even on the road. Maybe the police will come and take you to prison, but that's okay. What can you do? If you could stop the dance then it was not worth doing. It must have been a mind game, it must have been just an idea, an idea in the mind that you would like to dance.

But you did not really want to dance. When dance happens, it is not an idea in the mind; not at all. It is a tremendous energy in the body. It has its own force. You are possessed, you cannot do anything about it, You forget the ashram, you forget the society, you forget the world. You are helpless; you are possessed by dance. Then something from the beyond enters.

It must have been just an idea in the mind. That's why you stopped it. Ideas can be stopped, but when you are possessed you cannot do anything about it. It happens; it is not done. And when it happens, it is divine. When you do it, it is human and ordinary.

It is not a question. It is a confession.

And you say that you love Kazantzakis. That, too, may be just an idea in the mind. People love things which they lack in their life. Reading ZORBA THE GREEK you may love Zorba, but if you met Zorba you might not like him. He is such a totally different, altogether different, being than you. Even Kazantzakis was never at ease with Zorba. They were friends, Zorba was a real person, he is not just a fictional character. Even Kazantzakis was very uneasy with him, because he was a totally different type of man. He was an absolute hedonist, absolutely in the moment. Nothing else but happiness mattered.

Of course it looks very selfish. Only sad people look unselfish, happy people always look selfish. And happy people are always condemned. Because the whole society is unhappy, how dare you be happy? When everybody is so unhappy you must be very selfish to be happy. Don't smile when everybody is weeping and crying. And don't laugh. Life is very miserable, and it looks unmannerly.

A man like Zorba will never be accepted in any home. You would not allow him to stay with you because his very presence would be a disturbance. He does not believe in any morality. He knows only one morality: of happiness. And I say to you, that is the only morality there is. All else is rubbish. Only a happy person can be moral. Only a happy person is not interested in making other persons unhappy; only a happy person creates an atmosphere around him where others can also be happy. But those others will not like the idea of your being happy when they are miserable.

You may love Zorba, but you wouldn't allow Zorba to become a guest in your home. He is unreliable. Such happy persons are dangerous! With sad, dead people you can rely. They will not escape with your wife! Zorba can escape with her. He lives in the moment. He has no future, no past; no heaven, no hell. He is true to the real moment.

But you may have loved him. This happens. This has to be understood.

You always love the opposite, the opposite attracts you. But only in fantasy. In reality it will be troublesome. People who have never loved go on reading poetry about love. Sometimes they even try to write poetry about love. I have come across many poets. This has been my observation: they have missed love in life, so they go on writing poetry about it. That's a substitute. A very pale substitute, useless, but a little satisfying still. At least something is here. Plastic flowers... but they look like flowers. Love is dangerous. To write poetry about love has no danger in it.

Watch! If somebody is reciting a poem on love you may welcome him, but if the man really moves into love then

the society will condemn him. You can read the story of Laila and Majanu, or Shiri and Farahad, and you will love it. But the people who were alive in the days of Majanu hated the man. Who loves a lover? Try to be a lover and you will be condemned by the society. Write poetry about it and maybe the president will give you an award, you may get the Nobel Prize. No lover ever gets a Nobel Prize -- people who write poetry about love get Nobel Prizes.

Man has become afraid of the real, but about the phony -- there is no danger in it. Have you watched this? Sometimes you are sitting in your room or in your house, waiting or doing something, and somebody knocks at the door. You feel very bad: somebody has come to disturb you. You don't even want to answer, you would like to avoid it. You send the servant to the door, you don't go yourself. Or you send your child to tell the visitor that "Daddy is not at home." But if somebody gives you a call on the phone then you are not disturbed. Then you immediately pick up the phone, because the reality is so far away.

Once it happened that a thief entered somebody's house and was caught -- caught because of an old habit. The phone was ringing. He could not resist, he had to answer it. A phone has to be answered! So he picked up the phone and he was caught. When he was asked, "Why did you bother?" he said, "I completely forgot that I was a thief in the house. When the phone rings, one has to answer."

One man was doing some research work on this phenomenon. He called twenty public phones and somebody or the other answered. Then he inquired of the man: "Why did you answer? It was not for you."

The man said, "I was just passing."

"Then why did you answer?"
He said, "But the phone was ringing!"
It has a certain power. When the phone rings you have to answer. It has a certain quality about it, something hypnotic. You are not concerned with the phone, it is certain that it is not ringing for you. It is a public phone; you pass by it while you are going to your office. It is certain that it is not ringing for you. Why do you answer it? When the reality is far away, it is very easy to answer. When the reality comes nearer, it becomes more and more difficult. The greatest difficulties of life are concerned with the people who are very real to you and very near to you: your wife, your children, your husband. They are very close, they are real. There is the trouble.
You may have liked Zorba. Even Kazantzakis liked the man -- when he was not with him! But when they lived together it was really difficult. Sometimes he would come home drunk, and he would start dancing and would dance the whole night. And he was a powerful man -- very strong. When you live with such a man it will be very difficult, unless you yourself are such a man.
Don't create substitutes. That's a trick of the mind to deceive you. Love the real, don't love the phony. It is better to love than to write poetry about love. Love will transform you, love will give you insight. Love will give you insight into the human heart -- into your own and into the other's. Through love there will be many unhappy moments, anguish, but there will be peaks of joy also. And that's how one grows: through the night of anguish, then through the day of joy. One moves through the duality: it is a dialectical process.

Just reading poetry about love is so convenient, but don't think that you really love. Reading poetry about love is very easy because nothing is at stake.

Leo Tolstoy has written in his memoirs that when he was a small child his mother used to go to the theater. They were very rich people; they belonged to the royal family. In Moscow the snow would be falling -- a winter night -- and the mother and the child would be in the theater.

Tolstoy remembers that whenever there was a tragedy playing, his mother would weep and cry and sob, and tears would flow down. Tolstoy used to think: "What deep compassion she has!" But by and by, later on, he became aware that she had no compassion at all. This was a substitute.

When they would come out of the theater the driver, sitting with the buggy and waiting for them, would be dead -- frozen to death. He could not leave the buggy, he had to be there -- any moment they might come. Frozen stiff, he would be dead. And Tolstoy's mother wouldn't pay even a little attention to him. The man would be thrown out, thrown away, another driver would be called and they would move. The mother would not weep or cry. Tolstoy says, "Then I became aware that her compassion was phony. It was a trick."

It is very easy to cry in the theater because nothing is involved. It is very easy to cry while looking at a movie. Everybody cries at the movies. But to cry in life will be difficult because then something is involved. If you cry for this man who is dead, your driver, then next time you will have to change your style of life. Then, if it is snowing too much, you will not go to the theater. Or you will make

arrangements for the driver to sit somewhere, or you will make arrangements for him to have warmer clothing. But that will affect your style of life.

Who bothers for the real man? People cry when they read novels, when they see a movie, when they go to the theater. But in real life their eyes are simply vacant, empty -- no tears come.

Remember this: if you really love Zorba, you will become a Zorba; if you love Jesus, you will become Jesus. This is one of the fundamental laws of life: that if you love somebody, if you love something, by and by the object of your love transforms you and you become alike.

Have you observed? Sometimes you come across a couple, a wife and husband, who look alike. They talk in the same way, they walk in the same way, they smile in the same way. There is a deep affinity. What has happened? They are not brother and sister, so why are they so alike?

They love each other and they love deeply. When you love somebody you are vulnerable. The other changes you, and you go on changing the other. By the time life comes to an end, if wives and husbands really love each other, they will be almost alike. It has to be so. Love transforms.

But the theater and movies and novels and poetry -- they will not transform you much. In fact, they are ways to avoid the transformation. They are ways not to look at life, but to live in fantasy.

This is not a question; this is a confession. If you really wanted to dance, who could prevent you? And when that type of dance happens, who would WANT to prevent you? When you are possessed and it is not a mind thing....

Next time you are possessed, don't be worried about the ashram. Let them do whatsoever they want to do. It is not your business to be worried about it. Dance! But remember, this should not be a mind thing. Otherwise you will simply create a disturbance. Be possessed. When you are possessed, the dance is holy.

Question 3
YOU SAID, "IF THERE WERE NO REFORMERS, THEN THE WORLD WOULD BE A MORE NATURAL AND BEAUTIFUL PLACE. "THEN WHY IS YOUR ASHRAM SO FULL OF REFORMERS?

To reform the reformers. The world is full of reformers -- what to do? They have to be reformed. I am training people who can reform the reformers.
The question is not signed. The person who has asked this must be afraid. You should not be afraid. You should sign your question so that I know exactly in whose mind this question is arising. Because I don't answer the question, I answer the questioner. The question is useless if you are so afraid that you cannot even sign it. If you don't want to reveal your identity, your whole heart is not in the question. Why do you try to deceive? Even if the question is foolish you have to show your identity. Here you are not to hide yourself, here you are to expose yourself -- expose yourself to me so that I can change you. If you go on hiding then how can I change you? If you are foolish, it's okay. Be foolish, but let it be exposed. If you are in darkness, don't be afraid. Open the doors, otherwise from where will the light enter?

There is not going to be any argument or discussion here; I am not interested in any discussion or any argument. If I say something to you I do not say it as an argument, I do not say it for the sake of any argument. I am not trying to defend any dogma, any religion, any scripture. I have none: no dogma, no scripture, no religion to defend. I am trying to create a communion between you and me. But if you are hiding, you will miss.

Always reveal your identity. And don't try to polish your question because that, too, I feel. You write the question, you polish it, you try to write it in such a way that it looks very sophisticated, very cultured. The more you polish it, the further away it is from your reality. Let it be raw so that it is close to your heart.

If your question itself has gone very far away from your heart, then how can my answer be close to you? My answer will hit the question and you will be very far away from it. Let it be raw like a wound so I can hit it directly.

It will hurt. That's why you try to push it away *om you. But if you are so afraid of being hurt, then the surgery that I am trying to do will not be possible.

It is a surgery. You have a very ill mind, a cancerous growth in the mind. It has to be operated upon. It will hurt, certainly it will hurt, but that hurt is beneficial, because once it hurts and the cancerous growth is removed, you will be healthy and whole. So don't try to hide. Be true. Remember, you can move to the other extreme: you can try to look very raw. That won't help. Just be yourself.

Question 4

WHILE AT ONE PLACE CHRIST ASKS HIS DISCIPLES TO CARRY THEIR CROSS EVERY DAY, AT ANOTHER HE BIDS THEM TO CELEBRATE HIS PRESENCE AS THAT OF A BRIDEGROOM. WHY THIS CONTRADICTION?

There is none. It only appears to be a contradiction.
Every moment one has to remember death, because any moment it is possible. That is the meaning of'to carry the cross every day' -- that you should not forget death. Once you forget death you relapse into unconsciousness. If you remember death you remain alert, awake.
But when we say'remember death', we don't mean that you should become oppressed by the idea, obsessed by the idea. We don't mean that you should create a deep fear about death and tremble continuously. That will be morbidity, that will be perversion.
In relationship to death, there are two types of perverted people. One: those who have completely forgotten, or try to forget, that death is. They try to avoid it. They would not even like to talk about death. If you start talking with them about death they will think that you are uncivilized. unmannerly. They will avoid the very topic. They will not go to the cemetery. That's why cemeteries are built outside of the town. Nobody comes across them accidentally. Only when one has to come to the cemetery does one come. Otherwise it can be avoided.
Death is a taboo subject, more tabooed than sex. Nobody talks about it... and everybody knows it is coming. Humanity lives in a great deception. This is one morbidity.

Then there is another morbidity. You can move to the other extreme and you can become obsessed with death. You can constantly tremble and you can lie awake at night, because who knows? -- you may not get up in the morning. You cannot eat well, because how can you eat when death is coming? You cannot love, because how can you love anybody when everybody is going to die? That, too, is morbid; that, too, is perversion.

Jesus says, "Carry your cross every day." He says to remember death... and still let every moment be a celebration of life. Death is coming: that is all the more deep a reason to celebrate. Because who knows? -- this may be the last moment.

This moment of life is not to be destroyed by the fear of death, but AGAINST death, in contrast to death, this moment has to be celebrated. It has to be celebrated even more deeply, because who knows? -- the next moment we may not be here. While the bridegroom is here, celebrate it.

The parable of the bridegroom can have a very inner meaning. Within you, your body is the body of death and your consciousness is life, the source of life. You are both. Your body is going to die: it belongs to the earth -- dust unto dust. It will have to go, it will return to its source. You belong to the sky, you belong to God -- your consciousness is separate from your body. This is the meaning of Jesus on the cross. Everybody is on the cross because consciousness lives in the body and the body is death.

If you understand, you know that everybody is on the cross. But that should not become a pessimism. On the contrary, that should be all the more reason to celebrate. The

bridegroom is within you and the body is the chamber of the bridegroom. Celebrate it!

Jesus is not contradictory; Jesus is absolutely simple. The contradiction is in life itself: that life exists through death and death exists through life. Life itself is the paradox. But that is the beauty also. All beauty exists in contrast and all of life exists as a tension between opposites. It is a bridge built on two banks: death and life.
Celebrate every moment because this may be the last moment. But while celebrating, don't forget that death is coming. Remember it.
Remembering should not become an obsession; remembrance should become a celebration. Carry the cross but carry it dancing; carry the cross but carry it singing; carry the cross but carry it with a deep celebration within. Then you live both: you live life, you live death. And you live both of them deeply and intensely. When you can live both intensely, they become one. Then you know that life and death are two aspects of the same thing, of the same energy. Life is expression, manifestation. Death is a returning.

Question 5
WOULD YOU DEFINE AND DISCUSS THE NATURE OF CONSCIOUSNESS? HOW DOES CONSCIOUSNESS RELATE TO EGO? IS CONSCIOUSNESS THE CREATIVE PRINCIPLE? (THAT IS, COULD YOU SAY EQUALLY, "IN THE BEGINNING WAS CONSCIOUSNESS" INSTEAD OF "IN THE

BEGINNING WAS THE WORD OR THE LOGOS"?) HOW DOES CONSCIOUSNESS RELATE TO GOD?

In the BEGINNING WAS THE WORD, or the logos. The same cannot be said about consciousness, because in the beginning unconsciousness was also there. Consciousness is just a part of your reality, the reality of the within. Unconsciousness is also there. So just consciousness was not there in the beginning. Unconsciousness was also there, as much as consciousness. Or you can say that something was there in the beginning in which both consciousness and unconsciousness were involved.

That is the meaning of'God'. God is not only consciousness: God is consciousness PLUS unconsciousness. God is both the dark night and the bright day, both summer and winter, both life and death. God is the beginning and the end, both. God is beyond duality and the duality is intrinsic in him. He is both matter and mind; the manifest and the unmanifest. Consciousness is just a part of the great oceanic unconsciousness. Consciousness is just on the surface; deeply hidden are layers and layers of unconsciousness. One has to transcend both to know that which was in the beginning -- which is God.

"Would you define and discuss the nature of consciousness? How does consciousness relate to ego? "

One part of you is conscious, one-tenth. Nine-tenths of you is unconscious. If the conscious part thinks itself to be the whole, it becomes the ego. Then it forgets about the unconscious; then the part imagines itself to be the whole. Then it is the ego.

If the conscious becomes aware of the unconscious also.... That is the whole effort of religion, that is the whole effort of meditation. If the conscious turns back, looks back, and becomes aware of the unconscious also -- the dark night within -- then the conscious knows that "I am conscious, I am unconscious also. My consciousness is just a wave on the ocean. The unconscious is vast." Then the ego disappears. Ego is the part, thinking itself to be the whole. Non-ego is the part, becoming aware of the whole. Then the ego disappears.

How to define the nature of consciousness? It has never been defined, it never will be defined. Who will define it? To define it you have to be away from it. To define anything you have to stand out of it, you need a distance. Perspective will not be possible if the distance is not there. You are consciousness, you ARE unconsciousness. There is nobody who can stand outside and define it. You can know it, but you cannot define it. That's why all religion is mysterious, mystical, vague, cloudy -- because no term which is very basic to religion can be defined.

The subject cannot be made an object. I cannot put myself in front of me, so I cannot define. Neither has Buddha defined, nor Jesus. Definition as such is debarred by the very nature of the phenomenon.

Everything else can be defined because consciousness is the definer. Everything else is before consciousness. The consciousness can know -- it can go around, watch, observe, experiment, define, dissect -- but who will define consciousness? You cannot go away from it: you ARE it. You can know it, but you cannot define it. Knowledge is not possible, only knowing.

I can help you to create a meditative state where you can know what it is, I can give you the method, but I cannot give you the definition. That's why religion always looks a little suspicious. "Why don't you define your terms? Just do as science does. Define! If you cannot define your terms that simply shows you don't know what you are talking about."

A great linguist and positivist philosopher, A.J. Aiyer, says that if we take two terms -- 'God' and'dog' -- the second is true and the first is false. Nobody can define'God', the word is meaningless.'God' cannot be defined.'Dog' can be defined -- 'dog' is more meaningful than'God'.

If you insist on definitions, then only things can be defined; persons cannot be defined. Laws can be defined, love cannot be defined. Gravitation can be defined, but grace -- grace cannot be defined. That which is without is definable; that which is within is elusive. One has to understand it... and move into meditation.

Buddha says, "Buddhas can only show you the way. YOU have to move. One day you come upon the goal. Nobody can give you the goal beforehand."

Not even a definition is possible. And it is good that a definition is not possible. Otherwise you will settle for the definition, you will settle for the information, and you will never travel, you will never journey to the goal. And sometimes it happens that the very map you were thinking to use for the journey becomes the barrier. You become satisfied with the map itself.

I was reading a very rare autobiography by a man who belonged to a very primitive race in the Amazon. He was the son of the chief. His father was a great lover of the

Amazon River, and he had moved to the very source of the river.

The boy, the son of the chief, went to America -- some missionaries helped him to go there to study. He studied there, graduated, and was on his way back home. Thinking that "My father loves the Amazon so much. He would be very happy if I brought him a map, a detailed map, of the Amazon," he purchased the best map available and brought it to his father.

He thought that his father would be very happy, but the father looked at the map and was very sad. He threw the map away. The son was very hurt. "I have brought a gift, a present, and my father has thrown it away. Why?"

He asked his father. The father said, "This is absolutely bogus because I don't see the Amazon anywhere. How can the Amazon exist on paper? You are a fool, and you are deceiving me. I have moved on the Amazon, I know what it is. "Don't be deceived by this map. Only lines are there."

Definitions of God are maps: lines on paper. Definitions of consciousness are maps. And sometimes people get too obsessed with maps.

The best way to be lost is to have a map. You cannot fail: if you have a really detailed map, you will get lost in it. And the mind will think, "Now I know everything." The living Amazon is beautiful, dangerous, terrible. At any moment life may be at stake. With a map -- conveniently sitting in your easy chair -- you can study it, and you can think that you know all about the Amazon.

In the world outside you, maps have a little relevance, but in the inside world they are absolutely irrelevant. If you have any maps, throw them away. All the religions have

given you maps. Throw them away! Enough of the maps. Now let there be a real journey!

When you will attain to consciousness, you will laugh at the stupidity of the mapmakers. Then you will know that they have never been to the innermost source of life. They have been copying other mapmakers. For centuries they have been copying, and they go on adding their own fantasy and their own ideas. They go on changing and decorating. All maps are false, because the innermost remains indefinable.

But there is no need to define. Consciousness is there within you. Return, and the kingdom of God is at hand. Why be bothered by the definition? When the real thing is so close, why not taste it?

When the river is flowing, you ask me about the definition of water. I know you are thirsty, and I know that a definition cannot quench the thirst. But you say, "Unless water is defined, how can I drink the water? I can't see the point."

If people had waited for the definition -- only then would they quench their thirst -- humanity would have disappeared long ago, because water is still indefinable. Don't be befooled by what scientists say. They may say that water is H20 -- -two parts hydrogen to one part oxygen -- but when a scientist is thirsty, if you give him oxygen and hydrogen to drink, he will say, "What are you doing? Have you gone mad? Water quenches thirst, not two parts of hydrogen and one part of oxygen."

Mulla Nasruddin's son came back from the university. He was studying logic there and he had become a great

philosopher -- as everybody is prone to become in youth. Youth is foolish, and to become a philosopher is easy.
The son was very interested in showing off his knowledge. Fresh from the university, everybody is. They were sitting at the dining table and the mother brought in two apples. Seeing an opportunity, Mulla Nasruddin's son said, "Mummy, I will show you something which I have learned. What do you see on this plate?"
The mother said, "Two apples."
He said, "No, logic says something else. There are three apples, not two."
The poor mother looked again, but there were two apples. She said, "What do you mean?"
He said, "Look. Watch. This apple is one, this apple is two. How many are one plus two?"
The mother said, "Of course, one plus two is three." The son was very happy.
Mulla Nasruddin was watching. He said, "Good, very good. I will eat the first and your mother will eat the second. You eat the third!"
You cannot eat logic, you cannot eat science, you cannot eat philosophy. Religion is concerned with how to quench your thirst, religion is concerned with your hunger -- not definitions, maps.

Question 6
YOU SAID, "WE ARE NOT DOING ANYTHING HERE," BUT THOSE OF US WHO LIVE AND WORK HERE IN THE ASHRAM ARE CONTINUOUSLY OCCUPIED WITH'DOING'. IN FACT THE MORE WE DO, THE MORE WE ARE PRAISED; AND ANYONE

WHO DOES NOT, OR DOES LESS, IS SCOLDED. PLEASE EXPLAIN.

When I said, "We are not doing anything here," I meant I am not doing anything here. Because I love you. When you love, the doing is not a doing at all.

If you love me, then you will also not think that you are doing very much. In fact you will not think that you are doing anything. Love is not a duty. In love, work becomes worship.

You work in the ashram. The whole quality of the work, and your attitude, will be different if you love me. If you don't love me, of course it is work. Then your mind will hanker for praise. Then in many ways you will try to avoid the work -- as many of you are doing! You go on finding ways and means: how to avoid it, how not to do it.

I never avoid, because I love you. The more I can do. the better I feel. But you avoid -- as if work is something that you are dragging: a burden. If work is a burden, only then it looks like work.

If work comes out of love, it becomes worship. Then there is no need for any other meditation. It is enough. The work itself becomes the meditation. You are so deeply in it that the mind stops.

Energy needs work otherwise the energy will become restlessness. Energy needs expression, energy needs to be creative. Otherwise the same energy, coiled up within you, will become diseased, an illness. You have energy. The energy has to be creative. There is no happiness except in creativity.

But creativity is work, with love. A painter paints. He is not working; he is loving. He is completely absorbed in it -- the doer is not there. A singer sings or a dancer dances. If the dancer is just a professional then it is work. Then he will be tired. But if a dancer really loves dancing, then the more he moves into it, the more energy he gets to move further on. It is said about Nijinsky -- one of the greatest dancers that has ever walked on earth -- that even scientists were surprised: they couldn't believe his jumping. When he would dance he would take jumps that were so big they were against gravitation. They were not possible: one cannot jump that much. And the way he would jump -- so gracefully! And when he would be coming down he would come like a dove -- so slowly, as if gravitation was not functioning. Many times Nijinsky was asked, "What is the secret?"

He said, "I don't know. Except that I love dancing." And once he said, "When you love dancing, then you don't function under the law of gravitation. You function under the law of grace."

That is the difference between Moses and Jesus. Moses brings the law of gravitation into the world -- all those Ten Commandments are laws, just like gravitation -- and Jesus brings the law of grace, which is not a law at all.

When you love deeply, you function in a totally different dimension. If you loved me, this question would not have arisen. You would not think of it as work.

Watch a mother -- how much she does for the child. But if you ask her, she will say, "I have not been doing anything. In fact many more things were needed to be done and I have not done them. I always feel that my child has not

received as much care as was needed." Then go to the secretary of a club or an institute and ask him. He will give you a long list of everything that he has been doing there. Even things which he has not done will be included in the list! He is a doer; a mother is a lover.
I was reading the biography of a Hindu sannyasin who lived in South Africa. He came to the Himalayas on a pilgrimage. He was going uphill and it was hot. He was perspiring and gasping for breath; the journey was hard. Just in front of him was a girl, not more than ten years of age, carrying a very heavy, fat child on her shoulders. She was perspiring. The sannyasin spoke to the girl and said, "My daughter, the child seems to be very heavy."
The girl looked at the sannyasin and said, "Swamiji, he is not a burden. He is my brother. He is not a burden at all, he has no weight -- he is my brother." When you love, weight disappears; when you love, you function in a different world.

Question 7
IS THIS IT? AM I EXPERIENCING YOU? HAS THE FINAL JOURNEY BEGUN?

This is from Dharmateerth Bodhisattva. Yes....
Come Follow To You, Vol 2
Chapter #3
Chapter title: Your Names Are Written In Heaven.
2 November 1975 am in Buddha Hall

LUKE 10

1 AFTER THESE THINGS THE LORD APPOINTED OTHER SEVENTY ALSO, AND SENT THEM TWO AND TWO BEFORE HIS FACE INTO EVERY CITY AND PLACE, WHITHER HE HIMSELF WOULD COME.
2 THEREFORE SAID HE UNTO THEM, THE HARVEST TRULY IS GREAT, BUT THE LABORERS ARE FEW: PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE WOULD SEND FORTH LABORERS INTO HIS HARVEST.
3 GO YOUR WAYS: BEHOLD, I SEND YOU FORTH AS LAMBS AMONG WOLVES.
4 CARRY NEITHER PURSE, NOR SCRIP, NOR SHOES: AND SALUTE NO MAN BY THE WAY.
5 AND INTO WHATSOEVER HOUSE YE ENTER, FIRST SAY, PEACE BE TO THIS HOUSE.
6 AND IF THE SON OF PEACE BE THERE, YOUR PEACE SHALL REST UPON IT: IF NOT, IT SHALL TURN TO YOU AGAIN.
16 HE THAT HEARETH YOU HEARETH ME; AND HE THAT DESPISETH YOU DESPISETH ME; AND HE THAT DESPISETH ME DESPISETH HIM THAT SENT ME.
17 AND THE SEVENTY RETURNED AGAIN WITH JOY, SAYING, LORD, EVEN THE DEVILS ARE SUBJECT UNTO US THROUGH THY NAME.
18 AND HE SAID UNTO THEM...
20 NOTWITHSTANDING IN THIS REJOICE NOT, THAT THE SPIRITS ARE SUBJECT UNTO YOU; BUT RATHER REJOICE, BECAUSE YOUR NAMES ARE WRITTEN IN HEAVEN.

21 IN THAT HOUR JESUS REJOICED IN SPIRIT, AND SAID, I THANK THEE, O FATHER, LORD OF HEAVEN AND EARTH, THAT THOU HAST HID THESE THINGS FROM THE WISE AND PRUDENT, AND HAST REVEALED THEM UNTO BABES: EVEN SO, FATHER; FOR SO IT SEEMED GOOD IN THY SIGHT.
22 ALL THINGS ARE DELIVERED TO ME OF MY FATHER: AND NO MAN KNOWETH WHO THE SON IS, BUT THE FATHER; AND WHO THE FATHER IS, BUT THE SON, AND HE TO WHOM THE SON WILL REVEAL HIM.

ONCE UPON A TIME, two explorers came to a clearing in the jungle. It was a beautiful place -- thousands and thousands of flowers were blossoming. One of the explorers said, "There must be a gardener tending these flowers, looking after this plot." He was a believer.
The other disagreed and said, "I don't see any gardener here. I don't even see anybody's footprints. And there seems to be no point in making such a beautiful garden in such a dense and deep forest. Who will come to look? Who will enjoy these flowers? Nobody ever passes by. No, there is no gardener. The whole garden is just an accident."
They argued. The second was a nonbeliever, a skeptic. But there was no way to decide who was right, so they pitched their tent and waited for seven days. No gardener ever appeared.
The skeptic was very happy. He said, "Look, there is no gardener. It has been proven now."

But the believer said, "The gardener is invisible. He comes, but we cannot see him; he comes, but we cannot hear his footsteps. This garden is impossible without a gardener."
So they set a barbed wire fence up around the garden. They electrified the wires, they brought bloodhounds, and they patrolled day and night. But nobody ever entered. No shriek was ever heard from the shock of the electricity flowing in the wires. The bloodhounds never gave a cry.
After seven days, the skeptic said. "Finished! Now it is proven beyond doubt that there is no gardener -- visible or invisible."
But the believer waS not convinced. He said, "The gardener is not only invisible, he is intangible. He has no scent. He is eternally elusive: you cannot catch him by electrified wires, you cannot catch him by bloodhounds, and our eyes cannot see him. But he is -- for certain he is."
Now the skeptical friend, in great despair, said, "What happened to your original statement? What is the difference between an invisible, intangible, eternally elusive God, or gardener, and one which is just imaginary, or one which does not exist at all? What is the difference between the two?"
I was reading this parable. I liked it, because this is how the argument has been going on, on earth. Believers go on talking about an invisible God, skeptical minds go on disproving any possibility of it, and they both seem to be right. Or, they both are wrong. The argument never comes to a conclusion.
From the very beginning, the whole line of inquiry has taken the wrong route. Once you separate the gardener

from the garden -- God from the creation -- the problem arises. Then it can never be settled.

The garden is enough proof of the gardener. But the gardener is not separate. He does not come to tend the garden: He is in the garden; He IS the garden. He does not look after the flowers: He is IN the flowers; He IS the flowers. Not that HE is invisible -- He is visible, but visible as flowers.

If you have an idea of God, you will never find Him. The very idea will become the barrier. Only those who have no idea of God come upon Him, or allow God to come upon themselves. If you have a certain idea, the very idea is going to be the wall, the brick wall, between you and the truth.

The believer was not wrong, but he took a wrong line of argument: he divided the gardener from the garden. The gardener cannot be proved because the gardener doesn't exist. A gardener separate from the garden is nonexistential.

That's why the skeptical friend could argue. And his argument is valid -- valid not against God or the gardener; valid against the believer. The believer has taken the wrong argument.

To me, God is herenow. All that you see is God. God is not something beyond; God is something within. Or, if you like paradoxes, you can call God the within beyond or the beyond within. But God is intrinsic, God is the innermost core of existence.

Unless you start in the right direction, you will go on missing. Never believe in a God who is separate from His creatures and the creation. He is not, He cannot be. He is

one with it: He is in it, He is it. Once this is understood, you start flowing; your whole life becomes a prayer.
That is the basic message of Jesus. That's why he goes on saying that "God is my father." It is a way of saying what I am saying to you.
Between the father and the son, or between the mother and the child, there is a continuity. The father goes on living in the son; the mother continues in the child. The son is nothing but an extension of the existence of the father -- an extended hand: as if the old body has become incapable of existing and is going to disappear, and the father has created a new body to live within.
When Jesus says, "God is my father," he simply means that "I am continuous with Him; there has never been a separation. He is flowing in me: in my every cell He is flowing. Nowhere has there been a discontinuity." That is the whole meaning of it, but he uses the word'father' because he is talking to very simple, unsophisticated people. He is talking to real people, not to plastic people; he is not talking in a university. He is talking to real people -- people who are alive.
He uses the word'father'. And it is beautiful in a way, because unless religion becomes personal, it remains a philosophy. When religion becomes personal, it becomes life. Religion is something to be lived, not something to brood about. It is something that should become a milieu around you; it is something that should become a continuous breathing, continuous beating of the heart. Religion is a way of life, a way of being. It has nothing to do with thinking. When Jesus says, "God is father," he means this existence is not alien, this existence is a home.

You can rest in it, you can rely on it; you need not be afraid.

This is one of the most significant things to be understood, because modern man is so much afraid. Never before has that been so. Never before in the history of humankind has man been as afraid as he is now.

Every day I go on talking to people about their problems, and almost always, deeply hidden somewhere, is fear. Whenever they come deeper to their being, other problems finally disappear. Only one problem remains: fear. Why is modern man so afraid? It has never been so before. Something has happened, something that is like a catastrophe. Once God is not there in your consciousness, you will be afraid -- because without God, existence becomes alien. Then you are not at home, then it is as if everybody is against you.

If God is not there, then existence becomes inimical. Not that it really becomes inimical, but it looks that way to you. It appears to you that it is inimical. Life looks just like a competition, a struggle to survive. Great jealousy surrounds you. Love disappears if there is no God; at-homeness disappears if there is no God. 'God' is just a symbolic word. It simply denotes an attitude: an attitude that "I am at home." If God is the father, then the whole existence is your home. You can be at ease, there is nothing to fear -- everything is in the hands of your father.

Religion is personal. The whole effort is to look at life as if it is a family. The tree, howsoever far away, is related to you; it is a relative. And the rock also... and the oceans also... and the moon and the stars also. Everything is related to everything else; you exist in a related family.

You are a part of it -- as if existence is trying to reach somewhere through you, reach to a higher peak of consciousness. Through you, God is trying to reach to a new existence, to a new peak of ecstasy, to a new peak of awareness, to a new way. It is as if God is trying to achieve a breakthrough, through you. Suddenly, you are accepted. Not only accepted: God is trying to do something through you. History is being created through you, existence is being created through you. You are significant; you have a tremendous significance. Without you, God will lack something.

Just think: without the son, the father will no longer be a father. Without the son, not only will the father lack something -- he will no longer be a father. He will be barren, a desert. The son is a fulfillment.

YOU are the fulfillment. But once you forget God, or you drop the idea of God -- as modern man has done -- suddenly you are alien. Suddenly you are never at ease. Wherever you move, you move like a stranger -- amongst enemies, not amongst friends.

One friend of mine stayed with me. He was a vice-chancellor in a university -- a very atheistic man. I always liked trees, and I always liked trees to be so close to the house that they almost touch it and cover it. People don't like that because there is a danger that the tree may destroy the wall, may destroy the foundation. But to me it is worth it. Even if the building disappears, it is beautiful.

In the morning the friend looked around and he said, "What have you done? You are creating a jungle. Don't you know that trees are enemies of man? "

He is right in a way, because trees have been constantly fighting with man, and man has been constantly fighting with trees. All the cities that you know were once forests. Man has destroyed the trees, cleared the ground, claimed it. But now if you don't do anything about the trees for even twenty years, they will spread and take over the land again. They will destroy the buildings and the roads and everything.

So he said, "What are you doing? Trees are enemies."

For the first time, I heard the idea. It is historically true, but existentially false; scientifically true, but religiously false. Scientifically, all of life is a struggle. Everybody else is fighting you, and you are fighting everybody else.'Survival of the fittest' -- it is murderous competition, c.ut-throat competition. Nobody is friendly. Even those who you think are friends are not friends, cannot be -- scientifically.

A new child is born. Now he is a new competitor in the world; one more enemy will be there. He will breathe, and he will destroy much oxygen which you could have used. Now he will be using it. He will need space, he will need food; he will need water and this and that. Now there is one more enemy.

Whenever a man dies, one enemy is dead. You can celebrate the fact. Now that much oxygen is free, that much food will be available -- one competitor is gone. It is scientifically true. Ask Malthus.

Yes, it is true. But religiously... religiously the world is a unity. Existence is a family; we exist together. Life is togetherness, and that togetherness is God. If you cannot feel that togetherness, you will feel alien and you will always be afraid. To a religious man, fearlessness happens

spontaneously. To a non-religious man, fear is the only way to be. 'God, the father' can be translated. It means: existence is one; it is a togetherness. It is a harmony, not a conflict.

We are members of each other. Whenever somebody dies, something in me also dies. Whenever a new child is born, something is born into me also. Whenever a new child is there, life becomes more alive through him -- life smiles. Whenever somebody dies, there are tears.

It has to be so, because I come out of life; I go back into life. Life was trying to do something through me. Everybody is a messenger; everybody is a messiah; everybody has a destiny to fulfill. And until you fulfill that destiny, you will never feel fulfilled. You can have much money, but fulfillment will not come through it. You can have much sex; fulfillment will not come through it. You can have much power; fulfillment will not come through it. Fulfillment comes only when you have fulfilled a certain destiny that you were carrying, that was coded within you, that was deep in your blueprint. Unless you have become that for which you were made -- unless you have attained to being -- you will never be fulfilled.

Fulfillment is peace, fulfillment is bliss, fulfillment is contentment. And only a fulfilled heart can pray, because only a fulfilled heart can be grateful and can feel the grace descending: the spirit of God, like a dove.

Now the sutras:

AFTER THESE THINGS THE LORD APPOINTED OTHER SEVENTY ALSO, AND SENT THEM TWO

AND TWO BEFORE HIS FACE INTO EVERY CITY AND PLACE, WHITHER HE HIMSELF WOULD COME.

The gospels are telegraphic because they were meant to be remembered, memorized. Not even a single word is used which is superfluous; they are very economic. So whatsoever is said has to be understood with deep trust and reverence, because that is the only way to understand things like these. A deep reverence is a basic climate and a basic requirement. Only in that deep reverence something enters in you and hits the heart, stirs your soul.
If you just listen with a skeptical mind -- closed, doubting -- you will miss, because these are not principles, these are poetries. They indicate, and the indication is very subtle. They intimate... and only in deep intimacy can these things be understood.

AFTER THESE THINGS THE LORD APPOINTED OTHER SEVENTY ALSO, AND SENT THEM TWO AND TWO BEFORE HIS FACE INTO EVERY CITY AND PLACE, WHITHER HE HIMSELF WOULD COME.

Why TWO AND TWO? Why not three? Why not one? Why TWO AND TWO?
Jesus shows a deep understanding of the human mind. More than two is a crowd, and a crowd is never united. It falls apart with more than two. There is every possibility they will start arguing within themselves, there is every possibility there will be a conflict of leadership.

More than two is a crowd. Less than two, one is lonely. In loneliness, doubts arise. In loneliness one loses confidence, in loneliness one becomes afraid, suspicious. Jesus says two and two. It should not be a crowd, and one should not be alone. "Go two together."

Two persons -- intimate, close to each other -- bring out in each other whatsoever is great. That's why love is so meaningful, because only in love you touch the optimum. Alone, you exist at the minimum. In love, you touch the maximum.

Have you watched it? Have you seen a single person when he falls in love? Have you observed the change that comes to him? Suddenly he walks in a different way. He walks less and dances more. His movement suddenly takes on a new grace. The eyes sparkle, the face becomes more beautiful. Something deep inside relaxes and rejoices. He is more vibrant, radiant. You can see that the energy is flowing. Just a few days before, he was low, shrunken. Now, in love, he has opened, bloomed. He is overflowing. What has happened?

The other has given a deep call. That call has touched his soul, it has awakened him. His energies, which were lying dormant, have become dynamic. Now he has meaning in his life, a purpose. Now his life is no longer like a desert. It starts blooming. It gains tremendously. And the beauty is this: that the other is not losing; the other is also gaining the same. Two persons in love both gain tremendously and nobody loses.,Both come to their peaks because each stirs the depth of the other and each brings out the most beautiful in the other. Each provokes the divine in the other.

Lovers become gods to each other. And when somebody believes that you are a god, you have to fulfill it. What can you do? When somebody believes that you are a god, unknowingly you start fulfilling it. Unknowingly you attain to your destiny -- you become a god.
If nobody has ever believed in you, you will miss much. If nobody has ever loved you, you will remain barren. If nobody has ever loved you so deeply that at least for him you have become divine, then the divine in you will go on Lying dormant; it will not become dynamic.
When Jesus says TWO AND TWO, he says: "Go not alone" -- alone you will be at your minimum -- "and not more than two" -- because otherwise conflict will arise. Go two and two: in deep friendship, in deep love, in deep trust, so that you can help each other and provoke each other to the greatest height it is possible to obtain. Potentially, whatsoever the one can attain he will attain through the other. "Go two and two".

THEREFORE SAID HE UNTO THEM, THE HARVEST TRULY IS GREAT...

He speaks in the language of the farmers, the fishers, the carpenters.

THE HARVEST TRULY IS GREAT, BUT THE LABORERS ARE FEW: PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE WOULD SEND FORTH LABORERS INTO HIS HARVEST.

It has always been so. When a Buddha is there, it is so. When a Zarathustra is there, it is so. When a Mahavir is there, it is so. The harvest is truly great, but there are not enough laborers. The treasure is vast, but there are not enough sharers. A tremendous energy is released, but nobody is open to receive it. The flower has opened but nobody passes by to be filled by its scent. The fragrance is wasted. It could have been used and people would have attained to their highest peak. But the fragrance goes on spreading into the emptiness of the sky. Yes: THE HARVEST TRULY IS GREAT, BUT THE LABORERS ARE FEW.

PRAY YE THEREFORE, JESUS SAYS TO HIS DISCIPLES,PRAY TO THE LORD OF THE HARVEST, THAT HE WOULD SEND FORTH LABORERS INTO HIS HARVEST.

The crop is ready to be cut, and if it is not cut in time it will be wasted. There is a time to sow and there is a time to reap. Jesus is ready, the crop is ready -- there is nobody to share it.
Why does it happen? Why are people so blind? Why do people want to remain in their unhappiness and when the door opens to be happy they don't look at it?
They have certain investments in their unhappiness; they have become attuned to their unhappiness. This is my experience also. You come to me and you say to me that you would like to be happy. But at that very moment I can see that somewhere within you a part, a greater part of you, is against it. That part doesn't want to be happy because

that part has invested much in being unhappy. Now the whole investment will be gone.

You want to be happy, but you don't want to lose the investment that you have made in unhappiness. In many, many lives you have tried to use unhappiness for certain ends. For example, people talk too much about their miseries. They exaggerate. Why do they exaggerate about their miseries? What is the point in telling everybody about your misery?

A certain happiness is attained through this. Whenever you talk about your misery, people show sympathy. This is a way to gain sympathy. Of course you must have missed love, otherwise who bothers about sympathy? Sympathy is a poor substitute for love; it is a counterfeit. If you have ever been loved by somebody, and if you have ever loved somebody, you will not ask for sympathy, no. Sympathy is an insult; love is totally different. But sympathy looks like love. It is a counterfeit. It appears like love; it is not.

When somebody loves you, you are the end; when somebody sympathizes with you, you are not the end. When somebody loves you, you are the emperor; when somebody sympathizes with you, you are the beggar. Sympathy is given to you because you are in such a misery; love is given to you because you are so happy. When you are happy, people love you. When you are unhappy, people sympathize with you.

But sympathy gives a false appearance of love, and you have invested much in sympathy. Now how can you drop your unhappiness? You cannot. Whenever somebody like Jesus comes and opens the doors of paradise, you don't listen to him. You say, "There must be some deception.

Paradise? -- it is not possible. We are not fools; we have also been struggling. Paradise is not possible. Only unhappiness is possible."

In the last years of his life, Sigmund Freud became very pessimistic. For fifty years he had been working with the human mind. Nobody had worked so hard, so persistently, so scientifically. He had watched thousands and thousands of human minds: their functioning, their mechanism. In the last years he started feeling that man, as he is, cannot be happy. "There seems to be no possibility that man can be happy. Something seems to be basically wrong."

Nothing is basically wrong. It is only because man has invested too much in unhappiness.

A child is born. Whenever the child is happy, nobody cares about him. But when he is ill, everybody sympathizes, cares, loves. The child learns the trick. If you want sympathy, if you want attention, be ill. Don't be happy because when you are happy you create jealousy in others. Jealousy means enmity. When you are unhappy you create compassion in others. Compassion means friendship.

That's why you cannot respect Jesus. He is so happy; he is a bridegroom. He is always feasting, never fasting.

You go to saints who are fasting, unhappy, because they don't create jealousy in you. They are so unhappy that they create sympathy in you. And when you sympathize with them you make their unhappiness even more valuable than it was before.

This is a vicious circle. In India it is happening all over. Go and see your saints: the more unhappy they are -- the more they fast, the more they commit suicide, the more they poison their being and body, the more pale and dying they

are, the more they look unhealthy -- the more they are respected, the more a crowd gathers around them. People say they are great ascetics. Their unhappiness creates sympathy.

How can Jesus get that sympathy? It is impossible. When you go to see him, he is sitting at the dining table with his friends. He enjoys eating and drinking. He must have enjoyed singing and dancing -- I cannot conceive otherwise. He is a man who enjoys eating and makes eating a sacrament. He says that it is holy, that it is a way of prayer. It is God who is hungry within you, and when God is satisfied, you have prayed.

Not only that. Jesus even drinks and allows his disciples to drink because he says, "Life should be lived in its abundance." Not only needs should be fulfilled because if only needs are fulfilled life is just okay; it is not ecstatic. The wine is simply a symbol for ecstasy: that life should not only be lived for the fulfillment of needs. It should be overflowing, it should be a dance. Wine is not a need, nobody needs it. It is a celebration. Bread is a need, everybody needs it, but wine is not a need, it is a celebration.

If you see Jesus, he will not create sympathy in you. Rather, he will create jealousy. That's why he was crucified. He created so much jealousy around him. Everybody became somehow inimical to him: "This is not the way to be a saint."

You always like pessimists, dead people, people who are almost in the grave. Why? And there is little wonder that you also become like them by and by -- because whomsoever you respect, you will become like.

Respect people who are happy, don't respect people who live in misery and create their misery. They are ill, morbid. Don't bow down to anybody who is in any way masochistic, creating his own suffering. In that way you will be helping him also.

Just think: if nobody goes to your masochistic saints, do you think they will remain there? They will escape from their temples. They will come to the marketplace, they will say, "What is the point? We go on fasting and nobody comes. No procession is arranged, nobody respects us -- what is the point? We go on fasting, dying, and nobody respects us." Then the whole point is lost.

It will be a great help to them also; it will be real compassion towards them. If you don't come to them, they will come back to life. But you go on respecting them, you go on fulfilling their egos. Now unhappiness becomes a great investment.

That's also how you are working in your own life. People cling to their miseries because that is all they have. That's why it happens: THE HARVEST TRULY IS GREAT, BUT THE LABORERS ARE FEW.

Only people who are really understanding, and who are really aware that life exists to be celebrated, will be able to enter from the door Jesus has opened for them. The others will not come. Not only will they not come -- they will deny that the door exists. If they accept that the door exists, then it will be a constant uneasiness in their hearts, a restlessness, that the door exists and they have not gone there. No, they will simply deny that the door exists. Not only that, they will say that this Jesus is a deceiver, he is not a true prophet. "True prophets are always miserable,

they live in unhappiness" -- and you can understand their language, because you live in unhappiness also.
The language of happiness is absolutely foreign to you; you cannot understand it. You can understand pain and suffering, but ecstasy? "The man must have gone mad!" -- ecstasy looks mad. Pain you can understand, but pleasure? That you cannot understand.
This is the trouble. I also say to you: THE HARVEST TRULY IS GREAT, BUT THE LABORERS ARE FEW: PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE WOULD SEND FORTH LABORERS INTO HIS HARVEST.

GO YOUR WAYS: BEHOLD I SEND YOU FORTH AS LAMBS AMONG THE WOLVES.

It is very dangerous to send ecstatic people amongst miserable people -- very dangerous. If you dance on the street, sooner or later you will find yourself in the police station. If you are miserable and crying and weeping, even the constable will sympathize with you; but if you are laughing and dancing, something seems to have gone wrong. It doesn't happen. Ecstasy? -- "The man is mad! " You cannot be allowed to move in the world. You are dangerous.
Look at the absurdity. A happy person seems dangerous, an unhappy person seems to be okay. The unhappy fits with you; the happy does not fit.
GO YOUR WAYS: BEHOLD, I SEND YOU FORTH AS LAMBS AMONG THE WOLVES. Jesus knows that he is sending his disciples into a dangerous world. First, people

will not understand what they say. People will misunderstand. But even in their misunderstanding there will be a doubt lurking in the minds of the people: "These people may be right."

That creates more danger. Whenever you feel that something may be right, an uneasiness arises. Either you have to cope with it or destroy it -- so the proof is destroyed.

Jesus was crucified just so that the proof was destroyed that a man can be so happy and so ecstatic. A man can really be a son of God -- the proof has to be destroyed. You go on asking about proofs: what Proof is there of God? And whenever there is proof, you destroy it.

Jesus was the proof. If you could have understood him, you could have understood that God exists. There is no other way to know about God: you can know the tree only by the fruits. Jesus is the fruit, the crop, the harvest. He was a living proof. But he had to be destroyed because if God exists. how can you go on living in your miserable holes? You will have to come out into the light.

It is better to deny God than to come out of your darkness, because you have lived in that darkness so long. You are attuned to it. Yes, it is miserable, but it is your own misery. Yes, it is miserable, but you have lived with it so long that a sort of attachment has arisen. You are attached to it. Doctors fear that whenever somebody has lived with an illness for long, he clings to it and deep down does not wish to be well again. Then no medicine can help because he is struggling against the medicine. He WANTS the illness to continue.

I know one person: I have watched him; he has been in bed for almost seven years. He was a politician until he fell ill. I have been watching him all these years. He fell ill because he was defeated in one election. His illness was psychological: he could not accept the fact that he could be defeated. His ego was shattered; he fell ill. The body was simply reflecting something deep that was happening in the ego.

Then it continued. One illness would disappear; another would come. Another would go; then something else would happen. It continued. After one year, everybody in the family became aware that he was not going to be well again.

Lying down on his bed, for the first time he became relaxed. You can understand the whole misery of a politician's life: the conflict, the tension, the anxiety. For one year he rested. Now, somewhere in the unconscious, a deep desire arose that this is better. Now he knows that if he gets up again he will again be the same way. That is the only way he knows how to be in the world; he cannot do anything other than be a politician. That is his profession, the only business he knows. Now he is afraid.

Seven years have passed and things are going well. When he was working and was in the world, his son was not at all worried about the family affairs. Now the son is doing well. His wife has taken many things in her own hands. Even his old father has started to go to the shop again. Everything is going well, perfectly well -- better than ever. So why bother to get up? Now illness is an excuse.

I went to see him and I talked to him. I told him the truth. He became very angry. He said, "What do you mean? Do

you mean that I am prolonging my illness? I hoped that at least you would understand. You don't understand me. Why should I be Lying down here? "
But at the very same time I knew he had understood. I said, "You be true -- there is nobody here. I will keep it between us and I will not tell anybody."
He relaxed and he said, "Maybe. I will think about it."
The next day I went again and he confessed. He said, "You are right. I thought about it again and again; the whole night I couldn't sleep. It seems to be the case. But I don't want to get well. Life has never been so good. And now, to go back into politics after seven years will be almost impossible."
Once you are out of politics even for seven days, you are finished. Seven years -- people have completely forgotten about him. Just seven days is enough. A politician has to be constantly in the eyes of the public. He has to go on doing something or other, some mischief or other -- some strike or hunger strike or anything. Whatsoever it is, he has to be in the public eyes, in the newspapers. If he is not in the newspapers for even seven days, he is finished. The public's memory is very short -- who bothers to remember? People will not even recognize now that once he was a great leader. And now there are other great leaders who have replaced him. They won't allow him to re-enter.
So he said, "It is going to be very difficult. It was difficult in the very beginning; now it is going to be almost impossible. And everything is going good."
This is the situation. Then even unhappiness becomes an attachment, even illness becomes an attachment. Illness can become an excuse for many things. Remember this,

otherwise you will never be able to be happy. Don't play games with yourself.

Jesus says, I SEND YOU FORTH AS LAMBS AMONG THE WOLVES. Why? Why lambs among the wolves? Because he knows that truth is going to be attacked; he knows that love is going to be attacked; he knows that ecstasy is going to be attacked.

CARRY NEITHER PURSE, NOR SCRIP, NOR SHOES; AND SALUTE NO MAN BY THE WAY.

Why does Jesus say this? CARRY NEITHER PURSE, NOR SCRIP, NOR SHOES; AND SALUTE NO MAN BY THE WAY. He is saying that now you are so happy and ecstatic, you are so blissful, you have tasted something of the divine -- that is enough to create trouble for you. "Now don't carry a purse -- go like beggars, so that at least they can sympathize with you. You are emperors, but go like beggars. Don't even wear shoes, so you look like a beggar. Only the poorest beggar has no shoes. Go barefoot so that they can at least sympathize with you."
That seems to be the reason why Buddha called his sannyasins BHIKKUS, beggars; why Mahavir insisted that you move like beggars. "Because you have the quality of an emperor, that is enough to create trouble for you. Now if your appearance is also like an emperor, you will be immediately attacked. At least let your appearance be that of a beggar. There is no guarantee that you will be saved because you will still be like lambs among wolves. Sooner or later they are going to find that you are an emperor.

Your appearance is just a protection." This Jesus says to protect his disciples.

CARRY NEITHER PURSE, NOR SCRIP, NOR SHOES. Why does he say NOR SCRIP? He means: "Don't go as knowers."

These are the two riches: the riches of the outside and the riches of the inside. Don't go as rich people and don't go as rich in knowledge. Let them think that you don't know anything. They will sympathize. Don't carry scriptures with you, otherwise you will be unnecessarily attacked. They will argue and you will be dragged into arguments.

That, too, has to be remembered. Don't carry scriptures, don't carry knowledge. Go like innocent children. That will be a protection. Talk out of your experience, but don't bring the scriptures in. People are very clever about scriptures. Once you bring the scriptures in, you will be defeated. They can argue better than you can.

This is something to be remembered. A man of experience always hesitates because he knows that whatsoever he has experienced cannot be expressed. He hesitates. But a man who has not known anything except the scripture is absolutely certain. Only fools are certain. Wise people are always hesitant.

So don't go with scriptures, otherwise you will be caught in the net of the pundits, the rabbis, and you will be unnecessarily distracted. Then the whole point will be lost.

Jesus says: I SEND YOU LIKE LAMBS -- pure beings with no corruption; not corrupted by knowledge, not corrupted by outward things. "I send you like virgins -- uncorrupted. It is dangerous, but that is the only way you can carry my message," he says.

... AND SALUTE NO MAN BY THE WAY. Why does he say this: SALUTE NO MAN BY THE WAY? He's saying that on the way there are a thousand and one distractions -- "so keep the goal where I am sending you. Just keep in mind the goal where I'm sending you. Even an ordinary salute to a person, a stranger on the road, can become a distraction."

I will tell you one story. It happened in Tibet. A lama who, was working in a faraway valley wrote a letter to the chief monastery, to his master, to send one more lama: "We need him here."

The chief of the monastery called all his disciples, read the letter, and then said, "I would like to send five of you." One lama asked, "But only one has been asked for. Why five? "

The old chief said, "You will know later. I will send five and then, too, it is not certain that one will reach because the way is long, and distractions a thousand and one."

They laughed. They said, "The old man has gone out of his mind. Why send five when one is needed?" But the old man was insistent, so five started on the journey.

The next morning when they were passing a village, a messenger came running to them from the chief of the village. "Our priest has died and we need a priest. The salary is good." The village looked rich, prosperous, so one of the five said, "I would like to stay because that, too, is Buddha's work. Why go to the valley? There, too, I am going to do the same work. You four will be enough -- only one is needed -- so I will stay here." One dropped.

The next day they were passing by the outskirts of a town. The king of the town passed by them on his horse. He

looked at them. One young monk was very beautiful and healthy and radiant. The king said, "Wait. I am looking for a young man because my daughter is ready to be married. I have been watching and looking, but you seem to be exactly right. Are you ready? I have only one daughter. My whole kingdom will be yours."

Of course, the young man said to his friends: "Goodbye!" He left; the second disappeared.

Now the other three became aware that the old man was not mad. The way was really long and distractions a thousand and one!

Now the three decided, "But we will not do such a thing" -- although deep down they were feeling jealous that one man had become a king and another had become a great priest. And who knows about what is going to happen in that valley?

The third night they lost the way. From far away on a hilltop only one lamp was seen, only one house. Somehow they reached there. There was only one young woman there and she said, "It is good that you have come. You are a godsend because my mother and my father were to come back this evening and they have not come back. I was very afraid to be alone in this house so far away from the town. It is good that you are here. You are a godsend, you are sent by Buddha himself. Please stay with me and don't leave me until my parents come."

The next morning they had to leave. But one of them -- who, deep down, had fallen in love with the woman -- said, "I cannot go until her parents are back. That would not be compassion." Compassion was not the thing, PASSION

was the thing! But when there is passion, people talk about compassion.
The other two said, "This is not good. We have to reach and you are dropping out. And we had decided that now we would not do that."
The man said, "I have been taught my whole life to be compassionate. The woman is alone, the parents have not returned. To leave won't be good, it won't be virtuous. Buddha will never forgive me. You can go" -- in fact, he wanted them to go -- "but I will stay here." The third dropped.
In a village the next morning they were surrounded by a crowd, because the village was atheistic; they didn't believe in Buddha. The two were challenged: "You have to prove that what Buddha says is true." They had a great atheistic scholar in the village and the scholar challenged them.
One of the two accepted the challenge. The second said, "What are you doing? Who knows how long it will go on?"
He said, "Even if my whole life is wasted.... I am devoted to Buddha, and this man has challenged Buddha and his philosophy." It was not a challenge to Buddha; it was a challenge to his ego. "I cannot leave this village, I will convert this village. You can go. In fact, only one is needed."
And that's how it happened. The man remained there to argue and only one reached!
Jesus says: AND SALUTE NO MAN BY THE WAY. This is just a way of saying, "Please, remember the goal."

AND INTO WHATSOEVER HOUSE YE ENTER, FIRST SAY, PEACE BE TO THIS HOUSE.

This is a mantra, a blessing. It changes the whole atmosphere. Jesus says, "Before you enter a house, say: PEACE BE TO THIS HOUSE. It is not only a saying. Feel it, be it. Be peace. Bring peace to the house because only in that peaceful milieu can my message be delivered. Create a spiritual vibration of peace, spread the feeling of peace." And if you are really feeling it, it will spread. You try it. When somebody comes to see you or meet you, just settle within yourself. Become silent. When the man enters, deep down feel peace for him. Feel: "Peace be to this man." Don't just say it, feel it. Suddenly you will see a change in the man, as if something unknown has entered into his being. He will be totally different.

Try it. It is experimental. It is absolutely scientific -- no need to believe in it. There is a thought transference continuously happening.

Sometimes you destroy yourself by your own thoughts. Somebody comes and you become suspicious: this man seems to be dangerous. You are giving this thought to the man. Now he MAY be dangerous! If he is dangerous you will say, "I was right! " but in fact YOU created the vibe; in fact YOU started it.

A husband coming home starts thinking in his mind that his wife is going to be nasty and he starts planning how to answer her, how to find an excuse for why he is late. He may be creating doubts in the wife's mind. Women are very intuitive. You may not be able to transfer a thought to a man, but with a woman it is almost impossible NOT to transfer it. They are more intuitive. They are less in their heads and more in their hearts. Now the wife is getting

ready to be angry. And the husband is preparing her. Then when she becomes nasty he thinks, "I was right." The next time he will be more afraid, and his fear will create the circumstance.

Try just the opposite. While coming back home, think that your wife is going to be perfectly beautiful. Feel it! Just saying it, and feeling the opposite, won't help. Feel it, and one day, suddenly, you will see that it works.

We are joined together by our hearts; we exist as parts of one feeling heart. That heart is God. He beats in our hearts: the beat is His. He lives: the life is His.

If you can create a great, strong thought or feeling around you, the ripples go and spread. You live in the world you create and you get the world you deserve.

AND INTO WHATSOEVER HOUSE YOU ENTER, FIRST SAY, PEACE BE TO THIS HOUSE.

AND IF THE SON OF PEACE BE THERE, YOUR PEACE SHALL REST UPON IT: IF NOT, IT SHALL TURN TO YOU AGAIN.

If whatsoever you give is accepted, it will be good, because in that deep peace you will be welcomed. If it is not accepted, if the people (or the person) are hard, very closed, not open at all, and your message, your deep love and peace, is rejected, don't be worried. That peace will fall upon you, you will be showered by it. It will still be good, nothing will be lost.

HE THAT HEARETH YOU, HEARETH ME; AND HE THAT DESPISETH YOU DESPISETH ME; AND HE THAT DESPISETH ME DESPISETH HIM THAT SENT ME.

Jesus says, "If people love you" -- his disciples -- "they love me, because I am coming to them through you. And if they love me, they love He who has sent me because He has come through me. If they hate you, they hate me. If they hate me, they hate the source of all life."
Remember: whatsoever you do, finally you do it to God. Meanwhile you may be doing it to somebody else, but finally it turns out that you have done it to God. If you hate a man, ultimately you hate God; if you love, ultimately you love God. All others are just mediums. Whatsoever you do to them is not to them. It is finally to the source, to the very seed.

AND THE SEVENTY RETURNED AGAIN WITH JOY, SAYING, LORD, EVEN THE DEVILS ARE SUBJECT UNTO US THROUGH THY NAME.
AND HE SAID UNTO THEM...
NOTWITHSTANDING IN THIS REJOICE NOT, THAT THE SPIRITS ARE SUBJECT UNTO YOU; BUT RATHER REJOICE, BECAUSE YOUR NAMES ARE WRITTEN IN HEAVEN.

The disciples are disciples; they are not yet awakened. They have come in deep contact with an awakened man. That awakened man has become infectious to them, they are impressed deeply, the impact has gone to their roots,

but they are still disciples; they are not awakened themselves.

When they came back were very happy. They had completely forgotten God in their happiness. Wherever they went, people listened to them with tremendous attention; wherever they went, they were received with love. They could not believe what had happened. They came back rejoicing and saying, LORD, EVEN THE DEVILS ARE SUBJECT UNTO US THROUGH THY NAME.

Their reach is only up to Jesus. They have not yet seen God through him. Jesus is not yet transparent to them; they cannot see God. At the most they see God reflected, at the most they feel something of the unknown, but it has not become a settled, centered feeling in them.

They have completely forgotten God. They say: EVEN THE DEVILS ARE SUBJECT UNTO US. Now their egos are inflated. But they remember one thing: THROUGH THY NAME. "It is your name that has done miracles. Even devils are in our power."

Jesus immediately says: "NOTWITHSTANDING IN THIS REJOICE NOT. Don't rejoice that the spirits are subject unto you. If you really want to rejoice, rejoice about something else that you are not aware of: BUT RATHER REJOICE, BECAUSE YOUR NAMES ARE WRITTEN IN HEAVEN. Rather rejoice that God has heard your prayers. Don't think about yourself and don't think about my name. Rather feel happy that God has heard you and helped you. YOUR NAMES ARE WRITTEN IN HEAVEN."

IN THAT HOUR JESUS REJOICED IN SPIRIT, AND SAID, I THANK THEE, O FATHER...

The disciples were aware that they had done miracles. They had become very important. They remember Jesus. But Jesus REJOICED IN SPIRIT, AND SAID, I THANK THEE, O FATHER -- he remembers God. Jesus' name is of no use. If his name is so powerful it is because of God. He is just a medium, a flute on which God has decided, in his mercy, to play a tune or sing a song.

I THANK THEE, O FATHER, LORD OF HEAVEN AND EARTH, THAT THOU HAST HID THESE THINGS FROM THE WISE AND PRUDENT, AND HAST REVEALED THEM UNTO BABES:

These disciples are just babes. They are neither wise nor prudent. They don't know the scriptures, they don't know the tradition. They are not priests or scholars, they are just babes: simple, innocent.... THAT THOU HAST HID THESE THINGS FROM THE WISE AND PRUDENT, AND HAST REVEALED THEM UNTO BABES: EVEN SO, FATHER; FOR SO IT SEEMED GOOD IN THY SIGHT.

ALL THINGS ARE DELIVERED TO ME OF MY FATHER; AND NO MAN KNOWETH WHO THE SON IS, BUT THE FATHER; AND WHO THE FATHER IS, BUT THE SON, AND HE TO WHOM THE SON WILL REVEAL HIM.

ALL THINGS ARE DELIVERED TO ME OF MY FATHER.... He simply says that "I am no more than a medium. If you pay respect to me, don't pay respect to me. At the most you can pay the respect THROUGH me, but the respect should go to God." ALL THINGS ARE DELIVERED TO ME OF MY FATHER....

... AND NO MAN KNOWETH WHO THE SON IS, because once you know who the son is, you have already known the father. If you recognize Jesus, you have recognized God; if you crucify Jesus, you have crucified God -- because whatsoever you do with Jesus, you do with God.

Not only Jesus was crucified on Golgotha; God was crucified that day. You could not believe in God who was expressing himself through Jesus; you could not recognize the son. You could not see from where the song was coming, you destroyed the flute. But in destroying the flute, the song also disappeared.

ALL THINGS ARE DELIVERED TO ME OF MY FATHER; AND NO MAN KNOWETH WHO THE SON IS, BUT THE FATHER -- "Only he knows me," Jesus says -- AND WHO THE FATHER IS, BUT THE SON -- "and only I know who he is," because that revelation is possible only when you become part of God and God becomes part of you. When you are so deeply related to the whole existence that you are no longer separate, then you know who God is.

... AND WHO THE FATHER IS, BUT THE SON, AND HE TO WHOM THE SON WILL REVEAL HIM. And for ordinary humanity there is no other way than to look through the son, to accept the revelation, to see God

through him who has become one with Him. Once you see it, you have already become a son. Then others can see through you, and the thing can go on spreading.
Every person who has recognized Jesus has become a Jesus immediately. Every person who has recognized Buddha has become a Buddha immediately. In your recognition you have attained. Then anybody who recognizes you is linked, is bridged, with God. One man can transform the whole world: it becomes a chain of openings.
If you recognize me, you have become me. Then somebody recognizes you; he has become you. And this can go on and on. Just a small pebble thrown in the sea, and ripples arise and go on spreading.
Jesus is just the pebble. You can become Jesus if you recognize him. That is the real meaning of being a Christian: that you recognize Jesus as the son of God and you say, "My eyes are not yet able to look at the sun, the light is too much. I look at the lamp... but I recognize that the light is the same."
To look at God directly will be blinding. To look at Jesus will be beautiful -- he's not blinding. But through him you can recognize, and by and by your eyes can become attuned. Once you have become attuned to Jesus, you can look directly at God. By and by, Jesus will disappear -- will become transparent, transparent, and will be gone -- and only God will be left there. That's why Jesus goes on saying again and again that "I and my father are one."
Recognition is one of the turning points in life. The search for a master is the search for a man in whom you can recognize that God is, in whom you can recognize that now there is no need for any proof, in whom you can recognize

-- not intellectually, but existentially -- that yes, God is. That man becomes your master. he becomes the door. That's why jesus goes on saying: "I am the door, I am the opening through whom you can come."

Otherwise you can go on arguing. Your arguments are all futile. Whether you prove that God is, or you prove that God is not, does not matter much. They are all intellectual gymnastics; nothing is proven. No atheist ever becomes capable of converting a theist and no theist is ever capable of converting an atheist. For centuries the argument has continued. Nobody seems to win, the whole thing seems to be futile and meaningless. You cannot convince anybody about anything unless he opens his eyes and recognizes something which is of the beyond.

Once it happened: Mulla Nasruddin woke up one morning and started crying and weeping. His wife was worried. She said, "What has happened? Have you had a nightmare?"

He said, "No, it is not a nightmare. I have died. I am dead."

Now, how to convince him that he is not dead? The wife tried, the neighbors tried, but there was no way to prove it to him. He insisted that he was dead.

He was taken to a psychoanalyst. The psychoanalyst watched him, talked to him -- a very rational man, argumentative, and he argues that he is dead! And says, "Give me some proof that I am alive"!

The psychoanalyst thought it over and said, "Yes" -- an idea struck him. He said, "Come with me."

He took Nasruddin to the hospital, to the post-mortem department, and told the situation to the doctors. The dead bodies were cut and the psychoanalyst said, "Look, is there any blood flowing?"

No blood was flowing. The psychoanalyst had the idea that if Nasruddin could be convinced that dead bodies don't bleed then something might be possible. At least if he could prove that dead bodies don't bleed and live bodies bleed.... For seven days he took Mulla to see the autopsies. He was intellectually convinced. "Are you convinced? " the psychoanalyst asked.

Mulla Nasruddin said, "Now there is no need to continue. I am convinced that dead bodies don't bleed. But that makes no change in my attitude."

The psychoanalyst said, "Wait." He took Mulla's hand, took a sharp knife and made a small cut on the finger. Blood started flowing. The psychoanalyst was thinking that this would be absolute proof that he was not dead.

But Mulla Nasruddin looked at the blood and said, "My God! So dead men bleed after all!"

No proof can be a proof. If you are convinced that God is not, all proofs will prove that He is not. If you are convinced He is, then all proofs will prove that He is. No conviction can be changed, so whether you believe in God or you don't believe in God, both are bogus, both are headtrips. Unless you recognize.... It is not a question of argument. Unless you open your eyes and see something which suddenly fills you, your total being, and a certainty arises in you which is not intellectual but existential....

To seek a master is to seek somebody in whom you can recognize, somebody who becomes the proof -- in whose being you can taste something of the divine; in whose eyes you can glimpse and see something of the divine; in whose love you can feel something being showered; in whose song you can feel, you can know beyond doubt, that the

infinite is flowing. The master is nothing but a reed, a flute -- an empty flute, an emptiness. God flows through him. If you can recognize it, already you yourself have become one with it. Now others can recognize it in you and it can spread.

One man, attaining to God, can become a total transformation of the whole humanity. It has not happened because people insist on being miserable, they insist on being blind, they insist on being howsoever they are. They protect their hell, they defend their misery: they are armored against God.

That is why it has not happened. Otherwise one Buddha would have been enough; one Jesus would have been enough. But thousands of Buddhas and Jesuses and Mahavirs have been, and you go on living in your darkness. It is simply unbelievable, but it has been so.

Don't wait for the whole humanity. Nobody can say when the whole humanity will listen. But if you can listen, if you can recognize. you also become a door.

Come Follow To You, Vol 2

Chapter #4

Chapter title: Are You The Greatest Master?

3 November 1975 am in Buddha Hall

Question 1

I RECOIL FROM THE WHOLE IDEA OF THE CRUCIFIXION. THE MURDER OF JESUS AT THIRTY-THREE, EVEN MORE THAN THE MURDER OF JOHN THE BAPTIST OR THE MURDER OF SOCRATES, SEEMS SUPREMELY UNNECESSARY. COULD NOT

HE, THE PRINCE OF COMPASSION, HAVE MANAGED TO SYMPATHIZE WITH THE HIGH PRIESTS, SEEING THE IMPOSSIBILITY OF THEIR SITUATION? AFTER ALL, THEY WERE BISHOPS, NOT THE GESTAPO; BENIGHTED NO DOUBT, BUT NOT MURDEROUS. OR WORSE STILL, DID HE DELIBERATELY PUSH THEN TO THE ULTIMATE IMPOSSIBILITY -- WHERE THEY WERE BOUND TO KILL HIM AND SET THEM UP AS THE VILLAINS?

ONE VERY FOUNDATIONAL THING will have to be understood, and that is that the people you call bad are never so bad as the people you call good. The bad people are bad, but they have no excuse about being bad. They know they are bad, and they have nowhere to hide themselves. But the people who are thought to be good -- respectable, honored, respected, religious -- they are the real dangerous people because their badness can hide in their goodness. They can murder and will not feel that they are murderous. They can kill and can go on feeling that they are doing that killing for the good of those who are being killed.

The ordinarily bad, the criminal, is exposed. He knows that he is not good And that is the possibility of transformation: he can understand and can co me out of it. But the so-called good hides under his personality. He may not be able to understand w hat he is doing, for what reasons he is doing it. He can always manage to rationalize.

That's how it happened. And not only in the case of Jesus; it has been happening always. The priests w ho were murderous never thought that they were doing anything

bad. They thought that they were saving their religion; they thought that they were saving the m orality. They thought: "This m an is dangerous. He is corrupting the youth."
That was the charge against Jesus -- that he was corrupting people, he was destroying the old morality, he was creating a chaos. And that was the charge against Socrates, and that is the charge against me. It has always been so.
The priests: whether they are Hindus or Greeks or Jews, it makes no difference. The priests are the protectors of the old. The temple is of the past; they are the protectors, the guardians of tradition. Of course Jesus looked dangerous to them. He could destroy the whole structure.
It is not that they were deceiving themselves. They may have thought, without a single suspicion, that they were perfectly right. "This man is dangerous. To destroy this man is to save the society." And of course whenever there is such an alternative -- that you can save the whole society by killing one man -- the murder is worth it. The priests killed him because of their goodness, because of their virtue, because of their m orality. They killed him in the name of God; they killed him very innocently.
This situation has been arising again and again in history. There seems to be no possibility to change it. The only possibility is that Jesus should be so moderate that he doesn't hurt anybody. But then he is useless. He could have managed -- you ask me rightly. He could have managed, he could have been very moderate and liberal. He could have talked like a politician who talks much but never says anything, who says many things but is always vague. He never clearly asserts anything; you can never pinpoint what he has said.

The crime of Jesus was that he was clear, certain: that whatsoever he was saying, he was not saying like a politician. He was opening his heart. He was not diplomatic. If he had diluted his teaching there would have been no trouble. But then there would have been no Christ also. And that would have been a greater murder. Then the Christ would have committed suicide.

As I see it, as things are, this is the only way it could have been. Jesus had to be as hard as he was, had to be as rebellious as he was. He could not dilute his message and he could not compromise.

The priests would have been happy if he himself had become a rabbi, a priest. Then there would have been no trouble. If he had just kept himself within the imprisonment of the tradition, if he had not tried to open new dimensions to humanity, there would have been no trouble. Then they would have worshipped him, loved him, sanctified him as a saint. They would have remembered him.

But he tried to open up new dimensions. That was moving in danger. But that danger was worth taking. If Jesus was crucified it is nothing to be worried about. That was the only way. He pushed humanity to a higher level of being and consciousness.

It is not that he tried to manage in any way to be murdered. There was no need. Priests are enough; you need not provoke them. They will be provoked automatically, they move in a mechanical way. There was no need to provoke them -- the very being of Jesus was enough.

You recoil from the whole idea of crucifixion because you cannot understand. It is not an ordinary murder. It is meaningful, it is significant. It has done much: it has

created something new that never existed before. Through that crucifixion, Jesus changed almost half of humanity, forced them to move on a different path than they had ever moved on.

When you think about crucifixion you become afraid, as if you are being crucified. You don't know that Jesus cannot be crucified. Only his body' not him. When you think about crucifixion, you think of yourself being completely crucified and killed. You do not yet understand about life and death.

That is the meaning of the story of the resurrection: that after the third day Jesus was again alive, resurrected. It simply means that you can crucify the body of a Jesus, but you can never crucify his spirit. After three days he will again be moving on the earth. He is deathless. Crucifixion became a situation in which he could assert his deathlessness.

So it is perfectly okay as it is. It is nothing to be worried about. And this will continue to be so. The only possibility there is for a Jesus to exist and not be crucified is if people have become so indifferent to religion that they don't bother. And that is not a good possibility, that would be very sad. Jesus comes and walks on the earth -- and nobody is hurt, and no priest bothers about him? Rather, people enjoy it; they gather around him. Jesus looks amusing, he looks like a fool or a buffoon -- he seems to be talking nonsense.

That's what the modern philosophers say: that to talk about God is to talk nonsense. It makes no sense, it is meaningless. You are using words which are only

containers, and there is no content in them. God, moksha, nirvana -- what do you mean?

If Jesus comes someday and nobody is bothered, that will be the most sad possibility. Jesus hurts because people are concerned. Jesus hurts because religion is meaningful; Jesus provokes antagonism because, with religion, life is at stake. The most unfortunate moment in human history will be when Jesus comes and nobody bothers to stone him, nobody bothers to crucify him. He moves around the earth and people laugh, they are amused. He looks like a buffoon.

No, the crucifixion of Jesus simply means that religion is so meaningful that when a man like Jesus comes he creates a rift between humanity. The whole humanity is divided between those who love him and those who hate him. He is significant.

Many times I think about it -- that it has never happened in India. Buddha was not crucified, Mahavir was not crucified, Krishna was not crucified. Why? This country is too sophisticated about religion and when you become too sophisticated, you become indifferent.

This country could tolerate Buddha, Mahavir, Krishna. Ordinarily people think that it is because this country is so religious. That's not my opinion. This country is so sophisticated that people have become indifferent. Nobody bothered about what Buddha was saying. In fact everybody already knew what he was saying. Everybody knows all that can be known -- who bothers?

It is like Jesus walking in Cambridge or Oxford University, where philosophers think that God is meaningless. If Jesus comes to Oxford and stands on the crossroads and cries, "I

and my Father are one," those philosophers will gather together and they will laugh.
"About whom are you talking? Which father? Where is he? What do you mean by'father'? Then who is your mother? " They will ask irrelevant questions and they will laugh. Jesus will simply feel embarrassed.
This is my understanding: that the Jews of Jesus' days were very simple people, not sophisticated. Religion was very meaningful, not just a philosophy. Their whole life was at stake. And this man was destroying it: this man was uprooting all that they had been protecting for centuries; this man was trying to create a revolution, a chaos. They had deep love for the tradition, for the values that they had always cherished. They were not indifferent, they COULD not be indifferent. Either they had to follow Jesus or they had to kill him. There was no other alternative.
India is more philosophical -- too much in the head. Jews were not that much in the head.
To me, the crucifixion of Jesus simply shows one thing: that they took Jesus seriously. Buddha was never taken that seriously. We could tolerate him. "lt's okay, let him do his thing. Nothing much is going to happen out of it. Why kill him unnecessarily? By killing him, there may even be more danger because the death will create a stir."
Jesus, if he was in India, would have become one of the AVATARS. But nothing much. Nothing much -- we would have included him in the tradition.
Even Buddha has been included. Buddha denied all that is basic to Hinduism, but Hindus are very sophisticated people. They said, "Yes, this too is a message from God." He was contradicting all that is meaningful to Hindus, but

they were not bothered. They said, "He is also an incarnation of God."
Hindus have written a story about Buddha that shows how sophisticated minds function. When Buddha died.... Of course, he was a very important man, one of the most important ever born in India, one of the most influential. How to cope with him when he has denied Hinduism? Hindus have created a story about it.
They say that God created the world, heaven and hell. Centuries and centuries passed. People would die and immediately they would go to heaven. Nobody would go to hell because nobody was a sinner. So the people who were managing hell -- the devil and his disciples -- went to God and said, "Why have you created hell? Nobody ever comes. Our whole existence is futile. We go on sitting and sitting and waiting, and nobody knocks at the door. Either cancel it -- or send people!"
God said. "Wait. Soon I am going to a womb to be born as Gautam Buddha. I will destroy people's minds, I will poison their minds, and then they will be coming to hell." That's why Buddha was born. An incarnation of God: to spoil people's minds. And since then, hell is overflowing. This is a sophisticated way to tackle with a man like Buddha.
Jews were simple. They simply could not tolerate this man. They killed him. That means they paid great respect to him. They realized the significance of the man, the dangerousness of the man. Either he lives or their tradition lives. Both cannot live together.

Try to meditate on the crucifixion of Jesus and you will not be so much puzzled, confused. And you will not recoil so much from it.

Question 2
ALTHOUGH YOU HAVE MADE ME ALIVE TOWARDS CHRIST, BUDDHA, MAHAVIR, KRISHNA, LAO TZU AND ALL THOSE KNOWN AS ENLIGHTENED ONES, AND IT IS REALLY DIFFICULT FOR ME TO CONCEIVE OF YOU AS SEPARATE, YET WHEN SOMEONE STARTS TALKING HIGH OF ANYONE, IT AUTOMATICALLY COMES OUT OF MY MOUTH, THAT THERE HAS NEVER BEEN A GREATER MASTER THAN SHREE RAJNEESH AND MAYBE THERE WILL BE NONE IN THE FUTURE ALSO. IS THIS DUE TO MY LOVE TOWARDS YOU, DUE TO MY EGO, OR IS IT REALITY? OR AM I BIASED? PLEASE ENLIGHTEN.

The disciples of jesus thought in the same way. The disciples of Buddha also thought in the same way. It is part of love, not of reality.
It is part of love. You fall in love with a woman and you think, "Never has there been such a woman before; never shall there be such a woman again." What do you mean? Is it reality? In a sense it is; it is the reality for you. It is not an objective reality, it is a subjective reality. This is your feeling. And feelings are as real as stones; they exist.
But this is not a comparison. You are not saying that there has really never been such a beautiful woman before. How can you know? Millions and millions of women have been

on the earth -- how can you know, how can you compare? You don't even know all the women that are on the earth right now. Who knows? -- there may be somebody who is more beautiful than your beloved.

But that is irrelevant, that is not the point. You are not making a comparative statement; it is not that you have studied all the statistics. You are simply making a statement of love. It has nothing to do with any other woman, it is not comparative. In the moment of love a truth arises, a subjective truth. It is your feeling. For you this is the woman and all other women have become irrelevant.

The same happens when you love a master. It happens even more extremely because the love is even deeper. You love a woman physically; at the most, psychologically. A master you love spiritually. You touch the deepest core, he touches the deepest core in you. In that ecstasy, a subjective truth arises.

This is not new. This is nothing new with you, this has always been happening. Ask Jesus' disciples and they say, "He is he only begotten son of God." They cannot conceive that Jesus can be compared in any way with anybody else. He is incomparable, unique -- the only begotten son. It is impossible for them to conceive that there is another son of God. Ask the followers of Buddha and they say, "He has attained. And only he has attained the unattainable. Never before was it attained." Ask the followers of Mahavir. They say, "He is the only one: all-knowing, omniscient. There is nobody else."

What is happening? A simple phenomenon of subjective love. It is impossible for the lover to conceive that there can be anybody else. In a moment of love you are in such deep

ecstasy, so intoxicated. Love is an intoxicant. In that intoxication, whatsoever you say is poetic, is not scientific. And there is no contradiction in it. That's why when I speak on Jesus I forget all about Buddha, Mahavir, Krishna. They grow pale. They disappear, they fade. Then, out of the whole history, Jesus arises as the only one. That is the only way to understand him. You have to be deeply in love. When I talk about Buddha I forget about Jesus, because even to remember jesus will be a disturbance. When I talk about Lao Tzu I forget about everybody else. He is enough, more than enough. He himself is such a vast sky that you can go on and on and on, and there is no end to it. They all are vast skies.

But the standpoint of the disciple is the standpoint of a lover. He is making a poetic statement. It is not reality and yet it is reality. It is not reality in the objective sense of the word. It is reality as a subjective feeling.

But I would like you to get out of it. I would like you to attain to a greater love which is less like intoxication and more like awareness.

There are two stages with a master. First is falling in love with him. Absolutely necessary; without it you will never be in contact with him. But that is only the beginning, that should not become the end. In that state of ecstasy you will be poetic. Be poetic! Don't be worried, there is nothing to worry about it. Declare your love. Go on the housetops and declare your love because the more you declare it, the more it grows.

But that is just the beginning. That is necessary to come close to the master. But come still closer and there comes a moment when the two flames of the disciple and master

become one. There is a jump, a leap, and the two flames become one. Then you become aware. Then you will laugh at your own statements.

Now you know that enlightened people are not different at all. Only names differ. Buddha is a name, Jesus is a name, Krishna is a name, but the enlightenment that has happened to them is the same. The closer you come to Buddha, the closer you will come to Christ also.

It is as if you are moving from the periphery of a circle towards the center. On the periphery one point is Buddha, another point is Jesus, another point is Ramakrishna. The closer you come to the center, the more those lines are not so separate, so different, so distant. Ramakrishna approaches Christ, Christ approaches Buddha, Buddha approaches Krishna. They are coming closer. As you move more and more to the center, they are meeting and merging into each other. When you reach the exact center, suddenly they have all disappeared. Only enlightenment is, only light is. All have disappeared. Those were just the personalities. Whatsoever you see in me is a personality. It is not the quality of the light; it is the mode of the lamp. It is the body of the lamp, not the quality of the light.

The quality of the light is the same. Lamps differ. Some lamp may be just an earthen lamp, some other may be a golden lamp -- vast is the difference. But that difference makes no difference in the quality of light. In an earthen lamp or in a golden lamp: the same light.

It is the same. Buddha is reported to have said, "Go to the sea and taste the sea water. Anywhere you go the sea water tastes the same." The same is the quality of Buddhas. You can taste from me, you can taste from Ramakrishna, you

can taste from Krishnamurti, you can taste from Jesus -- the difference is only from where you taste it The ghat may be different, the bank, but the ocean is the same. Wherever you taste it, it will taste the same. The same saltiness. The same flame.

So nothing is wrong about it. Don't feel guilty in any way. When you are in love, you have to be mad. In love and reasonable? -- nobody has ever heard about it. If your love is reasonable it will not be much of a love. When you are in love, you are mad.

When Majanu says anything about Laila it is not a scientific statement. But still it has a truth: the truth of Majanu's heart. It does not say anything about Laila; it says something about Majanu's love. But that love is also true. So don't feel guilty in any way about it, because this love is the only way you will proceed on. But don't cling to it. Move. Go on and on. A greater consciousness is awaiting you. Where love becomes aware, where love becomes consciousness, where love flares up and becomes light -- there you will understand that all are one and the same. In enlightenment the personality disappears, the personality of a Buddha or Jesus, and only the ocean remains, with the same taste.

It is your love. Good -- be happy about it. But don't be content with it, don't think that it is enough. Good, but more is possible.

Always look ahead and always try to transcend the state you are in. There comes a moment when nothing remains to be transcended. That is realization.

Question 3

DO ALL ENLIGHTENED MASTERS SOUND AS EGOISTIC AS YOU DO?

It is bound to be so. They sound egoistic because they cannot be humble in the sense you understand humility. Try to understand. It is a delicate point.

Whatsoever you call humbleness is a function of the ego. It is a modified ego. The enlightened person has no ego so he cannot have a modified ego. He cannot be humble. In the sense you can understand it, he cannot be humble.

Otherwise Krishna would not be able to say to Arjuna: "Leave all, and come to my feet. I am the God who created the whole existence. SARVA DHARMAN PARITYAJYA MAMEKAM SHARANAM VRAJA. Come to my feet."

What egoism! Jesus would not be able to say: "I am the door, I am the way, I am the truth." "I and my Father in heaven are one." "Those who follow me will be saved... only those who follow me will be saved." And when Buddha attained to Buddhahood, he declared to the skies, to the heavens: "I have attained the unattainable!"

They sound very egoistic. First, they cannot be humble in the sense you understand humbleness. Your humbleness is a modified, polished, cultured ego. But then why do they sound egoistic?

They are not humble and you know only two qualities, two ways of being: humble or egoistic. They are not humble -- then they must be egoistic. You have only tWo categories. And egoism is easy for you to understand, it is your language.

When you say'I', you mean one thing; when I say'I', I mean something else. But when I say'I', you will understand it in

your way, not in my way. When Krishna said to Arjuna, "Come to my feet!" what did he mean? Of course you would understand your meaning if you said to somebody, "Come to my feet!" The same must be Krishna's meaning. No, that is not his meaning. He has no'I' left, he has no'my' left.

But he has to use your language. And you understand it in your own way. So all enlightened masters sound egoistic because you are egoistic. You will understand their humbleness only when your ego disappears. Otherwise it won't allow you. The only way to understand those who have awakened is to become awake.

Continuously I go on observing: I say something; you understand something else. But that's natural. How can you understand my meaning? When I say something, the word goes to you not my meaning. My meaning remains in my heart. Then the word goes within you and you color it, you give it a meaning. That meaning is yours.

They sound egoistic, but they are not. Because if they are, then the enlightenment has not happened yet. The enlightenment happens only when the ego has disappeared. The ego is the darkness of the soul, the ego is the imprisonment of the soul, the'I' is the barrier to the ultimate.

A Buddha is an emptiness and when he says, "I have attained to the unattainable," he is simply saying that the emptiness has realized its emptiness, nothing else. But how to translate it into your terms? He is simply saying that the emptiness has realized its emptiness, but he has to say, "I have attained to the unattainable."

When Krishna says, "Come to my feet! " he is saying, "Here, look! The emptiness is standing before you. Dissolve into it! " But that won't be direct. He has to use Arjuna's language. He says, "Come to my feet." If Arjuna is ready and willing to surrender, if he trusts and surrenders, when he touches the feet of Krishna he will touch emptiness. Only then will there be a realization of what Krishna was saying. There are no feet, no Krishna -- just a tremendous quality of emptiness. The temple of God is emptiness. Touching Krishna's feet he will bow down to emptiness and the emptiness will pour down into him. But that will be possible only when he trusts.

Yes, many times I must be sounding very egoistic to you. But don't be deceived, because if you cling to the idea that I am egoistic, you will never be able to let go, to surrender, and then your ego will go on. Then there is no need to be here with me because then the whole point is lost. You are wasting your time.

There is only one way to be here with me: if you want to surrender. Otherwise go away, find somebody somewhere else to whom you find it easy to surrender, because unless you surrender you will not come to know who you are. And without knowing yourself, you will not be able to know what has happened to a man whom we called enlightened. Only through your own experience will things become clear to you.

Yes, it sounds egoistic. Now there are two ways. If you think that it not only sounds egoistic, it is -- then go away from me. The sooner you go the better, because all the time that you are here will be wasted. Or, if you think it simply sounds egoistic but it is not so, then surrender. Then don't

wait because sometimes waiting too long can become habitual, you can get addicted to it. Then you can go on waiting and waiting and waiting.
And I will not be waiting here for long. A little while more and I will be gone. Then you will repent, then you will suffer, then you will be sad, but then it will be of no use. It will be easy for you to touch my feet when I am gone because then there is no surrender. You can go and touch the feet of a statue: the statue is dead; there is no surrender. When you touch the feet of an alive man -- alive just like you, in the body just like you -- then the problem comes. The ego resists.
So either believe in your ego or believe in me. These are the only two alternatives. Up to now you have believed in your ego. What have you attained? I open another alternative for you. Try it....

Question 4
WHO ARE YOU?

Whomsoever you think, because it depends on you. If you look at me with total emptiness, I will be different. If you look at me with ideas, those ideas will color me; if you come to me with a prejudice, then I will be different. I am just a mirror. Your own face will be reflected. There is a saying that if a monkey looks into the mirror he will not find an apostle looking at him through the mirror. Only a monkey will be looking through the mirror.
So it depends on the way you look at me. I have disappeared completely so I cannot impose on you who I

am. I have nothing to impose. There is just a nothingness, a mirror. Now you have complete freedom.
If you really want to know who I am, you have to be as absolutely empty as I am. Then two mirrors will be facing each other, and only emptiness will be mirrored. Infinite emptiness will be mirrored: two mirrors facing each other. But if you have some idea, then you will see your own idea in me.

Question 5
DURING THE LECTURES I FIND MY EYES FIXED ON YOUR FACE. EVERY ONCE IN A WHILE THERE IS A SUDDEN SHIFT AND FOR A FEW MOMENTS YOUR FACE APPEARS SATANIC. I KNOW THIS IS A PROJECTION. WHAT IS INSIDE OF ME?

Is there any need for me to tell you!?
You have both sides within you: the divine and the devil. Sometimes, when you are flowing through your divine side. you will see the divine in me. Then things shift: you are flowing through the devilish side. Then the devil will be seen in me. But always remember that it is you. I am just a mirror, a situation to reveal yourself to yourself, that's all. So whatsoever you see -- meditate on it, because that must be some quality within you.
It is very easy for the mind to project and forget that it is a projection. There are people who believe that I am really a devil and there are people who believe that I am really divine. Both are taking their projections as real. I am just'I am'. I am just a mirror; I show your face to you. That's the function of a master: to show your face to you.

So whatsoever you see, meditate upon it. If you see the devil then try to find out the devil within yourself and try to drop it. Don't get the idea that the devil is within me because then you wi]l never be able to get rid of your devil. If it is within me, then what can you do? Then you are helpless. But if it is within you, something can be done. You can drop it.

Question 6
WHY ARE THE ASHRAMITE SANNYASINS NOT ALLOWED TO PARTICIPATE IN ALL THE MEDITATIONS? WHY ARE THEY TOLD TO PARTICIPATE IN ONLY ONE MEDITATION EVERY DAY?

It is because of you, ladies and gentlemen. It is because of your laziness.
I go on talking about non-doing and my text becomes your pretext. Non-doing has nothing to do with laziness. In fact, a lazy person can never move into non-doing. A lazy person is almost suicidal. He is closed; his energy is not flowing. A non-doer is a flowing person: alive.
A non-doer does not mean that he does not do anything. He does many things, many more than ordinary doers, but he is still not a doer. All that he does is a happening. He is instrumental: as if the divine possesses him and functions through him. He never thinks, "I am doing it." At the most he thinks, "I am allowing it,"
A non-doer will do many things and will not be tired because there will be no tension. A non-doer will do many things and will not accumulate any ego because he is not

the doer. Things are just happening. A non-doer loves his work, and the work becomes worship.
People who are in the ashram -- they are allowed to be in the ashram only for a certain work. That certain work i.s: they have to transform their work into worship. But they would like to be lazy. And particularly in India, sannyas is thought to be a type of laziness. People who don't want to do anything become sannyasins.
I am not a shelter for them; I am not a shelter for escapists. I am here to teach you life and more life and still more life, because only when your energy is flowing will you be able to love; only when your energy is flowing will you be able to know; only when your energy is flowing will you someday be able to transcend death -- otherwise not.
But very few in the ashram work as a worship. Many go on avoiding. Not that they want to meditate, because if they want to meditate then the thing will be totally different: they can meditate with their work. But they would like to d3 all the meditations just to avoid the work.
A few are absolutely lazy and they think that they can rationalize it. For example, let me tell you about one day in one sannyasin's life. From six to seven in the morning he will meditate, Then comes breakfast. Then eight to nine-thirty or ten is the lecture. Then of course by ten o'clock he has already done too much: meditated, listened to such a long lecture.... So a little gossiping -- it is obviously needed. Then by eleven, eleven-thirty, he is ready for lunch. By twelve, of course, he has already done too much -- meditating, listening, even eating -- so by twelve o'clock he goes to sleep. Up till three o'clock, rest is needed. Three to three-thirty: tea or coffee time. Three-thirty to four-

thirty: Nadabrahma, an individual meditation. Four-thirty to five-thirty he goes for a walk of course. One needs a little physical exercise. Five-thirty to six-thirty: Kundalini meditation. Then dinner time. And then, of course, the girlfriend comes, so the day is complete. Still more meditations you need?

I talk every day for ninety minutes. That means, at the most, thirty pages. In the ashram we have twenty persons who are doing editing. Every day they have to edit, transcribe, proofread, thirty pages. Twenty persons -- that means one and a half pages per sannyasin. Still the work goes on piling up. And they are always carrying long faces, as if they are doing too much work. It looks ridiculous: one person speaks; twenty persons edit. It simply looks ridiculous. And then, too, the work is never done. It goes on piling up.

They are told not to meditate too much because listening to me is meditation. Can you do a better meditation than listening to me? If you love the work, if you love me, that is meditation. Your whole life should be meditation. People who come for a few days from the outside have to learn meditation, but those who are living in the ashram -- their whole life should be meditation. Their walking, their sitting, even their sleep; everything should become meditative. Meditation should be a climate here. Not something that you do, but something that you are.

And don't carry faces that show you are doing very great work. Love it! Nobody is helped by carrying a long face and a burden. And nobody is deceived by you because the whole thing seems to be ridiculous. You just have the idea of feeling burdened. That burden kills you. And if you go

on thinking about it, it will become a burden. It will create ulcers, it will make your body feel ill, and you will become tense and nervous. Then you will try to show even more that you are burdened very much. You are moving in a vicious circle now.

Here you are to enjoy, to be, to delight. And there is so little work that, in fact, it can be done within minutes. Just one and a half pages of editing, transcribing and proofreading -- how long will it take? And this is just an example. The same is true with the other work.

But there ARE people who take it as worship. They are flowing and growing and flowering. There are people who work -- and work lovingly. That's why some work is done; otherwise it would be impossible.

But these questions come from the people who are lazy. I will not give the name of the person who has asked this question because it is the same sannyasin who wants her name to be told.

Question 7

ARE FEAR AND GUILT THE SAME THING? AND SURELY AS LIGHT SHOWS UP DARKNESS, SO JESUS MUST HAVE MADE PEOPLE AWARE OF THEIR GUILT.

Fear and guilt are not the same thing. Fear accepted becomes freedom; fear denied, rejected, condemned, becomes guilt. If you accept fear as part of the situation.... It is part of the situation. Man is a part, a very small, tiny part, and the whole is vast: a drop, a very small drop, and the whole is the whole ocean. A trembling arises: "I may be

lost in the whole; my identity may be lost." That is the fear of death. All fear is the fear of death. And the fear of death is the fear of annihilation.

It is natural that man is afraid, trembling. If you accept it, if you say that this is how life is, if you accept it totally, trembling stops immediately and fear -- the same energy that was becoming fear -- uncoils and becomes freedom. Then you know that even if the drop disappears in the ocean, it will be there. In fact, it will become the whole ocean. Then death becomes nirvana, then you are not afraid to lose yourself. Then you understand the saying of Jesus: "If you save your life you will lose it and if you lose it you will save it."

The only way to go beyond death is to accept death. Then it disappears. The only way to be fearless is to accept fear. Then the energy is released and becomes freedom. But if you condemn it, if you suppress it, if you hide the fact that you are afraid -- if you armor yourself and protect yourself and are defensive -- then a guilt arises.

Anything repressed creates guilt; anything not allowed creates guilt; anything against nature creates guilt. Then you feel guilty that you have been Lying to others and Lying to yourself. That inauthenticity is guilt.

You ask: "Are fear and guilt the same thing? " No. Fear can be guilt, but it may not be. It depends what you do with fear. If you do something wrong with it, it becomes guilt. If you simply accept it and don't do anything about it -- there is nothing to do! -- then it becomes freedom, it becomes fearlessness.

"And surely as light shows up darkness, Jesus must have made people aware of their guilt." No, not at all. Jesus tried

to help people not to feel guilty. That was his whole effort. The whole effort was to tell people to accept themselves and not feel guilty, not feel condemned. Don't say to yourself that you are ugly, wrong, a sinner. Don't condemn. Whatsoever you are, you are., Accept the fact, and the very acceptance becomes a transformation.

Jesus never created guilt in people. That was one of his crimes. He tried to cheer up guilty people -- that was his crime. He tried to tell them, "Don't be guilty, don't feel guilty. Even if there is something wrong, you are not wrong. Maybe you have acted wrongly, but your being is not wrong because of that." Some action may be wrong, but the being is always right.

He accepted people; sinners were at ease with him, at home with him. That became the trouble. The rabbis, the bishops, the priests, started saying: "Why? Why do you allow sinners to be with you? Why do you eat with them, why do you sleep with them? Why are so many outcasts following you?"

Jesus said, "It is bound to be so. I come for those who are sick. The sick seek the physician; those who are already healthy, they need not. Go and think about it." Jesus said: "I have come for the sick, for the ill. I have to support them and I have to make them strong. I have to bring light to them, I have to bring life to them again, so that their energy becomes dynamic and flowing."

No, Jesus is a light that does not show darkness. In fact, when the light is there, darkness disappears. Darkness is not shown by light; it disappears by light.

This is the difference. If a priest is there, he will show darkness. He is not a light; he cannot destroy darkness. He

will make you feel guilty. He will create sinners -- he will condemn and he will make you afraid of hell. He will create a greed and a desire for heaven and its awards. At the most he can create more fear and more greed in you. That's what heaven and hell are: projections of fear and greed.

But when a Jesus, a sage, appears, darkness is simply destroyed. When the light is there, darkness is not shown. Darkness simply is not, because darkness is nothing but the absence of light.

If there is darkness in the room and I give you a lamp and tell you, "Go. And take the lamp with you, because with the lamp it will be easy to see the darkness..." If you go in darkness, how will you be able to see the darkness? -- it looks logical. But absurd! Darkness can be seen only when there is no light. If you take the light with you, you will never be able to see darkness, because once the light is there, darkness is no longer there.

Jesus simply destroys darkness, he destroys guilt. He creates hope, he creates confidence and trust. People who have been condemned for long, have lost all hope. They have accepted their sin, they have accepted their ugly life, and they know that nothing can be done now. They can only wait for hell. They have accepted that they are going to be thrown in hell and they have to suffer.

Jesus comes and helps people to come out of their closed darkness. He says, "There is no hell." He says, "Come out. Except for your ignorance, there is no hell; except for your own closedness, there is no hell. Come out of it, flow again. Unfreeze and melt, and live life again. Come in the sunlight. God is available."

That's why he says, "Return, the kingdom of God is at hand." He does not say that if you are a sinner then returning will take much time, and if you are a respectable religious man then returning will take less time, no.

Just think of the whole thing as if you have dreamed a long dream that you are a sinner. Somebody else in the same room is dreaming that he is a saint. Will it take a longer time for you to get out of your sleep than it will take for one who is dreaming that he is a saint? The saint and the sinner both have been dreaming. They will take the same time to awaken from their sleep.

Paradoxically, sometimes it may take a little longer time for the saint, because he is having such a beautiful dream. He does not want to come out of it. The sinner is already in a nightmare. He would like to come out; he is crying, shrieking, that somehow he should come out of it. He is making every effort to come out. The dream is not beautiful, the dream is ugly. He is in hell. But the saint may not want to be disturbed. He would like to turn over to the other side and sleep a little more.

Remember, when you feel happy, returning is difficult; when you feel unhappy, returning is easy. That's the meaning of the saying: "There are blessings hidden in misfortunes, hidden in curses." When somebody is happy and everything is running smoothly, who bothers to transform oneself? When one is sad, in deep sorrow, in misery, in tears, then one would like to come out of it. Suffering is also good because it gives you an opportunity to awaken, to come out of your sleep. Nothing is wrong if you can use it rightly. Even poisons can be used as medicines and they can become life-enhancing.

If you feel guilty, try to see why you are feeling guilty. Yes, man is helpless. Right! And man is ignorant -- that is right, too. In his ignorance he has done many things which were not as they should be -- that, too, is right. Accept this helplessness, this ignorance, and pray. Let your tears come down, confess, repent, say to God, "I was helpless, I was ignorant, and I could not do better. And I still cannot do better, unless you help. As I am, I will again go wrong. As I am, I will again betray you. I cannot rely on myself. Help me. Only your grace can save me."
That's what Jesus' whole teaching is: ask for God's grace, don't believe in yourself -- because that very belief has been your whole undoing.
No, he never created guilt in anybody. He tried to free people from guilt.

The last question but one:
Question 8
OSHO, HOW?

Now. And there is no 'how' to it.

And the last question:
Question 9
OSHO! OSHO! OSHO!!!...???

That is the way. If you can cry, if you can pray, if you can call from your very innermost core, the divine is always available. The divine is always close; it is just that you have not called, that you have not knocked at his door. Jesus

says, "Knock, and the door shall be opened unto you. Ask, and it shall be given...."
Come Follow To You, Vol 2
Chapter #5
Chapter title:... And Who Are My Brethren?
4 November 1975 am in Buddha Hall

MATTHEW 12
46 WHILE HE YET TALKED TO THE PEOPLE, BEHOLD, HIS MOTHER AND HIS BRETHREN STOOD WITHOUT, DESIRING TO SPEAK WITH HIM.
47 THEN ONE SAID UNTO HIM, BEHOLD, THY MOTHER AND THY BRETHREN STAND WITHOUT, DESIRING TO SPEAK WITH THEE.
48 BUT HE ANSWERED AND SAID UNTO HIM THAT TOLD HIM, WHO IS MY MOTHER? AND WHO ARE MY BRETHREN?
49 AND HE STRETCHED FORTH HIS HAND TOWARD HIS DISCIPLES, AND SAID, BEHOLD MY MOTHER AND MY BRETHREN!
50 FOR WHOMSOEVER SHALL DO THE WILL OF MY FATHER WHICH IS IN HEAVEN, THE SAME IS MY BROTHER, AND SISTER, AND MOTHER.
LUKE I4
25 AND THERE WENT GREAT MULTITUDES WITH HIM: AND HE TURNED, AND SAID UNTO THEM,
26 IF ANY MAN COME TO ME, AND HATE NOT His FATHER, AND MOTHER, AND WIFE, AND CHILDREN, AND BRETHREN, AND SISTERS, YEA,

AND HIS OWN LIFE ALSO, HE CANNOT BE MY DISCIPLE.
27 AND WHOSOEVER DOTH NOT BEAR HIS CROSS, AND COME AFTER ME, CANNOT BE MY DISCIPLE

THOMAS CARLYLE ONCE SAID about one of his friends that he was born a man and died a grocer. Everybody is born great and dies very small. Everybody is born like a god and almost always dies like a dog. What happens in between? Why is man crippled by life? One should hope that man grows to greater dimensions, grows to greater heights, grows to greater life -- what Jesus calls'life abundant' -- but that rarely happens. As it happens usually, man starts shrinking. The moment man is born he starts shrinking, becoming smaller and smaller and smaller. This has to be understood.
When a child is born he has no identity. He simply is. That'is-ness' is vast, it has magnitude, it has no limitation. The child has no name yet, the name cripples; the child has no identity, the child does not know who he is. That is his greatness, that is his vastness. He is one with existence, he is not yet separated. He has no boundary, no finitude.
A child has no character. That is his beauty, Character kills. The more character you have, the smaller you have become. Character is an armor around you, it defines you. And every definition is a death. Let me repeat: every definition is a death; only the undefined is alive.
The child has a body, but he has no form. In his consciousness no form yet exists. Even if you put a mirror before the child he will not recognize himself. He will look at the mirror, but he will not recognize that he is reflected

there because he does not know yet who he is. That is his innocence. Then things start gathering around: the name, which becomes an imprisonment; the form, the identity. The religion, the society, the color, the nation -- they all become confinements. Now the child is shrinking, the vastness of the sky disappearing. Clouds are gathering and they go on suffocating your being. By the time you die, you were already dead long before.

That is the meaning of these sutras: that if one is to attain to one's real glory again, one has to become indefinable, one has to lose character.

It will be very difficult to understand me. I say that one has to lose character because character is what gives you limitations. Character is a fixity, a frozenness. Unless the character melts and you start flowing again, unless you become unknown to yourself and unpredictable.... Nobody, not even you yourself, knows what is going to happen in the next moment. You start living moment to moment. The calculation is gone. the planning disappears, you float like a white cloud in the sky: moving but without any motivation; moving but not knowing where you are going; moving but remaining in the moment, so totally herenow that past and future make no sense, only present is meaningful.

Then what will be your identity? Who will be you? You cannot say anything about it; it is unutterable. That is what Buddha calls the inner emptiness: ANATTA, no self; that's what Jesus calls the kingdom of God. Something mysterious that you are. Not that you have to become -- you are already that.

It happened in the Second World War in a Japanese concentration camp. The guards of the concentration camp

had come to know that the arrival of the American army was imminent. Any moment they could reach and Japan would be defeated. They became afraid for their own lives. They unlocked the doors and fled to the woods.

But those who were imprisoned in the camp never came to know that now the doors were not locked. They were still imprisoned. The guards had gone, the locks were unlocked, but the prisoners were still prisoners. They were already free, but they did not know about it. The next day when the liberators came they had only to announce to them that "You are already free. We have to do nothing."

This is what I say to you: that you are already free. The guards have never been there except in your imagination and the locks were never locked. You have seen a dream and you are imprisoned in it. This is the only good news that Jesus brings to you or I bring to you: that you are already free.

Not that you have to become free. All your imprisonment is just a mental attitude. You call yourself a Hindu or a Christian or a Mohammedan. Not that you are a Christian. How can you be a Christian and how can you be a Mohammedan? How can just a mere ideology confine you, how can just words make prisons for you? To such a vital energy, to such a vital reality, how can just mere words -- Hinduism, Christianity -- become imprisonments? Impossible.

But you believe in them. Then the impossible becomes possible. You think of yourself that you are this or that. That very thinking makes you this or that. But you are not. In the innermost core of your being you remain total freedom, absolute freedom.

Now, try to enter these sutras. They are very delicate and there is every possibility of misunderstanding them. Jesus has been misunderstood on many points. One of the points is covered by these sutras.
People have been finding fault with him because of these sutras. On the one hand he goes on talking about love -- he even says, "God is love" -- and on the other hand he goes on saying such contradictory things. How can a man of love say these things? But he has said them. So there is every possibility that they have not been understood rightly. Let us try....

WHILE HE YET TALKED TO THE PEOPLE, BEHOLD, HIS MOTHER AND HIS BRETHREN STOOD WITHOUT, DESIRING TO SPEAK WITH HIM.
THEN ONE SAID UNTO HIM, BEHOLD, THY MOTHER AND THY BRETHREN STAND WITHOUT, DESIRING TO SPEAK WITH THEE.
BUT HE ANSWERED AND SAID UNTO HIM THAT TOLD HIM, WHO IS MY MOTHER? AND WHO ARE MY BRETHREN?
AND HE STRETCHED FORTH HIS HAND TOWARD HIS DISCIPLES, AND SAID, BEHOLD MY MOTHER AND MY BRETHREN! THIS IS MY MOTHER AND THESE ARE MY BROTHERS.

Up to now, whatsoever he has said can be understood. The next sutra is really very dangerous. He says:

FOR WHOMSOEVER SHALL DO THE WILL OF MY FATHER WHICH IS IN HEAVEN, THE SAME IS MY BROTHER, AND SISTER, AND MOTHER.
AND THERE WENT GREAT MULTITUDES WITH HIM: AND HE TURNED, AND SAID UNTO THEM, IF ANY MAN COME TO ME, AND HATE NOT HIS FATHER, AND MOTHER, AND WIFE, AND CHILDREN, AND BRETHREN. AND SISTERS, YEA, AND HIS OWN LIFE ALSO, HE CANNOT BE MY DISCIPLE.
AND WHOSOEVER DOTH NOT BEAR HIS CROSS, AND COME AFTER ME, CANNOT BE MY DISCIPLE.

He says: "If any man come to me and hate not his father, mother, wife, children, brothers and sisters, he cannot be my disciple." A man who has always been talking about love -- why so suddenly does he talk about hate? The word'hate' does not fit on the lips of Jesus. The man seems to be contradictory, paradoxical, but that is only an appearance. We have to go deep. If Jesus says'hate' he must mean something. And he means....
First: man is born as part of the divine, as part of the totality, the whole. The child in the mother's womb is not in the mother's womb: the child is in the womb of the whole. Mother is nothing but part of the whole. Mother is the nearest part of the whole, but the child exists in the divine, in the totality. He does not know the mother; he simply exists. Then he is born, he is separated from the mother. But even while separate from the mother, he has not yet got an identity. He cannot say'I am'. Still the purity of'am-ness' continues.

Then by and by, he will start loving the mother. The moment he starts loving the mother he will forget the wholeness of'am-ness', the totality. Love of the mother will become oblivion of the total. Then he starts loving the father -- he forgets the total completely. Then his brothers, sisters.... Then a family is created, a small family, and he has forgotten the great family of existence.

Unless his consciousness shifts again from the mother, from the father, from the brothers and sisters, and the whole gestalt changes -- again he looks at the whole and the whole becomes the family, again he lives with the stars and the trees are the rivers and the ocean and the sands -- he will not'be able to follow Jesus; you will not be able to follow me. Because what is the meaning of following Jesus? The only meaning is to shift the focus of consciousness. If you have fallen in love with a family, you have to go beyond that love. Otherwise that very love, that very attachment, will not allow you to enter into the greater whole.

When he says'hate' he simply means: don't love. When he says'hate' he uses a very strong word: to emphasize. Because love has made you part of a small family, only hate can again make you a part of the whole. But by'hate' he does not mean'hatred'. By'hate' he simply means: annihilate the love, the attachment.

In India we have been using the word ASUKTI RAG: attachment, being colored by the attachment. Be nonattached, renounce. Renounce the small so that you can find the whole. And this is the beauty: that if you renounce the part, the small family, and attain to the great family, suddenly you will realize that the small family is there in

the great. Because where will it go? In the small family, the great family is not there; but in the great family, the small family is there.

When the whole earth becomes your home, your home is included in it. But when your only home is your home, the whole earth is not included in it. When the whole sky becomes yours, the small sky that you used to think is yours is there.

The greater includes the smaller, the smaller cannot include the greater. Your father, your mother, your children, your wife, will be there -- not as your mother, as your father, as your wife, but as gods. In fact, you have not taken anything away from them. On the contrary, you have given something to them. Before they were ordinary human beings; now they will be divine. Your renunciation has not destroyed anything. On the contrary, it has revealed much. Lose the small so that you can gain the whole, and that small will be regained again, in greater glory.

But in the beginning it will seem that you are moving away from love, because that is the only love you know: the love of the family, the love of the country. That is the only love you know. And it is a false love because unless the love includes the whole it can never be satisfactory. Love is vast and can only be fulfilled by the vast.

Unless you love God, you will love in vain. Your love will create frustrations, it will never give you a contentment. Love needs such a vast phenomenon to fill it that only God can do that. No father, no mother, no wife, no children, no brother, no sister, no friend can do that -- unless God comes to you as a father, or your father appears to you to be a god.

Unless the wife becomes the whole, or the whole become.s the wife, you will not be fulfilled. That's why there is so much misery because of love. You love the part and you expect the whole. That's the misery. You love the small and you want the great. It cannot be fulfilled. Hence, frustration. Whenever you fall in love with a man, you expect something divine. Every lover expects it. And when it is not delivered you are hurt, and you feel you have been cheated. Then the misery of love arises.

Expectations are great and the reality is very tiny. You expect from the wrong sources: you want a small stream to become the ocean. It cannot, it is helpless. When your eyes are open to the reality, and the dream disappears and the honeymoon is over... a small tiny stream. And you were thinking of the ocean! Now you are crestfallen, frustrated, wounded deeply in the heart.

Love wounds because you expect the whole from the part. And this is the only love that you know. This love is not exactly love. It is attachment. There is a greater love which arises only when your eyes are open to the vast, to the infinite, to God.

When Jesus says'hate' he simply says: whatsoever your love is, is worth nothing. Move to the opposite, move to the other extreme. Drop all this nonsense that you call love. It is not love. It may be fear -- fear of loneliness -- but it is not a sharing of being. It is a game of the ego, and love cannot be a game of the ego. You drop all this -- and by dropping all this, tremendous possibilities open.

First, if you drop all so-called love -- the love of the father, the mother, the brother, the sister, the family, the wife -- if you really drop it, suddenly your identity will be lost. Who

will be then, who will be you then? If somebody asks you right now you say, "I am somebody's son, somebody's brother, somebody's husband, somebody's father. This is my religion. This is my country. This is the group I belong to." You have something to say about yourself.
Think: if you belong to no country, if you belong to no sect, no church, no denomination; if you have cut all bonds from your family -- father, mother, wife -- and you are absolutely alone, who are you then? How will you say who you are? By cutting the attachments you have killed your ego.
That is the meaning of Jesus. He says: through your attachments, your ego exists and gets nourishment. Cut all the attachments and suddenly the ego collapses. It has nowhere to stand, nothing to be supported by. Suddenly it collapses, and in that collapse you are born for the first time. For the first time you are YOU -- not somebody's son, not somebody's husband, not somebody's father. For the first time you are simply there, in your absolute nakedness, purity, innocence. You are undefined, all definitions gone. Suddenly you start throbbing with a new heart; you become part of the whole. That small family that was surrounding you and creating a boundary is no more there.
You became small because of the attachment to the family. You become vast once that attachment is transcended.
That's why Jesus uses a very strong word. He says HATE because less than that won't do.
Listen:

WHILE HE YET TALKED TO THE PEOPLE, BEHOLD, HIS MOTHER AND HIS BRETHREN STOOD WITHOUT, DESIRING TO SPEAK WITH HIM.

Many more things have to be understood. Jesus knows well that his mother and his brothers don't understand him. They think, really, that he has gone a little crazy. Their own brother and he thinks of himself as the son of God! Just think about your brother. If he starts thinking that he is the son of God and always talks about God who is in heaven, naturally you will think that he has gone out of his mind. You will seek the help of a psychiatrist; you will give him electric shocks to bring him back to earth.

Jesus' relatives thought that he was beside himself; he was a little eccentric, crazy, mad. When he went to his village, people would simply laugh, they would ridicule. At the most they were amused: "Look, this son of the carpenter Joseph -- and now suddenly he thinks that he is the son of God!" And they know well whose son he is. Just a few years before, he was working with his father in the workshop: carrying wood from the forest, helping his father. And now suddenly he has gone mad. "Poor Jesus!" That was the idea of his family also. They felt pity for him. So when somebody said, "Your brothers and your mother are waiting without, desiring to speak with you," he knows what they are going to speak to him about. He knows that their whole effort is somehow to bring him back home and make him normal.

This is one of the problems with humanity. People you call normal are not normal at all, but they are in the majority. A Buddha always looks abnormal. A Jesus looks abnormal. In a sense he is, because he doesn't behave like you, he doesn't follow the ordinary rules. He does not fit with the society, he is a misfit. And to allow him, creates a suspicion in your

mind: if he is right, then you are wrong. That creates a doubt and a trembling. He must be wrong, he must be proved wrong. He must have somehow gone wrong somewhere. Of course the ordinary is thought to be normal -- and the normal is thought to be the norm -- so the exceptional, the unique, looks abnormal.

Even psychoanalysts think that Jesus was neurotic. Many books have been written against Jesus, proving that he was neurotic, that he was not in his senses. Look at what he was saying! Of course if suddenly someone amongst you declares that he is the son of God, you will start laughing. What does he mean?

Jesus knows well what they want to talk about. And they have not come to HIM. They have come only to the son of Joseph, which he is no more. He was, but since John the Baptist initiated him into a different life -- changed and converted him to a new plane of consciousness, initiated him, led him into a new door to existence -- since then he is no longer the same.

When Buddha came back to his home after twelve years, his father could not believe that he had become enlightened. He said, "Drop all this nonsense! You can befool others, but you cannot befool me. I have given birth to you, I have known you from the very beginning. Drop this game and come back home. I am your father and because I love you my doors are yet open for you. Though you don't deserve! You are an escapist. In my old age you escaped. You are my only hope. Come back home!"

Of course the father cannot see what has happened. He is too full of his own ideas, too full of his memories, his remembrance of this boy who was born to him. And now

suddenly he has become a Buddha, enlightened, attained to truth? If he had been somebody else's son the father might have looked again, might have watched, observed, might have been more open; but this is his own son. The eyes are full of tears, anger, attachment, memories. The eyes are clouded by the past; he cannot see the reality that is standing before him.

Buddha laughed and he said, "Just look at me. I'm not the same one who left your house. Somebody else comes to you. That man is dead! I'm totally new."

The father looked again and then said, "You cannot deceive me. You are the same. I know you well. I know you more than you can know yourself."

Jesus knows what they want to talk about. And they don't want to talk to him, the reality that he is now. They want to talk to someone who exists no more. Jesus disappeared that day in the River Jordan when John the Baptist initiated him into a different life. The man who used to be there has disappeared. The house is old, but the resident has changed. The same person doesn't live in the same body. The body is the same, but a new consciousness has entered. A new consciousness abides there and they have come to talk to the old, who is no more.

THEN ONE SAID UNTO HIM, BEHOLD, THY MOTHER AND THY BRETHREN STAND WITHOUT, DESIRING TO SPEAK WITH THEE.

BUT HE ANSWERED AND SAID UNTO HIM THAT TOLD HIM, WHO IS MY MOTHER? AND WHO ARE MY BRETHREN?

This new consciousness -- call it'Christ' -- this new consciousness says, WHO IS MY MOTHER? AND WHO ARE MY BRETHREN?

Unless you can see two personalities -- one of Jesus, which is no more; and one of Christ, which has come like a dove and has entered his soul -- you will not be able to understand these sentences. These sutras become very simple once you see that this man Jesus is no more the Jesus who used to be.

It happens many times to my sannyasins. When they want to go back to their homes they become a little apprehensive. They come to me and they say, "It is going to be difficult. My father won't understand me, my mother will not be able to see what has happened. When I go back they will not be able to see the fact: what has happened to me."

I tell them, "Don't be worried. You simply go and you remain new. Don't try in any way to behave like the old." That has to be remembered because the temptation will be there. I he mother is there, the father is there, the brothers are there, the whole milieu of the old, and the temptation will be that even if you have changed why create a disturbance for them? Just act like the old.

But if you act like the old, that will be a deep disturbance for you. That will be a deception, that won't be authenticity. And in that way you are not going to help your family. That way you will be untrue to them.

Be true. Even if they misunderstand in the beginning, accept that misunderstanding. It is natural. But you remain the one that you have become. Don't act; remain true. Sooner or later they will understand, and once they

understand, your reality will start transforming them also. Reality is a great force.

This happens many times. One sannyasin from England just wrote to me that "I was afraid, notwithstanding whatsoever you had said. I was afraid and as I came nearer to England my fear was tremendous. My father is very stubborn" -- as fathers are-"and I thought: he won't understand, he won't even listen. He will think that I am mad and he will try and force me to go to a psychoanalyst.'What has happened? Why are you wearing orange?' He is an old Christian, orthodox. It will be almost a shock."

But he had to go back so he went. Now he has written: "They were shocked. They couldn't believe it. But as you had said, I tried not to be tempted to act. I remained true. And for the first time, after three or four days, they relaxed. Now for the first time something has transpired between me and my parents, something which I can call love -- which has never been there before. Fear was there, but not love. And they are asking me questions: what has happened to me? And they have even tried to meditate! " -- which he thinks is a miracle. He thinks that I must be doing something from here.

I'm not doing anything from here. Your truth, your authenticity, has a great power in it. Truth transforms not only you. Wherever you move, with whomsoever you relate, if you are true you become a great force.

Jesus knows that they have not come for him. They are not yet ready. They don't understand that a discontinuity has happened in the life of Jesus. The old is gone and the new has come, and they are not in any way related.

That is the problem: when the new comes, the new is absolutely new. It is not a modified form of the old. When the old goes, it goes totally. There comes a gap, a silence, an emptiness.
The old goes and the new comes -- the body remains the same. Nobody will be able to see what has happened, but everybody will FEEL something has happened. Even you yourself will become aware, by and by, that you are no longer the old.
Recognition takes time. Sometimes months, sometimes years. Recognition takes time, but by and by you become aware that "I am no longer the same person I used to be." When this realization surrounds you, you flower. A different grace becomes available to you. The old man lives under the law; the new man lives under love. The old man lives in the society; the new man becomes a peak of absolute aloneness. The old man lives in the past, in the future; the new man lives only in the present. The new man has a presence, a different quality of being. A magnetism, a charisma.

HE ANSWERED AND SAID UNTO HIM THAT TOLD HIM, WHO IS MY MOTHER? AND WHO ARE MY BRETHREN?
AND HE STRETCHED FORTH HIS HAND TOWARD HIS DISCIPLES, AND SAID, BEHOLD MY MOTHER AND MY BRETHREN!

He has created a new community.
Buddha called his community SANGHA. Buddha says to his disciples to seek three refuges. When anybody comes to

surrender he has to surrender to three things. He says: "I surrender to Buddha, I surrender to sangha, I surrender to DHAMMA." Buddha is the alive, the presence herenow. But he will not be there always. Sooner or later he will disappear, just as a lamp disappears and then you cannot find where the flame has gone. Buddha will disappear -- this body cannot contain him for long, because the body is mortal and he is immortal. The vehicle is weak, the vehicle cannot persist for long. Sooner or later the body will fall and the flame will disappear. Then to whom will you surrender? So Buddha says, "I am creating a community: the sangha."

Sangha is a community of those who live with the same attitude, who live a life in common, who commune with each other. It is a community, a community of seekers on the same path, a community of those who have been in love with the same Buddha, whose love joins them together. The community is a group. When the buddha is there you can look at him -- he can be helpful, he can guide you, he can take you out of your misery and darkness -- but when he is gone, then there is only one possibility: you should join together to help each other. A few will be a little ahead, a few will not be so. A few may be lagging behind, a few may be marching forcibly, a few may just be fast asleep; but if there is a community, then those who are lagging behind can also be helped. The community can take care of them: the community can think about them, can love them, can help them, can guide them. When a Buddha is alive there is no need, but when the Buddha is gone a community is the only refuge.

Jesus was creating a community. This community is not the church, remember; this community is not a sect, remember. This community is a family of fellow seekers, not of fellow believers. When you believe, the community becomes a sect. When you seek, then it is a community. A community is an alive phenomenon of those who are all seeking together and helping each other.

There is a parable in India that once it happened that a great fire broke out in a forest. Two men were helpless there in the forest, they couldn't get out of it, because one was blind and another was crippled in the legs. The crippled one could not run: he could see, but he could not run. The blind one could run fast, but he couldn't see. So they formed a community. They talked to each other and they said, "We can help each other." So the blind man took the crippled man on his shoulders. They became one man. The blind could walk, the crippled could see. They helped each other. They came out of the fire; they were saved. Separate they would have died; together they found the way out.

A community is a community of blind people and crippled people. When a Buddha is there, there is no need. But when Buddha is gone, the master is gone, then the source of life disappears. The whole forest is on fire and everywhere there is darkness. Somebody is crippled and somebody is blind -- everybody lacks something. But everybody also has something. Then the community can arise.

That is the family of Jesus. He says:

AND HE STRETCHED FORTH HIS HAND TOWARD HIS DISCIPLES, AND SAID, BEHOLD MY MOTHER AND MY BRETHREN!

"And then," Buddha says, "a time comes when the community will also become dead. It will become a sect." The family of Christ will become Christianity; the family of Buddha, the sangha of Buddha, will become Buddhists. Dead: fellow believers, not fellow seekers. Nobody is going anywhere; they simply believe. The community is not a community at all now. They talk, they discuss, but nobody is ready to risk anything, to search, to inquire.

Then, DHAMMA. Then you have to take refuge, you have to surrender and take refuge, only in the pure principle of dharma. The pure principle, the basic law: what Lao Tzu calls tao, what Buddha calls DHAMMA, what Jesus calls the kingdom of God. Then you have to surrender to the unknown.

It will be difficult because Buddha is visible; you can touch him. The community is also visible. Not so enlightened as Buddha, but some fragments of life, some fragments of light, are carried by the community. You can put them together, a certain light can be created. But when the community has become a sect, a dead religion, an organization and not a brotherhood....

Remember, a brotherhood is not an organization. A brotherhood may be organized, but it is not an organization. It is fluid. A brotherhood is organized because of love: organization is a by-product, a consequence. But an organization is simply organization. It is forced, rigid. It exists not because of love but because of law.

Then one has to look to God, whom you cannot see anywhere, whose address is not known, whose whereabouts are absolutely unknown.

Jesus says:

BEHOLD MY MOTHER AND MY BRETHREN!

"This is my family, my community in which I am spreading my being, with whom I am sharing my new life, with whom I am sharing my new vision and my new eyes."

FOR WHOSOEVER SHALL DO THE WILL OF MY FATHER WHICH IS IN HEAVEN, THE SAME IS MY BROTHER, AND SISTER, AND MOTHER.

"Whosoever is ready to follow the path of God -- he is my mother, he is my brother, he is my sister." Jesus is saying, "Only those who are related to God are related to me. Now, no other relationship is possible."
Even if Jesus' mother wants to be related to him again, she cannot be related just because of the old relationship. She will have to seek a new relationship, and that new relation ship is possible only if she becomes attuned to God. Only through God, via God, can you be related to Jesus.
There is no other way.
If you come to me and you are really a seeker of truth, you immediately become related to me. Otherwise there is no relationship. Only via God -- you cannot be related to me directly. All direct relationship is impossible now. Unless you seek that which I have found, there is no possibility. There is no possibility at all.
It happens: many times people ask me -- just a few days before, Vivek was asking me -- "Why do we never see any

of your college friends, your school friends, coming to you? Why don't they come?"

In the first place, I never had many friends because from the very beginning only if somebody was a seeker was there a possibility of any friendship. There was no other way to relate to me. So -- very few friends. But even those are lost, because unless they now relate to my new reality there is no possibility. Either I have to come down to relate to them, which is not possible, or they have to come up -- which is difficult.

By and by, they have disappeared. They continue to think about me as of old, but that man is no more there; that man is dead. They would like to relate to me as of old, but that man is dead. How can you relate to a dead man?

So it becomes embarrassing for them. If they come, it becomes embarrassing. They don't know what to talk about, what to say. If they say something of the past and then they look at me, the whole thing looks absurd. It carries no meaning. At the most I can listen, but I cannot say a single word. Then they feel awkward.

They used to come; by and by they dropped. But my family has not dropped me. They have tried hard to cope with me. And they have tried hard to feel my new reality. That's a rare phenomenon. Jesus was not so fortunate as I am.

FOR WHOSOEVER SHALL DO THE WILL OF MY FATHER WHICH IS IN HEAVEN, THE SAME IS MY BROTHER, AND SISTER, AND MOTHER.

AND THERE WENT GREAT MULTITUDES WITH HIM: AND HE TURNED, AND SAID UNTO THEM,

IF ANY MAN COME TO ME, AND HATE NOT HIS FATHER, AND MOTHER, AND WIFE, AND CHILDREN, AND BRETHREN, AND SISTERS, YEA, AND HIS OWN LIFE ALSO, HE CANNOT BE MY DISCIPLE.

Unless you deny your worldly family, you cannot be part of a spiritual family. Unless you deny the ordinary ties of the body, you cannot move into the world of the spirit. You have to leave behind the world of matter, the world of the body, to move into the world of the spirit.

AND WHOSOEVER DOTH NOT BEAR HIS CROSS, AND COME AFTER ME, CANNOT BE MY DISCIPLE.

And until you die, you cannot follow. You have to die so that the new can be born in you. It can be born only when you are gone. It is not a question of transforming you, it is not a question of improving you, it is not a question of making something better of you. Howsoever better you are made, improved, modified, you will remain the same. Your ego can be more polished. It can even be taught to be humble. You can be taught to be simple: you can live naked, with no clothes. You can be taught to be nonpossessive: you can leave the whole world. But if you remain the same, your non-possessiveness will not help much; your nakedness will not help much. Your nakedness will become a new clothing for the ego.
Now the ego will be satisfied that "I have renounced all. I don't possess anything. I have left my family" -- but the'I' will continue. And the'I' has to drop. Unless the'I'

disappears, you will not be empty enough for the divine to enter. You will not have enough space for Him.
That is the meaning of Jesus when he says: AND WHOSOEVER DOTH NOT BEAR HIS CROSS, AND COME AFTER ME, CANNOT BE MY DISCIPLE. To be a disciple is to die in the master and to relive in the master. It is to drop totally dead in the master so that his life flame can give you a new light and a new life.
Until you die, nothing is possible. And that is the great fear. You would like to be improved, you would like to become better. Then don't come to a man like Jesus. He is not interested in bettering you, he is not interested in renovating the old house. He says, "We will demolish and we will make a new one," because if you renovate an old house it remains the old. It may deceive others, but it cannot deceive you. You know it is the old. The foundations remain the old, the structure remains the old. You polish it, you color it, you whitewash it -- a few patches here and there -- and then you think everything is new. It is not.
In life, never try to renovate, because something is fundamentally wrong. The base is wrong, the whole foundation is wrong. And on that foundation, you will remain wrong.
So I'm not interested in you becoming more religious, no. I'm not interested in you becoming more moral, no. I am not interested in you attaining a beautiful character, not at all. I am interested in you dying, so that a newness rushes in you. Only on your death is resurrection possible. And that which will resurrect will be the divine. That will be the divine!

Once you are ready to die, moral/immoral, sinner or saint, are all irrelevant. Once you are ready to die, you have become capable. You open the door. You say to God, "Come in! "

But remember, God comes from the same door from where death comes in. If you are afraid of death you will remain afraid of God. God and death are two names of one phenomenon. If you are afraid, you interpret God as death. If you accept, you interpret death as God. Death itself becomes the beloved.

You wait. You wait as you would wait for your beloved. And death comes dancing! There is nothing like it. No longer can you conceive of anything which can transcend the beauty of it. Death becomes the beloved. Then death's garb is no more there. God is revealed!

This has to be done every moment, because every moment death knocks at your door. Every moment when you exhale, death knocks. Exhalation is death, inhalation is life. The first thing a child has to do is to inhale and the last thing the old man dying will do will be to exhale. With exhalation, death; with inhalation, life.

And this is happening every moment. Whenever you inhale, you are becoming alive again; whenever you exhale, again death. Death, life, death, life: that's how you move. They are two wings or two legs, two aspects of you. If you really die with each exhalation -- you relax and you surrender -- then with each inhalation you will revive. And you will feel such freshness that even the dew in the morning will be jealous! You will feel freshness such as the stars in the night feel.

That is eternal life. One who has learned the secret of how to die moment to moment has learned the secret of how to live eternally. Now death is impossible. Death is possible only if you resist it. It is in your resistance that death exists. Resistance is ego, death exists because of the ego. If you surrender, death disappears. Surrender is the key.
Jesus says:

AND WHOSOEVER DOTH NOT BEAR HIS CROSS, AND COME AFTER ME, CANNOT BE MY DISCIPLE.

Not only does the father have to be denied, and the mother, and the sister and the brothers, but you have to deny your life also. Your life has to be denied so that God can live within you and through you. Both cannot live together within you, remember. Either you or God. You would like to also give Him a small room somewhere in your house, a small temple in a far corner of the house. You would like Him to live there, but that is not His way. He wants the whole house or nothing. This trick don't do.
I was staying with a friend. In the morning I saw him going to the garage. I asked him, "Where are you going?"
He said, "We have made a temple in the garage." They live in a palace and their God lives in the garage! Whom do you think you are befooling? And he was very happy. He thinks he is a very religious man.
The God lives in the garage, He's not even a welcomed guest. Even with a guest you behave well, even with a poor relative you behave well. Even a poor relative will feel offended if you put him in the garage. The God lives in the

garage! He was very happy and he said, "We have made a very beautiful temple there. You come and see."
I said, "God cannot be there so I'm not coming. You go and do whatsoever you want to do, but this is not prayer."
God comes to you only when you completely give in, when you are completely empty and you say, "I am no more. Now you can come in." When you have vacated the throne, then only is He enthroned.
Come Follow To You, Vol 2

Chapter #6

Chapter title: Politics And Love
5 November 1975 am in Buddha Hall

Question 1
YOU SAID, "TEACHING IS THE BEST WAY OF LEARNING BUT YOU HAVE ALSO SAID, "THE WORLD IS IRRELIGIOUS BECAUSE OF TOO MANY PREACHERS. "WOULD YOU PLEASE SPEAK ON THE SUBTLE DIFFERENCE BETWEEN HELPING OTHERS AND TRYING TO CHANGE OTHERS.

THERE IS A VAST DIFFERENCE, and tremendously significant, between trying to change the other and helping him. When you help somebody you help him to be himself; when you try to change somebody you try to change him according to your idea. When you try to change somebody you try to make a carbon copy of him. You are not interested in him. You have a certain ideology, a fixed idea,

an ideal. You change him according to the ideal. The ideal is more important, the real man is not important at all.
In fact, trying to change the other according to some ideal is very violent. It is aggression, it is an effort to destroy the other. It is not love, it is not compassion. Compassion always allows the other to be himself. Compassion has no ideology, compassion is just a climate. It does not give you direction, it only gives you energy. Then you move. Then your seed has to sprout according to its own nature. There is nobody forcing anything on you.
When I say, "Go and help others," I mean: help them to be themselves. When I say, "The world is too irreligious because of too many preachers," I mean that so many people are trying to change, convert, transform others according to their own ideology. The idea should not be more important than the person. Even the whole humanity is not more important than a single human being. Humanity is an idea; a single human being is a reality.
Forget about humanity, remember the human being -- the real, the concrete, the throbbing, the alive. It is very easy to sacrifice human beings for humanity. It is very easy to sacrifice human beings for Islam, Christianity, Hinduism; it is very easy to sacrifice them for the idea of Christ, Buddha, Mahavir. Help, but don't sacrifice. Who are you to sacrifice anybody? Each individual is his own end. Don't use him as a means.
That is the meaning when Jesus says: "The Sabbath is made for man, not man for the Sabbath." Everything is made for man; man is the supreme value. Even God, the idea of God, is for man, and man is not for the idea of God. Sacrifice

everything to man and don't sacrifice man to anything whatsoever. Then you help.
If you start sacrificing man, then you are not helping. You are destroying, you are crippling the other. You are violent, you are a criminal. So all your so-called mahatmas who try to change the other are criminals. One can just love, help, be ready to give unconditionally.
Share your being, but let the other move towards his own destiny. That destiny is unknown; nobody knows what is going to flower. Don't give a pattern, otherwise the flower will be crushed. And remember that each individual being is unique. There has never been such a being before and there is never going to be again. God never repeats, he is not repetitive. He goes on inventing.
If you are trying to make a man be like Jesus, you will be destructive. Jesus can never be repeated again. And there is no need. One is beautiful, many will just be boring. Don't try to make a man a Buddha. Let him become himself. That is HIS Buddhahood. And neither you know, nor he knows, what he is carrying within himself. Only the future will show. Not only will you be surprised; HE will be surprised when his flower opens. Everybody is carrying a flower of infinite potentiality and power, of infinite possibility.
Help, give energy, love. Accept the other and give him a feeling that he is welcome. Don't give him a feeling of guilt, don't give him the idea that he is condemned. All those who are trying to change him give him a feeling of guilt, and guilt is poison.
When somebody says, "Be like Jesus!" he has denied you AS YOU ARE. Whenever somebody says to be like somebody else, YOU are not accepted. You are not

welcome, you are like an intruder. Unless you become somebody else, you will not be loved. What type of love is this which destroys you, and only when you become false, inauthentic...?

You can, authentically, only be yourself. All else will be false, all else will be just masks, personalities, but not your essence. You can decorate yourself with the personality of Buddha, but it will never touch your heart. It will never be related to you, it will not be connected with you. It will just be on the outside. A face, but never yours.

So whosoever is trying to make you somebody else and says, "I will love you if you become Buddha, Christ..." does not love you. He may be in love with Christ, but he hates you. And his love for Christ can also not be very deep, because if he has really loved Jesus, he would have understood the concrete uniqueness of every individual. Love is a deep understanding. If you have loved one person, you have started a different quality of vision within you. Now you can see with a clarity. If you have loved Jesus, then whosoever comes before you -- you will see the reality of this man, of this concrete human being, of this potentiality herenow. And you will love this man, you will help this man to become whatsoever he can become. You will not expect anything else. All expectation is condemning, all expectation is a denial, all expectation is a rejection. You will simply give your love -- for no reward, for no result. You will simply help, with no future in mind. When love flows without any future, it is a tremendous energy. When love flows without motivation it helps, and nothing helps like it. Once you feel that even one single human being accepts you as you are, you feel centered.

You are not unwelcome in this existence. At least one human being accepts you unconditionally. That gives you a grounding, a centering; that gives you a feeling that you are at home. And the more you are at home, the more you will be closer to God, because deepest in your heart is He. When you are close to yourself you are close to Him. When you are centered, you are IN Him.

When you are far away from yourself, you are far away from God. The distance between you and yourself is the distance between you and God, and there is no other distance. So whosoever says, "Become somebody else," is throwing you away from God. You will become false, you will carry masks. You will have personalities, character, and a thousand other things, but you won't have a soul; you won't have the essential. You will not be an awareness, you will be a deception: a pseudo-phenomenon, not authentic.

So when I say help, teach, I'm not giving you the idea to teach them. I'm saying: just create a climate around people. Wherever you move, carry the climate of love and compassion, and help the other to be himself.

That is the most difficult thing in the world -- to help the other to be himself -- because that is against your ego. Your ego would like to make imitators of people. You would like everybody to imitate you; you would like to become the archetype and have everybody follow you. Then your ego would be very, very fulfilled. You would think of yourself as the blueprint and everybody just has to follow you. You become the center and everybody becomes the false.

No, the ego will not like the idea. It wants to change others according to you. But who are you to change anybody? Don't take that responsibility. That is dangerous; that is

how Adolf Hitlers are born. They take the responsibility of changing the whole world according to them.

There is much difference between a Mahatma Gandhi and Adolf Hitler. But deep down, no difference at all, because both have ideas of changing the world according to them. One may be using violent methods, the other may be using nonviolent methods, but both are using methods to change the other according to themselves. One may be using the bayonet, the other is threatening you that "I will go on a long fast if you don't follow me." One may be threatening to kill you and the other may be threatening that he will kill himself "if you don't follow me", but both are using force, both are creating situations in which you can be forced to be something that you don't want to be, that you never wanted to be. They both are politicians. Neither Hitler loves you, nor Gandhi loves you.

Gandhi talks about love, but he does not love. He cannot love, because the very idea -- the ideal of how you should be -- creates trouble. There is only one way of loving people: to love them as they are.

And this is the beauty: that when you love them as they are, they change. Not according to you -- they change according to THEIR reality. When you love them, they are transformed. Not converted; transformed. They become new, they attain newer heights of being. But that happens in their being, and it happens according to their nature.

Help people to be natural, help people to be free, help people to be themselves, and never try to force anybody, pull and push and manipulate. Those are the ways of the ego. And that is what all politics is.

Question 2
IT IS BELIEVED THAT CHRIST WAS THE FIRST POLITICIAN OF LOVE IN THAT HE TRIED TO SAVE THE WORLD BEFORE HE HAD SAVED HIMSELF, AND THAT WE ARE HIS CHILDREN: POLITICIANS OF LOVE, SEEKING HEAVEN ON EARTH.

Politician, and Christ? Politics and love are impossible to be together. Love is anti-political; politics is anti-love.
I know politicians talk about love, but don't be deceived by their talk. They talk about peace and prepare for war. Never listen to what the politician says; always watch what he is doing. Whatsoever he says may be just a distraction, to distract you so you cannot see what he is doing. He goes on saying things absolutely contrary to what he is doing. That saying is a camouflage. It is a cover to hide.
That's why politicians go on talking -- so that you are not in any way helped to be aware of what they are doing. They distract by their talk. They don't communicate, they don't say much. In fact, they want to hide so that things are not known. They talk about peace and they all prepare for war. They talk about love and they all create hatred in the world. But they are tricky, very diplomatic. When they say, "Love your country," they are saying, "Hate your neighbors." But they hide their hatred in the love of the country. When you say, "Love your motherland," nobody is going to raise any question about it. There is no question: everybody has to love his motherland. But deep down in the teaching of the love of the motherland, they are preparing you for war. Then you start hating the neighbors: they don't belong to your nation, they don't belong to your race, they don't

belong to your religion. Love your religion -- then what will you do with people who don't belong to your religion? Of course, it has to be understood that you will hate them. If you love your religion, you will hate other religions; if you love your country, you will hate other countries; if you love your color, you will hate people who are of a different color. If you really want to love human beings you have to stop loving the country, you have to stop loving the religion. you have to stop loving your color. If you really want to love human beings you have to stop all political nonsense.

But they are very tricky -- diplomatic. They talk about love and they sow the seeds of hatred, they talk about nonviolence and they prepare you for violence. They say they are preparing for war because without war. peace will be impossible. And they have talked such nonsense for so long that you don't even understand how contradictory they are. Then the whole humanity goes on moving in darkness.

Remember one thing: Christ is not a politician -- not even of love -- because politics is poisonous. It will poison love itself.

Christ is not a politician at all. I lad he been a politician, he would not have been crucified. Just a little diplomacy would have saved him. Just a little diplomacy: there was nothing much in it. But he was not a politician. That was the trouble. He was very authentic and true, not diplomatic. He said whatsoever he felt.

Look: your so-called mahatmas are politicians. They try to live according to their principles, they try to BE according to their ideology. Whatsoever they preach, they try to live it.

Jesus is totally different. Whatsoever he lives, he preaches. There is the difference. A Mahatma Gandhi looks almost like Jesus. He's not. He tries to live whatsoever he preaches, but the preaching is important. He wants others also to live according to his preaching. and he himself tries to live according to his preaching.

Jesus is totally different. He says and preaches whatsoever he lives. When you preach whatsoever you live, you are exposed. You are open and vulnerable. You are true to yourself, but then you start becoming unfit with the society. Society is politics, it is diplomacy. Many things are not to be said, many things have to be said which are not true. When Pontius Pilate asked Jesus, "What is truth?" Jesus remained silent. He could have said something, he was an articulate man. He was a great poet in his utterances, he could have said something. And his whole life was depending on that. That was the last thing Pilate asked: "What is truth?" Jesus looked into his eyes and remained silent. Very undiplomatic, very nonpolitical. He embarrassed Pilate.

In that silence, Pilate felt very restless and uncomfortable. Jesus penetrated him deeply. His silence was something that he was saying from his heart.

But Pilate wanted words. Pilate was not asking, "Show me the truth!" He was asking, "What is truth? " He was asking for a definition. Jesus wouldn't give the definition because HE was truth -- and he was standing in front of him!

He looked into his eyes. He must have stirred his soul. Pilate became uneasy. He turned away from Jesus. He said to the priest, "Take this man away and do whatsoever you like. Crucify him."

I always think about it. In that moment, Pilate must have felt as if he was being crucified in silence. Just think about Jesus looking at you. All your falseness, all your masks, fall away because they cannot be there when Jesus looks at you. Naked and nude you stand before him. Empty, with nothing.

Pilate was the governor-general of the Roman Empire. But inside, a poor man, a beggar. All that falseness cannot deceive Jesus; he penetrates deeply. All your worldly riches are useless. He looks deep down into you and the beggar is caught. The beggar starts becoming restless. This was not asked for.

If Jesus was a little diplomatic, he would have given a philosophical answer. Pilate was a student of philosophy; he would have understood. Jesus could have convinced him, argued, persuaded. Pilate may have saved Jesus his life. But rather than saying anything he created a climate, a situation in which Pilate became very restless.

Just think: Jesus is looking in you. Silence becomes embarrassing. This man seems to be dangerous, as if he is pushing a dagger in your heart. Suddenly Pilate must have felt the emptiness, the poverty that he was. He turned aside. He said to the priest, "Take this man away and do whatsoever you like." But he must not have slept that night, or even for months. Jesus must have haunted him.

A very nondiplomatic answer. Jesus should have said the same thing that Pilate believed. That would have been diplomacy. Politicians say only the things you already believe. Then you are with them. They don't disturb, they console. Their answers are like ointments.

Jesus' answer to the question, "What is truth?" -- his answer is like a wound in the heart. For his whole life Pilate must have been haunted by the silence. "What did this man mean? Why did he remain silent, why did he look so deeply within me? Why?" In his dreams it must have become a nightmare.

Jesus was not a politician, not even of love. Love cannot be politics.
Love is simple, not complex. Politics is very complex and cunning. Love is intelligence; politics is stupidity. Only mediocre people get interested in politics. Love is tremendous intelligence; it is understanding. When you love, you are transformed through it.
Politics is always concerned with the society, the nation, is always concerned with the collectivity. Love is always concerned with the individual. Love flows between two souls, there is no other way. Just like a river flows between two banks. Love flows between two souls. Love is individual, intimate, close.
It can flow between one individual and the whole existence, because the whole existence has a soul. That soul is God. But it cannot flow between one individual and society. Society is just a word. It cannot flow between one individual and humanity. Humanity is just a word. There is nobody to receive it, there is nobody to respond to it.
Jesus loved, but he was not a politician. And Jesus never tried to change the society, remember. That was a misunderstanding on the part of the priests: that he was trying to change the society. He was not trying to change the society at all. He was trying to change the individual.

And that, too, not according to his ideology, hut according to the individual's potentiality. There are a thousand and one instances....

Jesus never condemns, Jesus never creates any guilt. Jesus never says, "That is sin. Don't do it." He reveals what is sin, but he never says it. He makes you understand what is sin, but he never gives you a dead dogma in the hand.

In life, dead dogmas are useless. Only an alive consciousness is useful because every moment the sin and the virtue changes. Something was a virtue in the morning. It may not be virtuous in the evening. It depends on you, on others, on circumstances. It is not a dead thing that you can carry with you. It is changing every moment. Unless you have a flexibility, a sensitivity to change with life, you will not be able to know what is sin. Every moment life goes on moving. Something was virtuous in a certain moment. The same thing can become a sin in another moment. So no dogma is possible.

Jesus gives a sensitivity to people. an awareness, a mindfulness, a meditation, so that they can feel their way, so that they can understand every situation and respond accordingly. If you go deeply into Jesus you will understand only one thing: that to act with awareness is virtue and to act with unawareness is sin. Sin is not a quality of any act. Neither is virtue. Sin and virtue belong to the presence or absence of awareness. It is not WHAT you do which is sin or virtue. it is HOW you do it: aware or unaware. It doesn't depend on the action. It depends, deep down, on the consciousness -- what quality you bring to it.

Jesus loved. That was one of his crimes: that hc loved. A rabbi should preach, he should not love. A religious man

should become an example, and induce and seduce people to follow his example. He was not an example at all. In the ordinary sense, he was not creating any ideal of his own. He was simply helping people to be more prayerful, to be more mindful, to be more watchful. And he lived, and loved.

He lived like a very ordinary man. But with very extraordinary awareness. He lived like a Zen master. Jews could not understand him, or only later on. Hassids would have understood, but they came very late. They would have understood him, they would have understood him absolutely. He was a Hassidic master, or a Zen master. But his followers also misunderstood him. They thought that he was a politician and he had come to change the society. His enemies also misunderstood him.

The same has happened again and again. I am here. I am not interested in society at all, not a bit. But the politicians go on thinking that I'm planning in some way or other. I'm a conspirator and I'm planning something in secret way.s to change the society or the government. It is difficult to convince them that I'm not interested at all in their government or in their society. They can go on playing with these stupid toys. I'm not interested.

But they cannot understand because it is beyond them. They cannot see the point: that somebody is not interested in government, in governing people. They think there must be some deception; something is hidden behind it. They think my talk about religion -- changing the individual, loving the individual -- is just a facade. Behind it there must be politics. They can understand only politics, and they will see politics everywhere.

It is understood. I can understand it. They cannot go beyond their own minds. It is just like a pickpocket who comes to see a saint. He cannot see the saint, he only looks at the pockets. He is a pickpocket.

You walk on the road. Different people look at you in different ways. A shoemaker looks at your shoe and understands you according to the situation and the condition of the shoe. If the shoe is in a bad condition he knows that your economic position is not okay. If the shoe is not polished well he knows you may be unemployed. He need not see your face; he just Looks at your shoe.

If a man has been working on shoes for thirty, forty years, he becomes almost a psychologist. From the shoe he can say everything: what your financial position is, what your status in society is. Even what your mind is right now. When you are happy, you walk differently. When you are unhappy, you drag. The shoe can show that you have been dragging for long, as if you are pulling the whole load, the weight.

The shoe can show whether you are in love or not. Have you watched? When you are in love, you polish your shoes. Everything becomes significant. Some human being has become interested in you. Now everything is significant. When nobody loves you, you become careless. Who bothers whether the shoe is gathering dust? Let it gather. Nobody is interested in you -- why should you be interested in the shoe?

A policeman has a different type of shoe than a schoolmaster. You can see the shoe and you will know which is which. The policeman has to be violent, his shoes

will show that he is violent. A schoolmaster is just a schoolmaster. The shoes will tell the whole story.
A shoemaker looks at the shoe, a pickpocket looks at the pocket, a hairdresser looks at the hair. He knows whether you are a square or a hippy. Your hair will show it. And this is not new. In India one of the names of Krishna is Keshava. Keshava means'long-haired'. He was the first hippy in the world.
When a politician looks at a Jesus, or at me, immediately his understanding is political. He becomes afraid, he thinks a competitor has come. But Jesus is not a politician, a man who knows love cannot be a politician. Why? -- because politics is ambition; love is nonambitious.
Politics is a way to rule over others. Love never wants to rule. The very effort to rule and possess and be powerful is violent. It is part of hatred. Love gives, and gives unconditionally. Love does not possess. Love is not a monopoly, is not a power-lust.
How can love be politics? Please don't use that word with Jesus. He's not interested in changing the society. He is interested in changing the heart, the heart of man. Maybe society is changed through it, but that is irrelevant. It can happen as a consequence, but that is not a concern.
If the heart of man changes, the society is bound to change, because with a different man a different society will arise. But that is a consequence. Jesus is not interested in that. His whole interest is in how the kingdom of God can be felt within. That's why he goes on insisting, "The kingdom of God is within." It has nothing to do with the without. Politics is without; religion is within.

Love gives, politics takes; love shares, politics has nothing to share. It tries to possess.

Question 3
OSHO, I DON'T KNOW WHO I AM. I FEEL LIKE I NEED GROUNDING AT SOME LEVEL. IS THERE NO PLACE FOR GROUNDING?

It is good that you don't know who you are, because all that you know will be wrong.
The depth of your being is indefinable. It has no name, no form. The innermost of your being is always unknown and unknowable. Socrates said, "Know thyself!" Not that you can know. He's saying: "Try to know yourself, and one day you will know that it is impossible to know." And when you come to a point where all knowledge disappears, and you stand in deep ignorance before yourself, that is the most beautiful experience, the greatest ecstasy.
Just think: if you can know yourself, by knowing you will become limited. You will become a commodity. By knowing about yourself you won't be happy; you will become very ordinary. Once known, you are finished with yourself. Then what will you do with it? Inquiry finished, you will be bored with yourself.
Your being is a mystery. The more you know, the less you know it. The deeper you go, the more you see the infiniteness. The depth is such that you cannot touch the bottom of it -- never. People who think they know themselves are very superficial. People of depth always become aware of something unknown. And it is beautiful

because the unknown is always alive, the unknown is always infinite. The unknown is eternal.
Socrates said, "Know thyself!" He means: try to know thyself. Not that you will be able to know. And after Socrates, a Roman, Marcus Aurelius, said. "Be thyself!" He is better than Socrates. To know thyself is impossible, but to be thyself is possible. There is no need to know. Just be. Knowledge is irrelevant; being is enough. Just BE yourself. So don't try to find a definition of your being. It is impossible. Live it, you can. Know it, you cannot. But why be bothered about knowing? Is not being enough?
There is an urge. a deep urge, a curiosity to open and know every mystery. But that urge is going to fail as you move within. If you move without, that urge can be fulfilled -- a little. Science can fulfill your urge because something can be known about matter. But that, too, I say'just a little'. If you go deeper, there also the unknown comes to be encountered. The deeper you go, the more knowledge becomes shaky. The deeper you go, the more everything is blurred.
One of the greatest scientist of the West, Eddington, has written in his autobiography that "When I started, the whole world looked like a mechanism. When I started working, searching, inquiring, the world looked like a great mechanism, and I had the idea that someday or other the mechanism would be known."
He thought that existence could be divided in two categories: the known and the unknown. Known: that which we have known; and unknown: that which we will know someday or other, it is only a question of time.

At the end of his life he said, "Now life appears to be divided into three categories: the known, the unknown, and the unknowable." This unknowable.... The known and the unknown we can understand. It is only a question of time before the unknown can become known, because one day the known was unknown. But the unknowable? That which cannot be known, which is impossible to be known? With that category, religion enters in.

Then Eddington said, "Now as I look at the world, it doesn't look like a mechanism. Rather, it looks like a thought. Very mysterious." Had he lived a little longer. he would have certainly said that "Now it does not even look like a thought, because a thought has a structure, a logic. It looks like a poem or a song."

And a song just like birds sing in the morning. Beautiful -- but you cannot make anything out of it. Beautiful AND meaningless. Tremendously beautiful, it can be enjoyed. But the meaning? There is none.

This is my understanding: unless you can enjoy the meaningless, you will never become religious. God, to me, is the meaningless beauty that surrounds you, the meaningless song that is heard all around: the meaningless murmur of a brook, the meaningless whisper of the winds, the meaningless silence of the stars. Tremendously beautiful, but meaningless. Why do I say meaningless? Because it is unknowable.

A thing remains meaningless unless it is known. Once you know, then it is meaningful. And I tell you, stars are mysterious, but they are nothing compared to your inner being. Rivers are mysterious, but they are nothing compared to your inner stream of consciousness. The

Himalayas are mysterious, but nothing as compared to your inner peaks of ecstasy.

Be, rather than know. Marcus Aurelius looks to me to be of more and deeper understanding when he says, "Be thyself!" than Socrates when he says, "Know thyself!" Though I know well that you cannot be yourself unless you try the Socratic dictum: know thyself! Try to know. You will never be able to know, and by and by, you will drop the inquiry of knowing and you will start being. Knowing is philosophy, being is religion.

One of the greatest American Christian theologians of this century, Paul Tillich, was once asked -- at the end of his life, somebody in Santa Barbara, a student, asked him -- "Sir, do you pray? "

He said, "No, I meditate."

But if you ask me, I will say, "No, I don't even meditate. I just am."

Prayer is duality: you and God. Without God you cannot pray: the other is needed. It is a dependence. Right is Tillich. He says, "No, I don't pray." The answer is not Christian, the answer is Buddhist. He says: "I meditate." Meditation is a freedom -- freedom from God also, because-even He is not needed. You cannot pray without God, because to whom will you pray? To whom will you raise your head? To whom will you raise your eyes? To whom will you talk, with whom will the dialogue be? A God is needed. Maybe He is there or maybe He is not there -- that is irrelevant -- but prayer requires a God.

It is a dependence. Without God, the man who is praying will immediately stop praying. If there is no God -- or the news comes that He is dead, or has been assassinated or

something like that, or just died of old age -- the man who is praying will immediately stop, will throw his rosary and will say, "Finished! Now there is no point. To whom to pray? "

Prayer is a dependence. That is how Buddhism goes higher than Christianity. Even if God dies, it will not disturb the man who is meditating. He will say, "It is okay. It matters not whether He is alive or not. It was never a requirement to me. I am enough unto myself."

The man who meditates, meditates alone. But if you ask me, "Do you meditate, Sir? " I will say, "No, I don't even meditate. I just am" -- because in meditation some activity is involved. The other is not there, you are not in a dialogue, but you are doing something. The doing is there. The doing becomes the other: the doer and the doing. You are meditating.

Meditation is an action, you are doing something. Sometimes you meditate and sometimes you don't meditate. That is not worth much because something that sometimes is, and sometimes is not, cannot be your nature. Your nature is always there, it does not depend on any doing.

I just am. And that is the greatest prayer, that is the greatest meditation. That is what Zen masters say. If you ask them what they do they say, "We chop wood, we carry water. When we feel hungry we eat, and when we feel tired we sleep." This is what I mean when I say I am. Even the dependence on doing something is no longer there.

Prayer needs the other, meditation needs action -- being needs nothing. And when you are in tune with that which

needs nothing, then for the first time you are in tune; then for the first time you are grounded.
You ask me: "Osho, I don't know who I am." There is no need. There is no need to know who you are. The only need is: don't be anything else. just be that which you don't know you are. Lust be that. Don't move outside it. There is no need to know it because you ARE it already. Whether you know it or don't know it, makes no difference. Knowledge will not add anything to it. Not knowing will not take anything out of it, knowing will not add anything to it, so what is the point? You ARE!
Call the rose by another name, it remains a rose. Whether you know the name of the rose or not, it remains a rose. And whether you call it'rose' or don't call it'rose', the rose is not bothered. It is. Emerson says somewhere in his diary that "Outside my window the rosebush is blooming. The rosebush is not bothered with who it is. The roses are not comparing themselves with other roses of the past and they are not thinking of the future roses. Just in this moment they are with God. This day, they are with God."
In your being, you ARE God. I will not even say with God. In your being, just this very moment, you are God, you are divine. No knowledge is needed.
Don't be worried about it. Nobody has ever known who he is. He is! And all those who have said that they know are just repeating cliches. They must have read it in the scriptures. But those are only words. You can say: "I am BRAHMA," or "I am ATMAN," or "I am the supreme self," but these words are cliches. They are ugly. They don't say anything, they don't mean anything.

"I feel like I need grounding." Yes, that's good. You need it. But grounding has nothing to do with knowledge; grounding has something to do with being. That's why I say Marcus Aurelius is better than Socrates when he says, "Be thyself!"

"Is there no place for grounding? " Place is part of space. Time and place are not there in being -- space and time both disappear there. You will be grounded only when you come to a certain state within: where you cannot say who you are, where you cannot say where you are, where you cannot say when you are. Everything has stopped; time does not move. The clock may be moving: tick-tock, tick-tock; it may be moving. You can listen, but time does not move -- only the futile gesture of the clock. Something deep within you has stopped. That is the point I call'the point of no-when'.

And there is no space. You cannot say where you are, the where is irrelevant. You cannot show on the map where you are. You are no more on the map, you don't belong to the map. You are no more part of the measured, you are no more part of the charted. You are transcendence.

You can look at space, but you are not in space; you can look at time, but you are not in time. Then you are grounded. This is what I call'being'; this is what Jesus calls'the kingdom of God': this is what Buddha calls'nirvana'.

Yes, you need grounding. But it would be better to say, "You are already grounded. You just need awareness." How can you be if you are not grounded? You are already in God. I-low can you be otherwise? There is no other way to be, that is the only way there is. But you are not aware.

Become more and more alert, watchful. No need to be worried about knowledge: who you are. Just become aware, Whosoever you are: X,Y,Z -- that unknown acts.
Whosoever you are, just become alert and aware. Let that unknown within you, or unknowable within you, not fall into a stupor and sleep. Awake it. Don't allow it to move into dreams anymore. Shake it out of sleep and suddenly you will see that you are already grounded. In fact, whatsoever is needed is already there. Just a turning about is needed.
That is what Jesus means when he says, "Return! The kingdom of God is at hand." He's talking about your hands. The kingdom of God is always at hand. Just stretch your hand a little and you will be able to touch it. That stretching of the hand is what I mean by awareness.

Question 4
HAVING NEVER HAD THE OPPORTUNITY TO TRULY FALL IN LOVE, TO KNOW THAT SURRENDER, IS THAT KEEPING ME FROM TRULY FALLING IN LOVE WITH YOU, BEING IN THAT MAD STATE OF LOVE? IS IT ENOUGH JUST TO FEEL QUIET LOVE, RESPECT -- THOUGH NOT NECESSARILY THAT ODD FORM OF INSANITY?

Don't be worried. Because you must be comparing yourself with others, that creates the problem. This is YOUR odd kind of insanity.
Everybody has his own way of being in love. Never compare it. Somebody may be dancing, may be ecstatic and singing, and somebody else may be sitting silently with

closed eyes. Both are mad in their own ways. Don't think that you are not mad and the one who is dancing is mad, because one who is dancing will think, "Are you mad? You have fallen in love and are still sitting with closed eyes? What are you doing there? Dance!"

Everybody has his own way of madness also. Just as nobody has the same face as you, nobody has the same eyes as you, nobody has the same fingerprints as you -- nobody has the madness that you have. Everything is unique. Everybody falls in love in his own way. And it is good; it has to be so. Never compare. With comparison the trouble arises. Then you feel that you are missing something. Your love is calm and quiet and respectful. Then you start thinking there must be something wrong. Why are you not so passionately in love? Why are you not like a storm, why are you blowing like a small breeze? But that is your way. And God needs both. Storm and storm and storm.... He also needs a little rest. A little breeze is always handy.

Don't be worried. This is how God is happening to you. Never compare. Just look within you and enjoy whatsoever is happening so it can happen more. Enjoy it, delight in it, and it will happen more. You may become even more gentle; even the breeze may disappear and stop. It has happened that way also. There are as many ways towards God as there are seekers. Everybody has his own way and there are no superways, remember -- no superhighways. Everybody walks on his own path.

In fact, the path is not found ready-made. You create it by walking, and it disappears when you have gone on ahead. Nobody else can walk on it; it is never left behind. It is just like the birds flying in the sky. Once they have flown, they

don't leave any footprints. Nobody can follow it. There is no need.
Don't compare. Be contented with yourself. Enjoy, delight -- help yourself to be yourself. This is YOUR way.

Question 5
I WAS NOT LOOKING FOR YOU, AND YET YOU FOUND ME. I WAS NOT DESERVING. THERE ARE OTHERS I KNOW WHO HAVE TRIED HARDER TO FIND THE TRUTH. WHY HAVE I BEEN SO LUCKY?

Because you are so humble.
It is possible that you may be trying hard, but the effort comes out of the ego. You may not be trying, you may be simply waiting, but that waiting can come out of humbleness. Effort, with ego, will fail. Even no effort, with humbleness, will succeed. If you feel that "I was not looking for you, and yet you found me," if you feel "I was not deserving" -- that's how you have deserved it. That's how!
Feeling that you were not looking for me, I have found you. Your deep humbleness, deep humility, has created the situation. It is only in humbleness that a master is found, it is only in humbleness that the divine happens.
Your effort is of no use because it is YOURS. The'you' is too much. That will hinder the path.

Question 6
BEFORE YOU FOUND ME I HAD ALREADY RENOUNCED MY FAMILY. RACE AND RELIGION. NOW IT HAS ALL CHANGED. I HAVE NEVER FELT

SO AFFECTED AS NOW, SINCE MY PARENTS AND SISTER ARE SANNYASINS TOO. SOMETHING SPECIAL AND INDESCRIBABLE HAS HAPPENED BETWEEN ME AND THEM, I FEEL. AND IN JUDAISM I FIND MYSELF AND ACCEPT MYSELF. WHAT IS HAPPENING?

This is what should happen.
Jesus says, "Hate your father, hate your mother, hate your brethren and sisters." He cannot teach hate -- he must be using hate as a means towards real love. And this is what has happened. You had already renounced your family, race and religion, but that renunciation must have been out of ego. It was not a rebellion; it must have been a reaction. You must have done it without knowing what you were doing.
It may have broken you away from the family, but it didn't join you with the greater family of existence. It separated you from the family, but it simply separated you. It was just a divorce it was not a marriage to the greater. It was impotent.
Then you came to me. You became different. You meditated, you became a little more alert and then, by and by, your change became a magnetic force to your family also, whom you had renounced. Then your father, your mother, and your sister also came.
It simply happens that if you are changed you become a magnetic force. And of course, those who have been related to you very deeply are affected immediately. If one person in the family changes, the whole family is affected immediately, They may start defending. That, too, is the

sign. They may start fighting. That, too, is a symbol that they are being affected. Now they cannot remain the same; something has to be done.

They came, they also changed, and you again became a part of your family, in a totally new dimension. The marriage has happened now in a totally new dimension. Now your family is just part of the greater family I'm creating -- of the greater sangha, the community that I'm creating. Now, through me, you have become joined again.

That's why Christians go on signing their signatures: "Yours in Jesus." That is very meaningful. Now there is no other bridge. If you love Jesus, Jesus has become the bridge. You may have been a friend to somebody. Then Jesus came to you. Now the friendship has taken on a totally different meaning, a different poetry. Now you are no longer directly related to the person. Jesus is always somewhere by the corner, Jesus is always somewhere in between, flowing. Now the friend is no more an ordinary friend. He has also become divine through Jesus, and you say, "Yours through Jesus."

This will happen to you all by and by. You will be rejoined to the same family you renounced, through me.

Question 7

THE LAST FEW DAYS THIS HAPPENS: WHENEVER I FEEL I NEED TO BE IN TUNE WITH MY CENTER, IMMEDIATELY I SEE THE IMAGE OF A VERY CALM, DEEP LAKE SURROUNDED BY MOUNTAINS. ALL IS PEACE AND IN DEEP HARMONY. I SEE MYSELF SITTING EITHER ON THE BORDER OF THE LAKE OR ON THE

MOUNTAINTOP -- JUST SITTING AND WATCHING IN CALM HAPPINESS. THERE ARE ALWAYS WHITE AND BLACK BIRDS SILENTLY FLYING AROUND. THE PLACE IS NOT FROM THIS WORLD, AND YET IT IS FROM THIS WORLD. THE IMAGE CENTERS ME IMMEDIATELY. I SEEM TO NEED IT, BUT STILL IT FEELS A BIT CHILDISH; AND ALTHOUGH IT DOESN'T FEEL LIKE I AM DOING SOMETHING. I AM YET DOING. PLEASE COMMENT.

This is good -- healthy and wholesome. This is one of the old meditation techniques. You may not be doing it knowingly, but you may have done it in some past life. It may have simply surfaced again. But it is one of the most beautiful techniques. As far as techniques go, this technique also goes.

Use it. And don't feel it is childish because all happiness is childish, all joy is childish, all delight is childish. Enjoy it; become a child. And when the work is done, the technique will disappear. When the work is done, the picture of the lake and the mountains and the birds will disappear by and by. The picture will disappear but the calmness will remain. The lake will go but the rippleless lake of your consciousness will be left behind.

Enjoy it as much as you can. This has something to do with your past. You may have done it before. Now it has again surfaced. It happens: if people have been doing certain methods in their past lives and they have been left incomplete, when they meditate again, suddenly some technique erupts, surfaces, and possesses them completely. Then you are not doing it. It is happening.

And that is one of the most significant things to be understood. If a method happens to you without doing, that is the method for you. When you do something, it is different; when it HAPPENS, it is totally different. When it happens, it is nearer to the heart. When you DO. it is nearer to the head.
Allow it, enjoy it, let the scenic beauty of the lake completely surround you. Forget yourself; be in it totally. It will center you. And once the work is done, all pictures will disappear. When only you are left -- the lake is no more, the birds are no more; nothing is there to be seen, only the seer is left -- then the real meditation happens. That's what I call'being', just being. That is the ultimate.
But this technique can be helpful. When it is happening by itself, it can be very helpful. Allow it. It is healthy and wholesome. And don't think it is childish. All beauty, all happiness, all ecstasy is childish. God is childish!
Come Follow To You, Vol 2

Chapter #7

Chapter title: He that heareth the word
6 November 1975 am in Buddha Hall

MATTHEW I3
10 AND THE DISCIPLES CAME, AND SAID UNTO HIM, WHY SPEAKEST THOU UNTO THEM IN PARABLES?
11 HE ANSWERED AND SAID UNTO THEM, BECAUSE IT IS GIVEN UNTO YOU TO KNOW THE MYSTERIES OF THE KINGDOM OF HEAVEN, BUT TO THEM IT IS NOT GIVEN.

12 FOR WHOSOEVER HATH, TO HIM SHALL BE GIVEN, AND HE SHALL HAVE MORE ABUNDANCE: BUT WHOSOEVER HATH NOT, FROM HIM SHALL BE TAKEN AWAY EVEN THAT HE HATH.
18 HEAR YE THEREFORE THE PARABLE OF THE SOWER.
19 WHEN ANYONE HEARETH THE WORD OF THE KINGDOM, AND UNDERSTANDETH IT NOT, WHEN COMETH THE WICKED ONE, AND CATCHETH AWAY THAT WHICH WAS SOWN IN HIS HEART. THIS IS HE WHICH RECEIVED SEED BY THE WAY SIDE.
20 BUT HE THAT RECEIVED THE SEED INTO STONY PLACES, THE SAME IS HE THAT HEARETH THE WORD, AND ANON WITH JOY RECEIVETH IT;
21 YET HATH HE NOT ROOT IN HIMSELF, BUT DURETH FOR A WHILE: FOR WHEN TRIBULATION OR PERSECUTION ARISETH BECAUSE OF THE WORD, BY AND BY HE IS OFFENDED.
22 HE ALSO THAT RECEIVED SEED AMONG THE THORNS IS HE THAT HEARETH THE WORD; AND THE CARE OF THIS WORLD, AND THE DECEITFULNESS OF RICHES, CHOKE THE WORD, AND HE BECOMETH UNFRUITFUL.
23 BUT HE THAT RECEIVED SEED INTO THE GOOD GROUND IS HE THAT HEARETH THE WORD, AND UNDERSTANDETH IT; WHICH ALSO BEARETH FRUIT, AND BRINGETH FORTH, SOME AN HUNDREDFOLD, SOME SIXTY, SOME THIRTY.

JESUS IS LIKE A DIAMOND. Every facet of him contributes to the brilliance of the whole. To the sorrowing, he brings solace; to seekers, he brings knowledge; to the poor, he brings the kingdom of God; to the rich, he brings poverty of the spirit; to the strong humility; to the weak, strength. He's many things, and he's different to each one who comes to him. He has many faces, many aspects, and it has to be so.

The same is with Buddha, the same is with all those who have awakened, because when they talk to YOU, or relate to YOU, they talk to you and they relate to you. They respond. They cannot give more than that which you can take: they cannot give you that for which you have not asked; they cannot give you that for which you are not ready. They can only give you that for which you have come.

It depends on you who Jesus will prove to you to be. He is a response, he reflects you. Remember this. Because of this, many complexities have arisen. Many people will give you different reports. They all are true -- and no one is totally true. They all talk only of facets, parts of Jesus that have been revealed to them. Hence so many stories....

Buddha died and immediately there was great turmoil amongst his followers. The sangha divided into many parts. The community could not remain one because there were different reports -- as if Buddha was not one man but many. He was one, absolutely one, but he reflected so many people that they knew him in different ways -- according to their capacity, according to their receptivity, according to their readiness. They all said different things. Not only

different, but quite contradictory to each other. The community had to divide.
The same happened with Mahavir: the community had to divide. The same happened with Jesus: the community could not remain one. And the reason is: Jesus is different to different people. He has to be, he is just a pure mirror. You come and he reveals your face to yourself. He exists so that you can realize yourself, He has no other idea to force upon you, He has no idea at all, he is simply a helper. If you come to him in search of knowledge, he will reveal that to you. If you come to him in search of love, you will be benefitted by his compassion and love. If you come to him as a sinner, he will give you salvation. But it depends on you; he echoes you.
This has to be understood. Then these sutras will be very simple.

AND THE DISCIPLES CAME, AND SAID UNTO HIM, WHY SPEAKEST THOU UNTO THEM IN PARABLES?

The disciples were noticing that whenever he talks to the masses, he always talks in parables. Whenever he talks to them in privacy, he talks differently.
It has to be so. A disciple is different. A disciple is one who has committed his a]l. He's not just a follower. A follower is one who is impressed and still hesitating. And the ordinary masses are neither followers nor disciples. They may be curious to know who this man is, they may be intrigued by this man, they may be amused by this man -- a few of them may become followers later on and a few of

the followers may become disciples later on -- but the masses are still not related to him.
They have come to him as curiosity seekers, just by the way. Somebody has told them, "Here comes Jesus. A great man, the son of God," and they got interested. They may lose interest again, they may go on their paths and forget everything about him -- or. at the most, he may remain a beautiful memory -- but he will not be a transformation to them.
So these are the three types of people to whom Jesus is relating: the masses, the followers, and the disciples. The disciples are a chosen few. The disciples are those who have come to decide that this man is their salvation, and they have staked all that they had. Now they are ready to die for him. If they live, they will live for him; if they die, they will die for him. Now there is no turning back. They have come to the point of no return. They watch this man, they love this man -- now this man has become their very life. The innermost secrets can only be revealed to these disciples.
The mysteries can be revealed only to those who are so ready that even if death is needed they will not shirk, they will not hesitate. And death is needed. To know the ultimate secret you will have to die, and until you die that ultimate secret cannot be born within you. To receive him, you will have to disappear. So only to these few disciples can the truth be revealed in its directness, in its immediacy. To the followers: something of the truth, but not direct; something of the truth, but not immediate; something of the truth, but garbed; something of the truth, but hidden. They

will have to work. Only then will they be able to know what has been said to them.

To the masses: just parables. Parables are faraway echoes of truth. If somebody insists, then there is a thread in the parable. I use the word SUTRA. It is a Sanskrit word. It means'the thread'.

It is very significant. When I say'these sutras', I mean'these threads'. If you catch hold of them, you can reach to the ultimate. They are like arrows from the ultimate which have reached to your heart. If you follow the path of the arrow backwards, you will reach to the ultimate. These are threads, sutras.

A parable is a sutra. It simply gives you a thread, a hint, an indication. A very subtle hint and a very delicate thread it gives to you. You have to be in search. Then the parable, by and by, will reveal its treasure to you. It is not revealed on the surface. If you take the obvious as the actual, it will just be a beautiful story. If you are deceived by the obvious, you will lose track of the hidden, The obvious is not the actual in the parable. In the parable it has many coverings. You will have to uncover; you will have to work hard.

I have heard a true story about a man who had parked his car in front of a supermarket. When he came back, his car was almost destroyed. Somebody has crashed into the car: the front was completely gone. And there was no visible sign of the other car or the other man. His heart sank. Then he found a small piece of paper tucked under the windshield wiper. He felt happy: the man had left his address and name. He took out the.scrap with trembling hands. He opened the paper. It was written on the paper: "While am writing this note to you, at least two hundred

people are watching me, They all think that I am writing my name and address. I am not! " That was all. The obvious is not the actual. And they believed, those tWo hundred persons, that he had written his address and name and tucked the paper under the windshield. The man is gone... those two hundred people are gone. Nobody bothered to see what he had written.

If you take a parable as the obvious, you will miss the whole point of it. The obvious i.s not the actual. The actual is hidden, very deeply hidden -- as if a diamond has been hidden in.side an onion. You uncover, you uncover: there are layers and layers of onion, and then the diamond is revealed.

A parable is a diamond hidden in an onion. The obvious is not the actual; the actual is totally different. A parable i.s a way of saying some truth of tremendous import, but in such a way that even a child can understand, can feel that he has understood. But a parable needs deep understanding to be discovered. A child can feel he has understood and even a very mature person may feel that something goes on eluding him. A parable is both simple and very complex. It is a story on the.surface; it is a secret within.

Jesus talked to the masses in parables, small stories. Ordinary people could understand them. And if you work on them, even extraordinary intelligences may miss the point. Nobody has talked like Jesus. His parables are the most beautiful in the whole history of the human mind. Buddha tells stories, but they cannot be compared to Jesus' parables. Buddha's stories are plain. They say something, but whatsoever they say is obvious. They are not parables, they are stories. They are to explain something. He will say

something and to make it explicit, he will tell a story. The story is secondary. The story can be dropped because he has asserted the truth first and then he explains the truth by a story. It is not a parable. When the truth is hidden in the story and is not asserted outside of it. then it is a parable. Buddha's stories can be dropped, because whatsoever he has said in the stories he has said directly also. He will always say the truth first and then he will say the story -- to explain it. Buddha's stories are explanatory.

Jesus' parables are not explanatory. Whatsoever he wants to say, he says IN them. You have to dig deep, you have to move inside the story. A parable is like a Chinese box: box within box, box within box. You go on and you find another smaller box inside. A parable has many layers, as many layers as there are types of man.

Gurdjieff uses the categorization of seven types of man. The first type, number one, is body-oriented. If he listens to the parable, he will only touch the body of the parable, the surface. The obvious will be the actual for him. He will listen to the story, he will enjoy the story, he will go home and tell the story to his children. They will also enjoy, and everybody will forget about it. It is a story: to be enjoyed.

Number two, the man who lives in his feelings, will suspect something deeper than the body. He will suspect some poetry in it, some romantic dimension will open to him. The parable will not be only a parable, a story; it will be a poem, a condensed poetry. He will enjoy it deeply. He will be thrilled, tears may come to his eyes. Or he may dance to it. But that's all. A good poem is also a good poem. It does not transform you. It gives a thrill, and it is gone. It is like a

breeze that comes, touches you, refreshes you, and then it is gone.
Man number three, the rational man, will try to understand the meaning. The parable will become philosophy to him. He will rationalize about it and around it. It will be a dry thing, but he will make a theory out of it.
These are ordinary categories: man number one, man number two, man number three. They're all here: you can find these three types everywhere. This is ordinary humanity, the masses.
Man number four is not confined to the body or to the feelings or to the reason. Man number four has risen above them. He has become an awareness, a watcher. He will understand the deep significance of the parable and the significance will be life-transforming, He will become a follower. He may become, later on, a disciple. He may be transformed totally.

AND THE DISCIPLES CAME. AND SAID UNTO HIM, WHY SPEAKEST THOU UNTO THEM IN PARABLES?

"Why don't you say things directly? Why are you indirect and indirect? Why do you go around and around? Why not hit them directly and say things directly? "
One very well-known Christian preacher, Harry Emerson Fosdick, has said that every man is an island. If you want to land on the island, you have to row around and around to find the right place for landing.
Yes, he's right. Every man is an island and if you want to make contact, real contact, you have to row around and around to find the right place and the right time to land. If

you land from the wrong place you will be rejected; if you land in the wrong moment you will not be accepted. If you land from the right place, in the right moment, you will be a welcome guest; otherwise you will be an intruder. One h3s to wait. A parable is a going around and around the island of man to find from where to land.

But the disciples can't understand it. Why? Why does he speak in a different way to them? And whenever there are multitudes, why does he change his ways and start talking in roundabout language?

The disciples are those whose gates are open for Jesus. There is no need to go round and round. The disciples are those whose landings have been already found. They ARE in contact with Jesus; Jesus is always welcome, ALWAYS welcome. They are waiting, intensely awaiting him. They have become just a deep waiting for him. He's the bridegroom: they have become his brides. Their hearts are open. There is no need to go around and around.

But for the masses, each man is an island and the landing has to be found. And the right moment.

WHY SPEAKEST THOU UNTO THEM IN PARABLES? HE ANSWERED AND SAID UNTO THEM, BECAUSE IT IS GIVEN UNTO YOU TO KNOW THE MYSTERIES OF THE KINGDOM OF HEAVEN, BUT TO THEM IT IS NOT GIVEN.

To whom is it given to know the mysteries of heaven? To whom is it not given? Those who seek, those who knock at the door of heaven -- it is given for them. Those who are standing without knocking -- or those whose back is at the

gate of heaven, or those who have become completely oblivious that heaven exists -- for them it is not given. Unless you are moving in the direction of God, God cannot move in your direction. If you are moving against Him, how can He reach you? If you are closed to Him. how can He open you? If you are denying Him, how can He come and become a guest in your heart? No, then it i.s not given; heaven is not given to you.
Jesus said:

BECAUSE IT IS GIVEN UNTO YOU TO KNOW THE MYSTERIES OF THE KINGDOM OF HEAVEN, BUT TO THEM IT IS NOT GIVEN.

But they can turn, they can start moving in the direction of God. It takes the same energy whether you move against Him Or for Him; the same effort is needed. In fact, to move against Him needs more effort because then you are moving against the current. To move towards God needs no effort because then you are flowing with the stream. There is no need for any effort.
People think that when somebody attains to God it is a miracle. That is not right. The miracle is that which is done by you -- that you have lost God. That's a miracle. That is something, a great achievement. It is so hard to go against, it needs so much effort, it needs so much struggle. And struggle for nothing, because in the end the hands are empty.
To achieve to God is to relax, to start flowing towards Him. You need not do anything. If you are just in a deep let-go,

the river takes you over. God possesses you if you allow Him

"Repent, return, the kingdom of God is at hand." It has always been at hand, but you have become deaf to the message. You listen to it and yet you don't hear it. You hear it sometimes, but you don't understand it. There are a few moments when you understand it also, but you never bring it to y our life. It never becomes existential. It remains a fragrance in the mind and then disappears.

HE ANSWERED AND SAID UNTO THEM, BECAUSE IT IS GIVEN UNTO YOU TO KNOW THE MYSTERIES OF THE KINGDOM OF HEAVEN. BUT TO THEM IT IS NOT GIVEN.

"That's why I have to talk in parables to them." Only parables can they understand, only through parables will a possibility linger around them. They will remember the parable and in some moment of tranquility, calmness, collectedness, the parable may start functioning. The seed will remain with them and when the rains come, maybe it will sprout. It will wait for the right moment... and someday the right moment will be there.

They may be feeling happy, or they may be feeling very calm and quiet, or they may be feeling relaxed. Suddenly they remember the parable, and some new meaning arises. It was not there when they heard it because a meaning depends on your being; it depends on you what meaning you give to a certain thing.

I was reading a story. Two psychiatrists lived in the same building. Every evening they would come back from their

offices and they often rode on the same elevator together. The elevator man was very much intrigued by one thing that happened again and again. The first psychiatrist, as he got out of the elevator, would invariably turn back and spit on the other psychiatrist. The other would smile, calmly take his handkerchief out of his pocket and wipe his face, or the tie, or the coat. Sometimes the elevator man even heard that he would chuckle to himself.

He got more and more curious. One day he could not contain himself. As he was closing the door on the first psychiatrist he asked, "For heaven's sake, doctor, tell me why your colleague goes on doing this to you."

The other psychiatrist laughed and said, "Oh, I don't know. This is his problem. How can I know? But why should be bothered? Poor man, that is HIS problem."

Somebody spitting on your face.... Really, it is his problem; it has nothing to do with you. But you make it your problem. Then you are disturbed, then you are worried, then you start thinking of how to take revenge.

Can you see the point of the story? The meaning depends on you, the interpretation is yours. Even when somebody is spitting on your face you can laugh, you can smile -- you can even feel compassion for the poor man. He must be having a great problem, otherwise why?

A parable is just a seed given to you. How to uncover it, when to uncover it, will depend on you and your moods. Sometimes it happens that you may hear something today and you may not understand it. Years will pass and then suddenly one day you have understood it. Years have passed. What has happened in those years? You have changed. You have become more mature; you have gained

more experience. You are no longer the same. The parable is the same, but you are no longer the same. Every moment you are changing, and a changed you will find a different meaning in the same parable.

Jesus talks to the masses in parables because they are not yet ready. Nobody knows when they will be ready. But something has to be given to them. A gift from Jesus: a parable. Right now they may be simply amused, simply delighted in hearing a beautiful story, but while they are delighting, the parable is entering within them.

Unaware, they have opened their heart. The parable will be there then. It will wait for its timing, its season. It will wait for the man to be ready. Then one day -- after years, and sometimes even after many lives -- the parable will come to a flowering, and the truth that the seed carried will be revealed.

To those who are ready, the truth can be said right now. They will hear it and they will understand it. But for those who are not ready, something has to be given to them also.

Then Jesus says a very paradoxical thing, one of the most paradoxical that he ever uttered -- but very significant.

Always remember, whenever you find a paradox in Jesus, Lao Tzu, Krishna, remember, something very, very significant, tremendously significant, is being asserted. The greater the truth, the more difficult it is to assert it in ordinary language. A paradox has to be used for it because a paradox is a unity of dualism. It contains the opposites. And greater truths always contain the opposites.

Jesus said:

FOR WHOSOEVER HATH...

Listen to it well!

FOR WHOSOEVER HATH, TO HIM SHALL BE GIVEN, AND HE SHALL HAVE MORE ABUNDANCE: BUT WHOSOEVER HATH NOT, FROM HIM SHALL BE TAKEN AWAY EVEN THAT HE HATH.

Looks very cruel -- unkind, hard. We would have thought just the opposite: give to those who don't have, and if you want to take away, take away from those who already have too much. Jesus says just the reverse. He says: to those who have, more will be given: and those who have not, even that which they have will be taken away. This is one of the most fundamental laws. This is so.

In ordinary life, in the worldly life, just the opposite law functions. In ordinary life this is how we think: that a poor man should be given more. If you take away from the rich, nothing is wrong; but if you take away from the poor and give it to the rich -- can you conceive anything more wrong than this? You give to the healthy and take away from the sick?

Out of this law, communism is born. Communism says: give to those who don't have and take away from those who have. As far as this world goes it is okay, but in the other world, the kingdom of God, it is totally different. Only to those who have will more be given. And from those who don't have, will be taken away even that which they have. Why?

If you meditate, more meditation will be happening to you. If you don't meditate, even those few moments which

happen on their own of calm, of quiet, will be taken away. If you are getting crystallized within you, the whole existence will help you to be deeper in crystallization. Everything will help to integrate you. If you are not getting crystallized and you are becoming a bigger and bigger crowd every day, everything will help to make you become even a greater crowd.
Whatsoever is happening to you in the inner world, existence helps it. Whatsoever. If you are growing inside, God helps you to grow more. If you are falling apart, getting split. getting fragmented, the whole helps you to become more fragmented. In the inner world you have to earn; you cannot get anything without earning it. You cannot get anything without working hard for it. You cannot get anything unless you deserve it.

FOR WHOSOEVER HATH, TO HIM SHALL BE GIVEN, AND HE SHALL HAVE MORE ABUNDANCE: BUT WHOSOEVER HATH NOT, FROM HIM SHALL BE TAKEN AWAY EVEN THAT HE HATH.

Jesus said to his disciples: "You have something. I give you more, I add more to it." More can be given only when you have something, because if you don't already have something, you will not be able to absorb the more that is given to you.
If you don't have anything of the inner consciousness and I give to you, it will be lost. It will be a wastage. To absorb that which is given by Jesus or Buddha, or by any master, you need a foundation. If you don't have the foundation already, nobody is going to give to you because that is

sheer wastage. It may even prove dangerous. Whatsoever you get without earning it will be a danger to you because it will never become a part of you. It will be a burden. It can crush you, but it cannot help you to grow.
The more you absorb, the more will be flowing towards you. If you don't have, nothing can be added to it.

HEAR YE THEREFORE THE PARABLE OF THE SOWER.

And Jesus told them a parable:

WHEN ANYONE HEARETH THE WORD OF THE KINGDOM, AND UNDERSTANDETH IT NOT, THEN COMETH THE WICKED ONE. AND CATCHETH AWAY THAT WHICH WAS SOWN IN HIS HEART. THIS IS HE WHICH RECEIVETH SEED BY THE WAY SIDE.

Jesus is saying something which is very meaningful, but he is saying it in the language that was prevalent in those days. The language has become out of date now. But Christians go on insisting on it. That creates a very embarrassing situation. The meaning will never be obsolete, but language always becomes obsolete; it is no longer in fashion.
Jesus says:

WHEN ANYONE HEARETH THE WORD OF THE KINGDOM, AND UNDERSTANDETH IT NOT, THEN COMETH THE WICKED ONE -- THE DEVIL.

That is the language of those days. I here is no devil, there is no personality. There is neither personality in the devil, nor in God. Both are impersonal phenomena. But this is a way of saying something. And beautiful, very poetic. It is a parable.

Jesus says: "If you hear the kingdom of God" -- the word, the news, the good news -- "and you don't understand it, immediately the devil enters your heart and takes it away." This is just a way of saying something. Try to understand it.

Science, today's science, has come to know many mysteries of life, without understanding them. They have come to know, but they have not understood. The secret of atomic energy was known: immediately the devil entered: it could not help humanity. Such a great secret... it could not help. On the contrary it became destructive: Hiroshima and Nagasaki. And there is every fear that it may destroy the whole humanity. A secret is known, but not understood.

Whenever you know something, you attain to some power because knowledge gives power; knowledge is power. What will you do with the power if you don't understand? If you understand it, the power will be absorbed by you; the power will give you light. The power will become silence, the power will become a deep calm. The power will become humility, humbleness -- it will kill your ego.

But if you don't understand, then the power will become the ego. Then that power will become destructive to others. Then you will try to possess others; then the power will become political. That is the devil.

Let me say it in a new language. Whenever you don't understand a new secret, it becomes political: the devil

enters in. When you understand. it becomes religious. Then God enters in. All that is known without understanding will always go into the hands of the politicians. They are the evilest forces in the world; they are always in search of more power. Scientists are serving politicians, not knowing what they are doing.

Unless you are deeply prayerful and meditative, any power that you attain is going to serve wrong purposes. That is the meaning of Jesus:

WHEN ANYONE HEARETH THE WORD OF THE KINGDOM -- the word of the kingdom is the greatest secret to penetrate to the innermost core of existence -- and understandeth it not, THEN COMETH THE WICKED ONE, AND CATCHETH AWAY THAT WHICH WAS SOWN IN HIS HEART. And he will be poorer because of it; he will be poorer than he was before. At least before, the wicked one had not entered in him.

People come to me -- sometimes for wrong reasons. I can understand, because people are wrong. How can they come for right reasons? I have to persuade them, by and by, to be here with me for right reasons.

Otherwise they can be here for wrong reasons. They come to me to attain more power. I have to persuade them that power is not good. "Rather, you work for silence."

Silence doesn't seem to be so attractive as power. Power is foolish but looks very attractive to the ego. They ask me, "If we meditate, will we become more powerful? If we meditate, will SIDDHIS come to us, will powers come to us? Will we be able to do miracles?"

This is coming to me for wrong reasons. This is all foolish, because even if you can do miracles, what is going to

happen? You may attract a crowd, you may be worshipped, but you will remain in the ego. Crowds may come around you, but God will be far away.

Those who have been working deeply in the world of consciousness -- Patanjali or others -- have always warned disciples that sometimes, even without seeking, power comes on your path. Then beware! Don't start using it, because if you start using it, you will be distracted by it. Now you are no longer moving towards God. Now your path has changed; now you have taken a different track. You will be lost there.

THIS IS HE WHICH RECEIVETH SEED BY THE WAY SIDE. If you throw seeds and they fall by the side of the road, they will not be able to sprout. People will be always walking on them; they will be destroyed.

BUT HE THAT RECEIVED THE SEED INTO STONY PLACES, THE SAME IS HE THAT HEARETH THE WORD, AND ANON WITH JOY RECEIVETH IT; YET HATH HE NOT ROOT IN HIMSELF, BUT DURETH FOR A WHILE: FOR WHEN TRIBULATION OR PERSECUTION ARISETH BECAUSE OF THE WORD, BY AND BY HE IS OFFENDED.

Then there is a second type who receives the word with joy -- but in a stony place. Your head is that stony place. You can listen to truth and receive it in the head. Head is very rocky, stony; it has no soil to help the seed to grow. You may rejoice that you have understood, but that understanding is not going to last very long. Sooner or later, that understanding will disappear.

Don't be intellectuals when you are near a man like Jesus or Buddha. They are not teaching philosophy and they arc not teaching any doctrine. They are teaching life... and life can be received only in the heart, not in the head.

The first, who Jesus calls THIS IS HE WHICH RECEIVETH SEED BY THE WAY SIDE, has not even received in the head. He simply listens. He listens from one ear and it goes out by another. He never receives anywhere; he's the worst. The second is a little better. He receives, hut receives in a stony place: in the head. The word enters into the head and becomes his reasoning, becomes an argument, a doctrine, a belief, a philosophy. Then, too, he may rejoice in it; he may be happy that he has understood. There are many here around me who think they have understood, and the seed has fallen in a stony place....

YET HATH HE NOT ROOT IN HIMSELF -- in the head there is no soil and the seed cannot find roots -- BUT DURETH FOR A WHILE -- the seed will remain there for a while -- FOR WHEN TRIBULATION OR PERSECUTION ARISETH BECAUSE OF THE WORD, BY AND BY HE IS OFFENDED.

Sooner or later, if the word has been understood, your life will start changing. You will become rebellious, you will start fa]ling off the society track. You will not be so much with the society as out of it. You will become a stranger in your own land. Then there is going to be trouble, persecution, tribulation.

And then... then you will betray the word. Because reason is not enough. Reason can carry the word if it is comfortable and convenient, but when trouble arises the reason will drop it and betray it. Only the heart can carry

the word even when there is trouble, hardship. Even if death faces you, then too the heart will carry it. Only then can the seed have roots.

HE ALSO THAT RECEIVED SEED AMONG THE THORNS IS HE THAT HEARETH THE WORD; AND THE CARE OF THIS WORLD, AND THE DECEITFULNESS OF RICHES, CHOKE THE WORD, AND HE BECOMETH UNFRUITFUL.

Then there is one more type who heareth the word and who understands it in the reason -- or even allows a little of it to drop in the heart -- but he RECEIVED SEED AMONG THE THORNS. His heart is not pure, his heart is not solely and wholly devoted to the kingdom of God. He has a thousand and one desires, and there are many weeds growing in the heart. The seed is lost in those thorny bushes.

Unless God becomes your only goal, THE only goal; unless God alone challenges you and all desires drop. He becomes the only desire: unless He is your only love and there is no competitor to it -- you will lose the seed. You will not be able to grow and become a vast tree of the divine. It will not be possible.

You have many desires. Maybe God is also one desire in it. You have many loves. Maybe God is also one of them. But God cannot be one amongst many. Either He can be the only one or He will not be. You cannot divide your heart. Sometimes people come to me and they say they have some other master. I tell them, "It is good. You go to your master, don't come to me. Or if you come to me, then come

to me. Then forget your old master. If you are happy with your old master, if things are growing, go back with my blessings. If things are not growing -- as there is every possibility; otherwise why should you have come to me? -- then be courageous and drop completely out of the old relationship."

To be with a master, one needs to be wholly with him. Unless your heart is available to me completely and totally, the seed will fall in a thorny bush where many other plants are growing, and the seed may not have a chance to grow. The whole soil of your heart has to be cleared and cleaned before the seed can be sown.

HE ALSO THAT RECEIVED SEED AMONG THE THORNS IS HE THAT HEARETH THE WORD; AND THE CARE OF THIS WORLD, AND THE DECEITFULNESS OF RICHES, CHOKE THE WORD, AND HE BECOMETH UNFRUITFUL.

BUT HE THAT RECEIVED SEED INTO THE GOOD GROUND IS HE THAT HEARETH THE WORD, AND UNDERSTANDETH IT; WHICH ALSO BEARETH FRUIT, AND BRINGETH FORTH, SOME AN HUNDREDFOLD, SOME SIXTY, SOME THIRTY.

Then there is the right person who receives the word in the heart, where no thorns and thorny bushes are growing -- where only one plant of the divine is received, where only one love exists and only one ambition and only one desire. Then your heart has become the temple.

These are the four possibilities. Jesus says, "These are the people who come to me. I have to talk in parables so

everybody receives according to his understanding."
Somebody may be just enjoying the parable. Good!... but it does not go very far. Some will receive it in their reason, in their heads. Good as far as it goes, but it will not last long. Soon, whenever there is trouble, they will betray.
The last night, when Jesus took leave from his disciples, one disciple followed him. Jesus had been caught, had been made a prisoner. The enemy was taking him to prison. One disciple followed. He said, "Lord, I will come with you wherever you go."
Jesus said, "You don't know. Before the morning, before the sun rises, you will have denied me three times."
But the disciple said, "Never! I will never deny you. How can I deny you? I will never betray you. Even if I am killed, I'm ready."
Then he followed Jesus in the crowd. Somebody seeing him -- that there is some stranger -- asked, "Who are you?"
He said, "I come from another town."
He said, "Are you a follower of Jesus?"
The disciple said, "No, I don't know who Jesus is."
Jesus looked back and he said, "The sun has not risen yet."
Nobody understood, but the disciple understood.
Then again, when they were reaching near the prison, somebody again looked at this man and said. "Why are you following us? Who are you? " They thought he was a spy or somebody.
He said, "I am a stranger and just out of curiosity, to see what is happening, I'm following you."
"So you don't belong to Jesus? "
He said, "Who is this Jesus? I have never even heard of him.'

Jesus looked back and said, "Yet the morning is far away." Again at the gate of the prison somebody asked and the disciple again denied -- three times before the sun had risen. The disciple must have understood the word in the stony place, in the head. The head cannot sacrifice. Only the heart can sacrifice.

Unless you are ready to sacrifice your all, God cannot become a truth to you. He demands all, not a small bit less. He demands you totally. That is the challenge. Only the heart is mad enough to do that; the head is too clever. It can give a little, but it always holds much back. It can come out a little, but the major part remains inside: watching. seeing, calculating whether it is worth it. It is always ready to withdraw if things go too far.

People were with Jesus when he was hailed as the son of God and the multitudes were there. But when he was crucified, those masses disappeared. Nobody was there. Only a few disciples were there, and even those disciples were hiding in the Crowd of the enemies. When Jesus was crucified, only three women came near. That is symbolic: that only the heart can come near in such moments.

If Jesus was going to be enthroned, then all the disciples would have been near. In fact, there would have been a great competition. They had even been asking Jesus before he died: "Lord. when you will reach heaven and sit by the right side of God, please tell us what will be our positions? Who will be sitting by your side, and who will be next? " Ambitious heads, ambitious minds, ambitious egos. If Jesus was going to be enthroned, then they would have been in great competition to be near him.

But he was crucified. Hiding in the crowd, they were watching. If some miracle happened, then they would rush and declare that "We are the closest to him, the most intimate to him." But nothing happened. He simply died like an ordinary man, just an ordinary man. And he was so capable of curing others. He had raised the dead from the graves and he could not save himself. He had cured incurable diseases, he had done all sorts of miracles. The disciples were waiting: if some miracle happened and Jesus attained to glory and to God -- if God came down and saved His son, the only begotten son; if the crucifixion became an enthronement and he was declared the king of the world -- they would have rushed. But nothing happened, no miracle. Jesus died like an ordinary man.
This was the miracle: that he accepted. Whatsoever the will of God was, was going to be his will. He accepted it in totality. "If he wants me to be killed on the cross, perfect. Then that is what is to be the case. Then that has to happen."
He dropped his ego and will completely. In that moment, the greatest miracle happened.
But it was so deep, so inner, that the disciples could not see it. Only three women reached Jesus, to take his body from the cross.
This is symbolic. The heart came close even when he was dead, crucified, with nothing to give. The heart is always with. In glory, in success, in failure -- the heart is always with. The head is with you when you succeed. When you fail, the head fails you. It escapes. It is cunning, it knows when to be with somebody and when not to be. It

withdraws, it simply denies. "Who is this Jesus? I have not even heard the name."
Three poor women, one of them a prostitute, Mary Magdalen, came to take possession of the body. They brought down the body of Jesus from the cross. Whether crucified or enthroned makes no difference for the heart. The heart is not a calculator, the heart is not a Jew. The heart can stake all and all. That's why the heart becomes the door of God.
That is the fourth possibility. Then the seed reaches to the right soil.

... AND BRINGETH FORTH, SOME AN HUNDREDFOLD, SOME SIXTY, SOME THIRTY.

Much harvest comes out of a single seed. Remember, when Jesus gives you something, he is just giving you a seed. If you give it a chance to grow in your heart, it will become an hundredfold, even a thousandfold.
You cannot understand whatsoever jesus is giving you until it grows in you. A seed looks just like a pebble. It does not look like a diamond -- an ordinary pebble. Sometimes the pebble may even look more colorful, more precious. But the pebble remains a pebble: it has no potentiality, it is dead. Even a diamond has no potentiality. But a seed.... That is the difference. The pebble is dead, the diamond is dead, but the seed is alive. It can grow, it can become more, and more, and more. An hundredfold, a thousandfold -- and then millions of seeds will come and they can again grow an hundredfold, a thousandfold.

It is said that one single seed can fill the whole earth with greenery. Just a little time is needed. And if you give more time, a single seed can fill the whole universe with greenery, with flowers. Such is the potentiality of a seed. When Jesus talks to you, he is not giving you flowers. He's giving you seeds. You might have wanted to get flowers because their value is obvious, but he gives you seeds because he knows that a flower is just on its deathbed. A flower is at its last stage; a seed has not even begun yet. A seed is infinite potentiality; the flower is exhausted.

That is the difference between an awakened one and the so-called pundits, rabbis. They give you flowers: exhausted. You can enjoy them a little, decorate your room for a while, but the flower is exhausted. A Buddha, a Jesus, a Krishna -- they giVe seeds. That's why a rabbi can be very famous in his time, but then he is forgotten. A pundit may be very famous when he is alive, but when he is gone, he is gone. Jesus lives and lives and lives; Buddha goes on living. They give seeds. Millions of flowers come out of them and millions of seeds. They continue; there is a continuum of life.

A parable is a seed. It depends on you how it will unfold itself. You can lose it like a dead thing if you hear it and don't understand. Or you can lose it if you hear it and understand only by the intellect. Then it falls on stony ground. Or you can lose it by understanding, even giving it a place in the heart, but amongst so many bushes. No, Jesus wants your whole heart. Nothing less will do. It is a total commitment.

When you come to me to be initiated, it is a total commitment. It is a risk. You are taking a jump into the

unknown. So only courageous, very courageous people can move onto the path. Only those who dare. It is risky and dangerous. You have never known it before. You will be moving for the first time, so you don't know.

I was reading a story. In a desert it happened: a man came to a place where he was feeling very thirsty. There was a hand-pump by the side of the road. He went near, very hopeful, and there was a small note hanging with the handpump. On the note it was written: "Please. The road traffic is almost nil; years pass before some traveller comes by. The pump is in order, but for years nobody uses it, so first you will have to put water in it. I have hidden a big bottle full of water under the white rock. Please don't drink it. If you drink even a part of the water, then there will not be enough for the pump to start. Trust me. If you put all the water in the pump it will function and there will be enough water coming out for you. And remember, before you leave, fill the bottle again and put it under the rock." The note was signed -- and the date on it was twenty years before. For twenty years....

The man ran to the white rock. The bottle was there. Many people had passed, but everybody had trusted the man. There was every possibility that you may have thought: who knows if this man is mad or crazy? Or is just a practical joker, playing a joke on you? If you put in the water, who knows? -- the water may be lost and the pump may not start. You are thirsty, amidst a desert; for miles there is no town. It is dangerous and risky to trust. And it is somebody unknown. You don't know who this man is. He has signed his name, but who is he? But everybody followed. This is trust.

And this man also followed. It is moving into the unknown: he was dying of thirst -- all temptation was there to drink the water first. Who knows? And this water can save him! It is absolutely clear that this water can save him. TO pour the water in the pump... maybe it will be lost, and the pump won't work. It is a desert land.... Who knows? -- the pump might have been working when the last man came and it may not be working now. This is taking a risk; life is at stake. But he poured the water. With trembling hands. with fear, with death near.
When you come to me and I.say something of the unknown. you have to trust me. There is no other way. And it is dangerous. Who knows? -- this man may be just a practical joker, he may be just playing a joke. Or maybe he is mad, crazy. It is a risk.
To walk with Jesus is a risk, to go with him is a risk, because wherever he is leading you have never been. The path is unknown, the goal is unknown. Only the heart can take that much risk because the heart is innocent, innocent like a child.

BUT HE THAT RECEIVED SEED INTO THE GOOD GROUND...

The heart is the good ground. And the good news can be received only in the good ground.
Jesus says: "That's why I talk in parables." The parable can be understood according to the man. He can understand it according to himself. If he has something within him, then the parable will hit that source and will give much. If he has nothing in him, the parable will be lost.

If you don't have the base, the parable will not reveal the source of power to you -- because then the wicked one enters, and you are possessed by the devil. Then the ego becomes more strong and rather than helping, you have been harmed.

A parable is beautiful: it gives you only that much which you can take. It never gives you more. But if you are ready -- or someday you will be ready -- then it starts giving you more and more and more.

I have heard that when President Abraham Lincoln was choosing people for his cabinet, one of his advisors suggested the name of a certain man. Abraham declined. The advisor asked why. Lincoln said, "I don't like his face." This can't be a reason! The advisor said, "But he's not responsible for his face. At least that should not be a reason. What can he do about it? He is helpless."

Lincoln said, "No. After the age of forty, every man is responsible for his face."

I agree with him. Absolutely true. After the age of forty, you are responsible for your face. It is the way you have lived, loved, worried. It is the way that you have behaved, related. It is how miserable you have allowed yourself to be, or how ecstatic. It is your autobiography. But after the age of forty.

You are responsible for your face. But I would like to tell you something more. You are responsible for your soul also, not only for the face. Because you are whatsoever you have chosen to be. It you are miserable, this is your choice; if you are in deep darkness, that too is your choice. Unless you choose to return, God will not be available. Not that He

is not available -- He is always available -- but He is helpless.
Face Him, turn back, look at the source, and suddenly He showers on you. Yes, remember this fundamental law: FOR WHOSOEVER HATH, TO HIM SHALL BE GIVEN, AND HE SHALL HAVE MORE ABUNDANCE: BUT WHOSOEVER HATH NOT, FROM HIM SHALL BE TAKEN AWAY EVEN THAT HE HATH.

Come Follow To You, Vol 2
Chapter #8
Chapter title: The fear of happiness
7 November 1975 am in Buddha Hall

Question 1
OSHO, WILL I KNOW WHEN I AM READY TO FACE YOU?

YOU WILL FACE ME; knowledge will come later on. Not the otherwise -- not that knowledge will come first and then you will face me. Knowledge will not precede; reality will precede. Knowledge is a shadow: it follows. Once you start thinking that knowledge precedes, you are in a mess. I will tell you one story:
One evening a monk knocked at the doors of a Zen monastery. He wanted to stay over for the night. He was tired, hungry. I he host opened the door, but rather than greeting him by a hello or good evening, he encountered him with a Zen koan -- very famous. He said: "What is

your original face, the face that you had before your father and mother were born? "

The monk took off his sandal from his foot and hit the host hard on the face. The host stepped back, bowed down and said, "Welcome, you are welcome. Your understanding is tremendous."

Then they had dinner. In the cold night they were sitting by the fireplace chitchatting, and the guest asked, "Have you got the answer yourself or not? The koan that you asked me -- have you got the answer of it yourself or not?"

The host said, "I am not that fortunate. No, I have not got the answer. But I recognized it when you gave me the answer. Because I have read so much about Zen, and heard so much about Zen, I could recognize the immediacy of your answer. You didn't hesitate for a single moment, you didn't think it. It came out of your totality. It was not from the head -- that much I could recognize."

The guest didn't answer. He continued sipping his tea. But then the host became a little suspicious. He looked again at the face of the guest and he found there was something he didn't like. So he asked again, "Please, tell me: do you really know the answer? Have you got the answer? "

The guest started laughing, he starting rolling on the mat in deep mirth. He said, "No, sir. I have also read too much about Zen and heard too much about Zen."

If knowledge becomes too much, that becomes the barrier. You can know without knowing. That is the danger of knowledge. You can know, not knowing at all. Deep inside you remain ignorant, but on the surface you know everything that can be known.

You can deceive others, but the greater danger is that someday you may be deceived by yourself, you may deceive yourself. Then all possibility for growth stops. Never be bothered about knowledge. The whole quest should be for reality, for that which is. You should not be worried about it. That is the difference between theology and religion: theology goes on talking about God; religion TALKS God, not about. The'about' is the realm of theology. The priests, the preachers, they go on talking about and about. Religion is not talking about reality. Religion TALKS reality.

You ask me, "Will I know when I am ready to face you?" You will face me first; then you will know. Knowledge always follows. It is a recognition when the real thing has happened. You will not know God before knowing Him. You will know Him first and then, as a shadow, knowledge will follow. You will recognize later on what has happened. The happening is first; recognition is later.

Sometimes it may take much time to recognize, because mind is stupid. Sometimes it may take much time to recognize. It may happen many times in your life -- you may have attained a few moments of tremendous reality, authenticity, but you couldn't recognize them. They are lost in the desert. Before you could recognize them they were gone, and then there were other things: the mind became engaged. You missed.

This is my observation: that you cannot find a single human being on the whole of the earth who has not had some moments of reality. In spite of yourself, sometimes the glimpse comes to you, because it is not only you who is seeking reality -- the reality is also seeking you. It is not

only that you need God: God is in tremendous need of man. You cannot be without Him; He cannot be without you. You can forget Him, but He cannot ever forget you. You may be standing with your back towards Him, but He goes on trying to reach you. Your hands may be very small; His hands are not small. He can reach you wherever you are, even in the seventh hell. And He goes on groping for you, remember this.

That's why many times -- not because of you, in spite of you -- a glimpse happens. But you cannot recognize it. Many people have religious experiences but they cannot recognize them as religious. Sometimes they are aesthetic experiences. No true aesthetic experience can be other than religious.

When you see a beautiful face of a man or a woman or a child, if really you are struck by the beauty, the experience is not only aesthetic; it is religious. In that moment of beauty, God has looked at you through that face; God has revealed himself to you through that face. Through those eyes, the depth of existence has tried to communicate with the depth of your being. Depth has talked to depth, there has been a dialogue. It has not only been aesthetic.

Suddenly one morning you are light and graceful. You are fresh and unburdened. The past is no more haunting you and the future has not yet started. You look at the sky, a vast emptiness, and everything stops within you. You also become a vast emptiness. It is not just an aesthetic experience; it is religious. Beauty is truth... and truth is beautiful!

Sometimes you hear music and the mind stops. The music surrounds you, you are drowned in it. You are no more

there. Just a transparent presence: the music goes through and through. In that moment, it is not only music that is happening; it is religion. But you don't recognize it.
You think religion happens only in the church, where dead priests go on beating around the bush? In fact, the church is the last place for religion to happen. It is a graveyard; God is not alive there. A church is full of dead gods. They were alive once, somewhere in the past. They are just histories now.
When Jesus walked on earth, around him religious experiences were happening. But now Jesus is a dead myth. He's worshipped in churches, preached about and about, but he's not there.
The church, the temple, is the last place for religion to happen, for God to penetrate you. He comes to you in more alive ways. He comes through the wife, through the child, through the husband, through the friend. Sometimes, even through the enemy. Flowers and ocean and sand and the mountains and the stars and the birds: He comes in a thousand and one ways, but always alive.
He's life; you can forget the name'God'. The word has become very dirty -- drop it! Just call Him life, that will do; call Him existence or being, that will do. If truth seems too harsh, call Him love, that will do. If truth has been too much monopolized by philosophers, drop it. Love is perfectly beautiful.
Wherever you have had any poetic experience, wherever your heart has become a.small poem -- something throbbed within you, something unknown -- there is religion.
Recognition may take time. Sometimes for lives you may not be able to recognize. And when you recognize you will

simply laugh, you will go mad with Laughter, because in that recognition many other things which were left unrecognized will also be recognized.

I have heard about a Zen monk -- the story is simply unbelievable! He worked hard. His master had given him a koan, a Zen puzzle to work out. The koan was: if one hand claps, what will be the sound? Not two hands clapping with each other; just one hand clapping in emptiness. What will be the sound? Try to hear it.

He tried and tried, but he couldn't hear it. Years passed. He would go to the master, he would always bring something that he had heard, and the master would reject it immediately. Even before he had said anything, the master would say, "No! Don't bring any.stupidity here. Go back. Work hard."

It is said that twelve years passed and the master never even gave an appreciative look. He was harsh and the disciple lost his heart, he lost his nerve. He escaped from the monastery.

Where to go? -- he had no home. And the people at home wouldn't accept him, because once you become a monk and you live in a monastery for twelve years, coming back home is failing. It is not respectable. The whole town would laugh at him, that he had failed, and his family would feel bad. Better not to go to them.

Then where to go? He was just standing in the town, an unknown city, not knowing whore to go, what to do. A woman looked from the window. I he monk was standing there... he was a beautiful man. The woman called him. Not knowing who she was.... And even if he had known, there

was no problem now. The woman, who was a prostitute, called him, and he went to live with her.
The prostitute fell in love with him. She danced and she played music. She was a great singer, a great musician, a great dancer, and he forgot everything that he had learned for twelve years with his master, the Zen koan and all, completely forgot -- as if everything was erased, as if he had never been to the monastery.
He was making love that night to the woman -- I have never come across as beautiful a story as this -- and when he came to the climax, suddenly he heard one hand clapping! In deep love there comes a moment where two become one. The two energies meet: yin and yang, man and woman. The man disappears and the woman disappears; there is no yin and no yang. A circle, a non-duality. Suddenly, the koan was solved! He HEARD the sound of one hand clapping. It is said that he jumped out of bed, jumped out of the window.
The woman couldn't believe it: "What are you doing? Have you gone mad? "
He said, "Let me go to my master first. It has happened!"
He went to the master and, wonder of wonders, the master was waiting outside the temple for the disciple. He said, "So it has happened? This is no time to come and see me. Two o'clock -- in the middle of the night!"
The master was waiting for him. Before it happens to the disciple, the master knows. If you are tuned with the master, if you have really surrendered to the master, when it happens to you it will happen to your master also. The master lives, many times, many satoris through his disciples. His own satori is complete: he has arrived. But

many times through his disciples.... Whenever a disciple arrives again, he again arrives through him. Again, the same dance.
Life is God, love is God. Remember this much, and don't be worried about knowledge.
"Will I know when I am ready to face you?" You will face me. You will jump out of the bed, you will jump out of the window and you will rush. And you will not know what is happening. That happening is greater than you. How can you know it? It is vaster than you. How can you comprehend it? You are just a drop in it; it is oceanic. But later on, when everything is settled again and you are at home with this ecstasy, this satori, SAMADHI, then the mind comes back. Recognition starts, thinking starts. Recognition is of the mind; the realization is not of the mind. In the deep moment of realization, the mind stops. The phenomenon is such, and so unknown, that the mind cannot function, cannot cope with it. When it has gone, then the mind comes back. Then it starts looking and watching and thinking and brooding. Then suddenly a recognition arises: so it has happened?
So it has happened? The mind cannot believe in it because the mind is a doubter. But it has to believe it. Believe it or not, it has happened.
Recognition will follow realization. you will know when it has happened, but you will not know beforehand. And there is no need. If you know beforehand, your knowledge will become the barrier. So please don't be concerned about

Question 2
HOW CAN I SERVE YOU?

Just be yourself. There is no other service to me.
Just be yourself; that's how you can serve me. That's how you have already served me -- if you are yourself. My whole effort is to help you to be yourself. If you are centered, rooted, grounded, if you have come to a point where you are not worried to become somebody else, where the ambition to become somebody else has dropped -- when there is no desire to move into the future, when the present is enough unto itself; when you are deeply contented as you are; when you can thank God, when you can be grateful and there arises no complaint; when your whole heart is simply full of gratitude -- you have served me. There is no other way.
Of course it would have been easier if I had given you some other ways to serve me, because those things you can do. You can come and massage my feet. That won't help; that is not of much use. That is not going to lead you anywhere. You may feel happy, but that happiness is not bliss.
My whole effort is: fall back on yourself. Don't move into the future and don't be motivated by the future. If THIS moment becomes your total reality, you have come close to me, the closest that one being can come to another. By being yourself, you will be near me; by trying to be something else, you will go far away.
Don't be imitators. The mind is an imitator, because it is easier to play the game of imitation than to become authentically true. Many ideas have been given to you: become like a Buddha, become like Jesus. become like Krishna -- as if you have to become everybody else

EXCEPT yourself. As if God is only against you. He's for Krishna, for Christ, for Mahavir, for Buddha -- only against you. Then why does He create you? Then He seems simply foolish. Why does He go on creating you? If He's interested in Buddha, Hc can create Buddhas. Why you?

It would be simpler. He can go on creating Buddhas... like Ford cars. They go on coming through the assembly line: one car after another: one Buddha after another. That will be good. But God is not interested in it. He never creates Buddha again, have you observed? He never creates, He never bothers to create, a Jesus again. Why?

There is no need to repeat. All repetition is dead. He goes on creating the new, the novel. He creates you! He's more interested in you than in creating more Buddhas or more Christs. And remember, He will not repeat you either, so while you are here, be true and authentic. Be your.self.

I have heard one story. One American made a beautiful teacup and then he wanted to mass-produce it. But to mass-produce it in the States would have been very expensive, so he sent it to Japan to be mass-produced.

In transit, the cup handle was broken. The Japanese, as you know, are perfect imitators. They mass-produced it exactly as it was: with a broken handle. They repeated it exactly as it was!

This has been going on. God goes on creating the new, God goes on creating the novel, God goes on creating you, and the imitators in the churches and temples go on saying, "Be like Jesus. be like Buddha, be like this." And in transit, everybody's handle is broken!

The transit: two thousand years. Even if Jesus comes back, he will not be able to recognize the Jesus that is worshipped

in the churches. Impossible. Jesus was totally a different man -- alive! Churches go on worshipping somebody who was never there. It is their invention.
Why do I go on speaking on Jesus, Buddha or Krishna, or Zarathustra or Lao Tzu? This is the reason: I would like to bring you Jesus as he was before the transit: unbroken, complete -- before the priests entered.
In one of my friends' house, there's a very valuable painting: a seventeenth-century painting of a great master -- very precious. He loves it so much that he's always afraid to even clean it. Something may be destroyed; it is old and very fragile.
But much dust had gathered on it and an expert had to be called. When the expert started cleaning it, a new problem arose: the paint started peeling off. The expert was very worried. He said, "Should I stop? "
I was staying with the friend. I said, "Don't stop. You go ahead." The friend was not there, otherwise he would have stopped the man.
But he said, "It may be destroyed."
I said, "Don't be worried. You just go ahead, because I can see something else behind the painting."
And it was so. When the paint peeled off, it was discovered that the real painting was hidden behind. Some other painter had just tried to improve on the master. There were two paintings, and the real came out only when the imposed painting and the paint peeled off. Then everybody was happy. But the risk was there!
When I talk on jesus, I am trying to peel off the paint with which Christianity has tried to improve upon the original

face of the master. But it is natural in transit. Things change.

You be true to yourself. Never try to be anybody else. That is the only sin I call sin. Accept yourself! Whatsoever you are, you are beautiful. God accepts you; you also accept yourself. He created you in His own image. He trusts; He has committed himself in your being. Don't betray Him, don't become imitators.

That is the only way you can serve me: by being yourself. Be thyself! Suddenly you will be close to me, the closest that is possible. By being imitators, by trying to be somebody else, you falsify your being; you become a traitor. All ideals are treacherous and all ideals are betrayals.

I don't teach you any ideal, and I don't want you to become anything that is not intrinsic to you. You don't know who you are; that is the difficulty in being oneself. One has to remain content with the unknown.

I have heard: When the apostle, Paul, reached Athens, he told the people of Athens, "You are good, you are great in your thinking, you have given the greatest philosophies to the world. But one thing I have observed: I have seen one temple in your city which is devoted to the unknown God. Inside there is no statue -- just inscribed on a marble:'This temple is devoted to the unknown God.'"

Paul said, "This is not enough: an unknown God. This is not sufficient. Your foundation is incomplete. I give you the known God, because only with the known God is a foundation possible. Your culture, your civilization, lacks foundation."

But I tell you, only the unknown God IS the God. Once you are devoted to a known God you have started falsifying already, because the known will be knowledge, the known will be part of your mind. Buddha is known -- easy to imitate. Jesus is known -- easy to imitate. YOU are unknown. And I teach you to remain true to the unknown God.

The known is easy. You can tackle it; you can cope with it. To move into the unknown needs much courage, needs daring. And religion is the greatest adventure. It is not a consolation, it is not a convenience, it is not respectability. It is to move into the unknown, the uncharted, and to risk life.

What Paul said to the Greeks is dangerous. This man Paul talks sense but is very dangerous. You will also feel that a known God is better than an unknown God, because with the known we can relate easily; with a map we can move easily. But I tell you again and again, there is no better way to be lost than to have a map.

In the world of truth, all maps are false, because the truth is undefined and remains indefinable. Defined, it becomes untrue. That's what Lao Tzu means when he says: "The truth cannot be said. Once said, it is no more the truth."

God IS unknown. Or, it would be even better to say, the unknown is God. And that unknown resides in you, abides in you. If you want to serve me and to be close to me, be close to your unknown God which is within you. Serve that unknown God which is within you, help that unknown God to be: to expand, to become, to flow, to flower.

Question 3

THE STRANGEST THING HAS HAPPENED: I FEEL HAPPY! MY PROBLEMS SEEM TRANSPARENT, AND I FEEL MORE AND MORE ALIVE. YOU TALK ABOUT THE NEED TO DIE. HOW CAN MY HAPPINESS LEAD ME THROUGH'THE DARK NIGHT OF THE SOUL'?

This is from Sambuddha. Now, Sambuddha, please don't try to create new problems.

This is how the mind functions. Even if you are happy, you feel uneasy. You, and happy? -- impossible. Something must have gone wrong; it doesn't fit with the idea that you have of yourself. You, and happy? You must have gone mad, or you must be imagining, or this man, Rajneesh, has hypnotized you. You, and happy? -- impossible.

Now, Sambuddha, don't try to create new problems. Forget all that I say about dying, because in the happiest moments one dies. The death I am talking about is not the death of misery; the death I am talking about is not the death of suffering, is not the death of agony. The death I am talking about is the death of ecstasy, the death of pure bliss, the death when you are so happy that you explode and simply disappear.

But don't be worried about it. It will come by itself; it is already on the way. If you become worried and you become concerned about'why I am so happy'....

"The strangest thing has happened: I feel happy! " If you become worried about it. soon the happiness will disappear and you will fall back to your old state of mind.

Enjoy it. Move deeply into it. Dare! The mind has become so miserly and so miserable that when happiness happens.

then too it clings to its old past. It is afraid to move. How to be happy? How to laugh? Even if it laughs, it laughs halfheartedly. Even if it moves, it moves ready to withdraw any moment if something goes wrong. And happiness wants you to be totally in it. It claims you totally!
Enjoy it, move into it, be possessed by it, and in that possession will be death. Totally possessed by happiness, the ego dies.
I don't teach suffering. I don't teach sacrifice, I don't teach renunciation. I teach the death that comes out of bliss; the death that comes at the highest peak of happiness; the death that comes when you are dancing, singing, loving; the death that comes when you are possessed by the whole and the ocean drops into the drop. Of course, the drop dies. Such a tremendous phenomenon: the ocean dropping in the drop. How can the drop live now? But what is the point of living? It the drop tries to live, that wi]l be a real death. If the drop disappears in the ocean.... This is what Jesus calls'life, and more abundant life'.
Allow it! Very difficult. People go on seeking happiness but when it comes, they close their doors. People go on seeking love, but when it knock.s at the door, they hide somewhere in the closet. People go on seeking friendship and when somebody comes near, they become panicky; they become afraid.
What is the fear of happiness? The fear of death. What is the fear in love? The fear of death. What is the fear of freedom? The fear of death. The ego is afraid. The ego can remain in misery., it can remain even in the seventh hell, but even a slight breeze of happiness and the house of the ego starts falling, collapsing.

Nothing kills like happiness, nothing kills like ecstasy; but that risk is worth taking because only after that death does real life arise. You disappear. Then God lives in you.

Question 4
WHY IS RELIGION A DIRTY WORD FOR ME, AND WHY DOES IT THREATEN ME FAR MORE HERE IN POONA THAN IT EVER DID BEFORE?

Religion HAS become a dirty word. It has been used too much and abused too much. It has passed through thousands and thousands of hands. It is just like an old coin or an old currency note which has been passing through many hands and has become dirty. Everything used too much becomes dirty -- not only religion.
All beautiful words have become dirty.'God','love','ecstasy' -- all have become dirty. The reason is natural, obvious. Because the words are so beautiful, humanity tends to use them too much. Just look at advertisements and you will find all the beautiful words -- used for cigarettes, soaps, cars, furniture. All beautiful words. The advertisement for a cigarette can even say that the cigarette is ecstatic. Now, a beautiful word is being dirtied.
Every film, every movie, is thought to be'marvelous','fabulous'. If everything is fabulous, and every movie is fabulous, then nothing is fabulous. The word does not mean much now. If you say something is fabulous, it doesn't mean anything. It simply means that you have been listening to TV too much!

All beautiful words become dirty because the mind tends to use them more and more, for every and any thing. Religion has become dirty....

It is the oldest thing in the world. There is a controversy about which profession is the oldest. Prostitutes and priests are the two competitors. I have also been thinking about it and I cannot conceive of how prostitutes can come before priests. Impossible! Unless the priest is there, how is prostitution imaginable? Impossible. The priest must have come first. He must have condemned sex; then prostitution follows. He must have condemned it so much that the whole thing becomes very attractive.

Religion HAS become a dirty word. but remember well: when a word is dirty, that does not mean that the thing that is denoted by the word is dirty. Religion, the word, may have become dirty, but religion, the thing, is still fresh and will always remain fresh.

You can use another word for it. Any word will do; that is not a problem. Remember, just because a word has become dirty, don't throw away the thing itself. That will be throwing out the baby with the bath water. The bath water has become dirty -- true, throw it! -- but at least save the baby. If you can save the baby, there is no trouble.

Churches have made it dirty. They have made a profession out of it, they have corrupted it. They made it so low because they had to bring it to the masses. They made it very cheap, as if there is no need on your part to do anything. They come and give you the Bible free; they go on throwing religion on you, they go on imposing. They don't ask even your permission. They are intruders, pretenders. They have corrupted it.

But they have not corrupted religion as such. They have corrupted only the word. Forget the word, but don't forget the reality that is indicated by it.
That may be the cause: "... and why does it threaten me more here in Poona?" Because I am not concerned about the word; I am concerned about religion itself. It threatens more. If you go to a church you will come back intact. As you had gone in, you will come out: the same. But if you come to me, you cannot go back the same.
If you really come close to me, in that very coming you will be transformed and changed. You may escape, you may get afraid, scared, but you will never be the same again. I will go on haunting you wherever you are. I will come in your dreams, I will follow you like a shadow.
The fear is real, the threat is real. When you go to a church, the priest is a false threat. He may thunder, but the threat is false. He may shout at you in the name of God, but the threat is false.
I have heard: it happened in a Zen temple. One morning there was a great earthquake -- as it happens in Japan. Half the temple collapsed. The priest, who had been pretending that he was a real Zen man, immediately gathered his disciples and said, "Look. Now you must have observed what is the real quality of a real Zen man. The earthquake was there, but there was not even an iota of fear in me. Have you observed? I remained as if nothing had happened. Not only that, you must have seen that after the earthquake stopped, I went to the kitchen because I was thirsty, and I drank a big glass of water. Did you observe that my hand was not trembling at all while I was holding the glass?"

One disciple smiled. The priest felt annoyed. He said, "What is funny in it? Why are you smiling? "
The disciple said, "Reverend sir, it was not a glass of water. It was a big glass of soy sauce that you drank!"
When you want to show off, from somewhere or other the reality is bound to leak.
Go to a priest. His talk is okay -- never more than okay, just okay -- but if you look into the reality of the man, there is no fear. He is just like you. He may pretend... and you may even pretend that whatsoever he is pretending is true. That's how it goes on. Pretensions need mutual cooperation. Hc pretends that he is a great master, you pretend that you are a great disciple. He accepts your pretension; you accept his pretension. That's how both are satisfied mutually. And things remain the same.
When you are here, you are really near a danger point. I AM a dangerous man. You should be alert about it. Come close to me with full awareness -- there IS danger. I am not a priest. I'm not teaching religion here; I'm ready to give it to you. It is not a teaching, it is a transmission.
In churches you have learned that the words'religion','God' -- they have all become dirty. Then you come to me and you start realizing that those words may have become dirty, but something is hidden behind them which is ever fresh, ever green, ever alive and capable of changing you totally. Then the fear arises.
Just the other day, Atmada wrote me a letter, a beautiful letter, saying, "Why are you so worried about this Jesus being crucified? It is good that this idiot was crucified! Why are you worried about it? "

In fact, this is all that the priests have done. Trying to force Jesus on you, trying to be aggressive, intruders on your being, somehow trying to convert you to Jesus, they have dirtied the very name of this beautiful man. Trying to prove that he is the greatest wise man in the world, they have only been able to magnify his defects and nothing else.
That's why Atmada writes to me that he was an idiot. I know that he was, but that is how a wise man always is. That point has to be understood. A really wise man is a synthesis of whatever you call wisdom, and idiocy. He is as simple as an idiot and as complex as any wise man can be. You can look at him from both sides. If you look at him from one side. he will look like an idiot. You can find in Jesus all the things that you can find in idiots.
Read Feodor Dostoevski's book, THE IDIOT. It is about an idiot, but in that idiot you will find all the beautiful qualities that Jesus has: the innocence, the quality of no-mind, the quality of trust. Never a doubt arises. These are all idiotic qualities. You call a man an idiot if he trusts everybody and anybody; you call a man an idiot if you go on deceiving him and he still goes on trusting you. You go on deceiving him and he goes on trusting you. You cannot create doubt in him because he has no mind.
A man like Jesus is also like an idiot. Not because he has the same state of idiocy; he has come to the same state from a very different dimension. the circle is complete: he has again become a child.
The idiot is below mind, Jesus is above mind -- both are no-minds. The idiot has got no mind. Jesus and Buddha also have got no minds, but there is a difference. They HAD, and they found out that to have a mind is foolish.

They dropped it: they have become idiots voluntarily. They are not stupid. They are idiots because they are wise.
Yes, I know: Jesus, Lao Tzu, Buddha, look like idiots. In India we have a word for the idiot which comes from Buddha. It is BUDDHU. The word is derived from Buddha himself. Buddha: BUDDHU. BUDDHU means'idiot' and BUDDHA means'the awakened man'. How can both these words be together?
When Buddha died, his impact was tremendous. Thousands and thousands of people became followers. Thousands and thousands of people were sitting under Bodhi trees with closed eyes, meditating. People would call to them: "BUDDHUS, go home! What are you doing? Don't be a BUDDHU. Do something, go home. Your wife is suffering, your children are hungry. Don't be an idiot! Don't be a BUDDHU!"
I know, Jesus is so innocent that he looks foolish. But that foolishness is tremendously precious.
I am also idiotic, Atmada. And whatsoever I am teaching is teaching you to be so simple and trusting that you also become idiots in a sense. But that idiocy is the supreme awareness, that idiocy is supreme wisdom. Polarities meet: dualities disappear.
In a Jesus, you will always find a paradox: he's opposites together. You will find in him qualities which are feminine, you will find in him qualities which are absolutely male. They meet and mingle, and they have become one. In him, the feminine and the male have become one; the wise man and the fool have become one. The polarities have disappeared. The contradiction is no more a contradiction; it is a synthesis.

Difficult for the mind to understand. The mind is a doubter the mind is skeptical. And the mind thinks that it is very intelligent. Mind is stupid, mind is mediocre. It has nothing to do with intelligence. Intelligence is a totally different flowering of your being; it has nothing to do with mind. Mind is just a mechanism; it is a computer, a bio-computer. Very complex, but still a mechanism. It has nothing to do with intelligence.
Intelligence comes within you only when you have become so unidentified with the mind that you can see that mind is separate and you are separate. In that state, intelligence happens. That intelligence will be both wise and foolish. That is the mystery of a Jesus. That is the paradox, the poetry.

Question 5
THE PEAKS ARE GETTING PRETTY WONDERFUL, BUT THE VALLEYS ARE DEEPER AND DARKER THAN EVER. FINDING BALANCE SEEMS IMPOSSIBLE. WHAT TO DO?

There is no need to do anything. You are not to find balance, balance will find you. You simply move. When the valley comes, you go into the valley. When darkness surrounds you, enjoy it, feel blissful in the velvety touch of it. Move into it, into the infinite magnificence of it. Darkness has a soothing quality which no light can have. The valley is a rest: like the night, like death.
No need to try to find balance. The balance will find you. You simply move into the valley. When the valley comes, you accept it. You not only accept it, you welcome it. You

enjoy it, you delight in it -- darkness is beautiful. And when the valley goes and you move towards the peak, that too is perfectly beautiful. That is beautiful: the light, the morning, the sun.

But don't cling to either. Clinging creates trouble; through clinging, anguish comes. If you cling to the peak and you say, "I would not like to go to the valley again," then you will be in trouble. Then at the very peak you have created the valley. Then, already, the suffering has started. You are afraid: fear has entered, the agony is already there. You are no longer happy. You have destroyed the peak.

When you are in the valley you will suffer that "now the valley has come." You will suffer the valley, and you will not be able to enjoy the peak. This is the ordinary situation. When you are happy, you become afraid. Is this happiness going to stay or will it be gone? Now fear eats away at your happiness like a worm and poisons it. You are happy and yet you are not happy. Something is already dead: you have become apprehensive of the future. When you are unhappy, of course, you are unhappy. When you are happy you cannot be happy, so how can you be happy when you are unhappy? The whole life becomes a vicious circle of unhappiness.

Now, listen! When you are at the peak, dance. I know, and you know, that the peak is not going to last forever. There is no need. If it lasts forever, it will be such a tension that you will not be able to tolerate it. It will be such an excitement that you will not find any rest in it. It will be dangerous, it will kill you. No need for it to last forever. But while it lasts, dance, enjoy, sing -- knowing well that it

is going to he lost again. Knowing it, one has to enjoy it even more before it is lost.
And remember, this is the miracle: when you enjoy it more it lasts longer. When you are happy in it and dancing, it forgets to go away from you. It lingers with you. When YOU don't cling to it, it clings to you. This is the whole secret.
And when it is gone, then too it is not gone. It has given you such a deep blissfulness that now you go into the valley and you can rest in darkness. Then the valley becomes relaxation and the peak becomes enjoyment. Then the peak becomes the day and the valley becomes the night: then the peak becomes activity and the valley becomes passivity.
One has to enjoy the night also. That is the only way to enjoy the day. And if you enjoy the day, a great night comes with great rest. It refreshes you, rejuvenates you.
Always remember: the greater the peak, the greater will be the valley. Otherwise how can the peak be greater? If you go to the Himalayas you will find that the greater the peak the greater the valley. If you are afraid of the valley, then don't ask for the peaks. Then move on plain ground. There will be no peak and no valley.
That is the most miserable life: where there is no peak, no valley. One simply vegetates. It is not a life. One simply drags. It is a monotony. It is not a dialogue; it is a monologue. A dialogue needs duality, a dialogue needs contradiction, a dialogue needs polarity, a dialogue needs paradox. And within the paradox, you move from one pole to another.

Don't be worried about balance. Balance will seek you; I will see that balance seeks you. You simply do this much: while on the peak, dance; while in the valley, rest. Accept the valley; accept the peak. Both are parts of the one whole and you cannot deny one part. They are two aspects of the same coin.

Remember, one who enjoys more is bound to suffer more because he becomes very sensitive. But suffering is not bad. If you understand it rightly, suffering is a cleansing. If you understand it rightly, sadness has a depth to it which no happiness can ever have. A person who is simply happy is always superficial. A person who has not known sorrow and has not known sadness, has not known the depths. He has not touched the bottom of his being; he has remained just on the periphery. One has to move within these two banks. Within these two banks flows the river.

And I tell you, balance will seek you if you accept both and you live both. Whatsoever happens, you welcome it. Suddenly. one day you will see that balance has come. And when balance comes to you, it is something totally different than that balance which you can force upon yourself.

If you force the balance, it will be a.sort of control. A control is always artificial, a control is always ugly. Control has a violence in it. It is forced, artificial. When balance comes to you, it is a happening. Suddenly it descends on you. Heavens open and the spirit of God, like a dove, descends in you.

All that is great always comes. All that YOU make is always small, petty. It is never great. All that you do is going to be lesser than you. All that is great -- you have to

allow it. Balance will find you. God will find you. You just be ready.
And this is readiness: to accept whatsoever comes, to accept it with gratefulness. Even sorrow, even sadness. even the valley... dark.

Question 6
OSHO, THE OTHER DAY YOU LOVINGLY TOLD ME TO BE MORE CONCERNED ABOUT MYSELF AND LESS ABOUT OTHERS. THANK YOU OSHO. I GOT THE POINT. AND YET I MUST ASK ONE MORE QUESTION NOT TO DO WITH ME BUT WITH YOU. WHAT EXACTLY IS HAPPENING WITH YOU? EVERY MONTH YOUR BODY IS BECOMING MORE SENSITIVE IN EVERY WAY AND THE PHENOMENON. EVEN TO MY STATE OF UNAWARENESS, IS AWESOME. CAN YOU SAY SOMETHING ABOUT YOUR CHANGES?

This is from Chaitanya Sagar. Good that he says this is the last question that he is asking not about himself!
I can understand your worry, your concern. The fact is simple. After the age of thirty-five life starts declining. Thirty-five is the peak: if you are going to live for seventy years, thirty-five is the peak. After thirty-five you start declining. It is now downhill.
If somebody becomes enlightened after thirty-five -- as Buddha became at forty, Mahavir became at forty -- then he can live a little longer, because he was already downhill. Enlightenment will not disturb the body more than it was already disturbed.

If you become enlightened before the age of thirty-five then there is danger. Shankara became enlightened before the age of thirty-five. He died at thirty-three. When you are going uphill and life is moving strong -- and you become enlightened -- the connection between you and the body is disrupted. It has almost always happened that people who have become enlightened before thirty-five have not survived up to thirty-five. Difficult. The body and you become so separate that the uphill task becomes very difficult.

It is just like: you were going uphill and suddenly you see that there is no more petrol in the tank of the car. The uphill task becomes almost impossible. Now you get out and you have to push the car uphill. Very difficult. But if you become aware when the car is going downhill that there is no more petrol, there is no trouble. In fact. there is no need for petrol. The car can go without petrol.

Shankara died at thirty-three. Buddha lived up to eighty; Mahavir also lived up to eighty. It has to be understood. I should have died before thirty-five in fact. Somehow I have been pulling. That'somehow' can be understood.

I have dropped out of life by and by; I have dropped all activity. Whatsoever energy my body has, I am using for you, that's all. Otherwise I have dropped all activity: stopped moving, stopped travelling -- I have almost stopped everything.

I come out just to see you in the morning and in the evening. Otherwise I have become completely inactive. absolutely passive. Whatsoever small energy is there, I am using it as economically as possible.

So every day my body is going to become more and more fragile, more and more sensitive. My ship is ready -- any moment I can depart. I am lingering on the bank for you a little while more. That's why I'm in a hurry. You have time to ask useless questions. I don't have time to answer them. You have time to waste. My time is finished. So if you really want to use this opportunity, don't miss a single moment. Don't hesitate, and don't put your half-heart in the effort. When I am gone, you will repent and you will be very sorry, but then nothing can be done. While I am still here, use every opportunity that I am giving to you and don't waste a single moment. I HAVE what you are seeking. I can pour it into you, but your cup is not ready. The thing is like this: you come to me and I have a full kettle of tea. And you are thirsty. I would like to give it to you, but I cannot pour it in your hands. It will burn you. I have to wait, because you will have to produce your cup. And that cup can be produced only from your innermost core of being.

Only your innermost being can become the cup. Only then can I pour whatsoever I have got. I am waiting for you so that you can produce the cup. You are thirsty I know, and I have that which can quench your thirst, but the cup is not ready.

So don't ask such questions. Rather, look at me and try to understand.

Just the other night one sannyasin was saying, "How can you help us when you yourself are not well in the body?" True. If I am not well in the body, how can I help you? Looks absolutely logical. But do you know: was Buddha well in the body?

No enlightened person has ever been well in the body -- cannot be! -- because the being with the body is disrupted, the bridge is broken. The body goes on moving on its own, and the being goes on residing in it, but the energy that was given by the identification is not given.

You live as one with your body. I live as two. My body is just like my clothes -- absolutely separate. It is a miracle that it is functioning.

Buddha had to keep a physician continuously with him because every moment was danger. The physician was not for HIM. His work was done; he had achieved. The physician was for those who were still thirsty. He had something which could quench their thirst. The physician was for them.

If the doctor comes to see me, it is not for me. It is for you. If I see that there is no point and I cannot help you, this very moment I can disappear.

But many of you are working hard. I have the largest number of sannyasins that is possible in this twentieth-century world: almost fifteen thousand all around the world. They are all working hard. If they can succeed, we will release one of the greatest energies. spiritual energies, in the world.

I have to wait, and I have to linger on -- whatsoever the body says. The body says: "It is time, the ship is ready. You can go." The house is ready to collapse, but I am holding it. Don't waste my time in anything. Use it if you can. This is the trouble: that you may not understand now, but later on, when you understand, I will not be there. Then that understanding will not be of much help. It will simply give you deep anguish. and sorrow, and agony.

While I am here, it you understand me, it can become your ecstasy. When I am gone, it will be just an agony.
Come Follow To You, Vol 2

Chapter #9

Chapter title: He that soweth the good seed
8 November 1975 am in Buddha Hall

MATTHEW 13
34 ALL THESE THINGS SPAKE JESUS UNTO THE MULTITUDE IN PARABLES; AND WITHOUT A PARABLE SPAKE HE NOT UNTO THEM:
36 THEN JESUS SENT THE MULTITUDE AWAY, AND WENT INTO THE HOUSE: AND HIS DISCIPLES CAME UNTO HlM, SAYING, DECLARE UNTO US THE PARABLE OF THE TARES OF THE FIELD.
37 HE ANSWERED AND SAID UNTO THEM, HE THAT SOWETH THE GOOD SEED IS THE SON OF MAN;
38 THE FIELD IS THE WORLD; THE GOOD SEED ARE THE CHILDREN OF THE KINGDOM; BUT THE TARES ARE THE CHILDREN OF THE WICKED ONE;
39 THE ENEMY THAT SOWED THEM IS THE DEVIL; THE HARVEST IS THE END OF THE WORLD; AND THE REAPERS ARE THE ANGELS.
40 AS THEREFORE THE TARES ARE GATHERED AND BURNED IN THE FIRE; SO SHALL IT BE IN THE END OF THIS WORLD.
41 THE SON OF MAN SHALL SEND FORTH HIS ANGELS, AND THEY SHALL GATHER OUT OF HIS

KINGDOM ALL THINGS THAT OFFEND, AND THEM WHICH DO INIQUITY;
42 AND SHALL CAST THEM INTO A FURNACE OF FIRE: THERE SHALL BE WAILING AND GNASHING OF TEETH.
43 THEN SHALL THE RIGHTEOUS SHINE FORTH AS THE SUN IN THE KINGDOM OF THEIR FATHER. WHO HATH EARS TO HEAR, LET HIM HEAR.
44 AGAIN, THE KINGDOM OF HEAVEN IS LIKE UNTO TREASURE HID IN A FIELD THE WHICH WHEN A MAN HATH FOUND, HE HIDETH, AND FOR JOY THEREOF GOETH AND SELLETH ALL THAT HE HATH, AND BUYETH THAT FIELD.

THE OTHER DAY I WAS READING a few lines of Stephen Crane's. I would like to read them to you:

A man said to the universe, "Sir, I exist."
"However," replied the universe, "the fact has not created in me a sense of obligation."

Man can exist in two ways. One, that the whole celebrates him; one, that the whole welcomes him; one, that the whole feels blessed because of him -- and the other, that the whole feels cursed.
Man can live a life of goodness, truth and beauty; and man can live a life of untruth, evil and ugliness. Man is free to live and to choose. Man is a tremendous freedom; that is his innermost nature. Nothing is forced. Hence the beauty of the adventure, and hence the danger also. You have to choose. Your choice will determine your being, your choice

will become your destiny. On each step, every moment, you have to decide who you are.

People come to me and they ask who they are. It is not a question of inquiry because the being is not a static thing waiting to be discovered by you. The being has to be created moment to moment. That is the only way to discover it.

You create yourself moment to moment. You are not born as a fixed entity, but only as a infinite potentiality. You are born as a seed, not as a tree. You are born open, not closed. That opening is tremendous. You will have to choose every moment who you are going to be. Your decision is your destiny. And unless you live life so that the whole feels blessed, you are not religious.

A religious life is a life of spontaneity. A religious life is a life of flow, of dynamism. A religious life is a life of prayer.

Prayer is the supreme good. Let me explain to you what prayer is.

It is not something that you do; it has nothing to do with doing. It is something that you become, by and by. It is something that you live; it is something that surrounds you like a climate. It is something like a deep gratitude. Looking at the trees, or looking at the sea, or looking at the grass, a tremendous urge arises in you to say thank you. That is prayer.

Not that you say it. It is not in the saying but in the very urge, in the very mood that you would like to say, unconditionally: "Thank you." Not knowing to whom your thank-you is addressed... not knowing who is the creator of the morning, and the evening, and the stars, and the moon,

and the sun... not knowing whose hands are hidden behind every grass-leaf and who is smiling in every dewdrop -- not knowing at all.

Knowledge is ugly; not knowing is beautiful. Remember, not knowing is not ignorance. Not knowing is ultimate knowledge. It transcends even what you call knowledge. Not knowing is innocence. In deep innocence, a thank-you arises; unaddressed, not knowing to whom you are addressing. But that is not the point. Deep within your being, in your depths, you feel gratitude.

Prayer is the feeling of the unknown presence. That feeling of the unknown presence becomes reverence. And prayer has to be just like breathing. It is not that you do it and you are finished with it. It is something that goes on and on and on like breathing. Awake or asleep, it surrounds you; it throbs within your heart. It becomes almost YOU; there exists no separation.

A life of prayer is what I call a good life. A life of gratitude is what I call a religious life.

This life of spontaneity, of flow, does not know what sin is. Sin comes from knowledge. That is the meaning of the Biblical story. When Adam ate the fruit of the tree of knowledge, he sinned. Then he was thrown out of the Garden of Eden. This story has no parallel, this story is simply unique. BECAUSE he ate the fruit of the tree of knowledge....

No other religion has emphasized, in such a crystal clear way, that knowledge is sin and unless you become like children again, you will not become good. Unless you again drop all knowledge and you become innocent,

uncorrupted by knowledge, you will not be accepted back. The source will go on rejecting you.

Not that the source wants to reject you. But the way you behave, through knowledge, you create the situation for your own rejection. God has to expel Adam and Eve. Not that He wanted to -- He must have wept, because they were His children -- but He was helpless.

Whenever you create the feeling of helplessness in the whole, you commit sin. Whenever you force the whole to reject you, you commit sin. Whenever you force the whole to throw you out of the garden, you commit sin.

Sin is behaving in a cunning way, behaving as if you know. Sin is to be self-complacent, sin is to think that you are enough unto yourself. A child is not enough unto himself, a child is helpless. A child does not know anything; he acts out of innocence. Then it is good. The moment you start acting out of knowledge, it is sin.

Try to understand the import of what I'm saying. I'm saying that if, out of knowledge, you live a virtuous life, it is not virtuous. You can have character out of knowledge, you can have a quality of morality out of knowledge, but then it is not moral'When you are still eating the fruit or the tree of knowledge.

Deep down, your so-called saints are sinners, because they still go on getting nourishment from the tree of knowledge. The real sage is innocent. He acts -- but not because of the commandments, because all commandments are sin. He acts out of his totality; he responds in the moment.

He does not act out of the mind. To act out of the mind is to sin, to act out of the mind is to be thrown out of the garden, out of the kingdom of God. Once you accept the mind as

your source of activity, you have denied God. And in your denial of God, you are denied.
Whenever you act out of the mind your act is going to be fragmented, because mind is a split phenomenon. Mind is not one: it is many, it is a multitude. Its names are legion. Whenever you act out of the mind, only a part acts -- against the whole. Whenever you act out of no-mind....
Sometimes you act -- you know that there are moments when you act out of no-mind. You are walking. You have gone for a long morning walk or evening walk. and suddenly a snake crosses the path. You don't have time to think. Mind needs time; mind is a time process. You don't have time to think. If you think, you will be finished! The snake is there and the snake is not going to wait for you to think. The snake acts out of no-mind; you will be in danger if you believe in mind. But you will act out of no-mind. You will simply jump.
Remember -- and watch! You will jump first, and then you will think about what has happened. That jump comes out of your totality; it is not of the mind. That jump is a spontaneous total. It is here and now. It has nothing to do with past, nothing to do with future. It has no past, no future. it is absolutely here, now.
The duality of good is the quality of an act which comes out of your totality. You fall in love: you see a man or a woman and suddenly, in spite of you, something happens. Your total being responds in a new way. Even you are surprised! You throb, you sing, you have a dance within you, as if clouds have separated and you have seen the source of light. In a single moment.... In fact, that moment is not a part of time. In fact, it is a'no moment' -- as if time

has stopped. Something has taken possession of you. This is out of no-mind.
Whatsoever is like love is good. That's why Jesus says, "God is love." He's not.saying that God is loving. He's simply showing a quality: that God has the same quality as love.'Good' is love; good has the same quality as love.
All that comes from the mind is from the devil -- DEVIL is just a way of saying it -- because the mind separates. Let mc define devil as one who separates, and God as one who unites. God and devil are both ways of speaking. They are not entities, they are symbols.
Just a few days before, I read a beautiful story of DuBois'. I would like you to listen to it and try to understand it:

It was one o'clock and I was hungry. I walked into a restaurant, seated myself, and reached for the bill of fare. My table companion rose. "Sir," said he, "do you wish to force your company on those who don't want you?"
"No," I said. "I wish to eat."
"Are you aware, sir, that this is social equality?"
"Nothing of the sort, sir. It is hunger," I said, and I ate.
The day's work done, I sought the theater. As I sank into my seat, the lady next to me shrank and squirmed. "I beg pardon," I said.
"Do you enjoy where you're not wanted?" she asked coldly.
"Oh, no," I said.
"Well, you are not wanted here."
I was surprised. "I fear you are mistaken," I said. "I certainly want the music, and I like to think the music wants me to listen to it."
"Oh sir," said the lady, "this is social equality."

"No, madam," said the usher. "It is the second movement of Beethoven's Fifth Symphony."
After the theater, I sought the hotel where I had sent my baggage. The clerk scowled. "What do you want?"
"Rest," I said.
"This is a white hotel," he said.
I looked around. "Such a color scheme requires a great deal of cleaning," I said. "But I don't know that I object."
"We object! " said he.
"Then why -- " I began, but he interrupted.
"We don't keep niggers," he said. "We don't want social equality."
"Neither do I," I replied gently. "I want a bed."
I walked thoughtfully to the train. "I will take a sleeper though Texas. I'm a little bit dissatisfied with this town."
"Can't sell you one."
"I only want to hire it," said I, "for a couple of nights."
"Can't sell you a sleeper in Texas," he maintained. "They consider that social equality."
"I consider it barbarism," I said, "and I think I will walk."
Walking, I met another wayfarer who immediately walked to the other side of the road where it was very muddy. I asked his reason.
"Niggers is dirty," he said.
"So is mud," said I. "Moreover, I am not as dirty as you, vet."
"But you are a nigger, aren't you?" he asked.
"My grandfather was so called."
"Well then?" he answered triumphantly.
"Do you live in the south?" I persisted pleasantly.
"Sure," he growled. "And starve there."

"I should think that you and the Negroes should get together and vote out starvation."
"We don't let them vote! We?"
"Why not?" I said in surprise.
"Niggers is too ignorant to vote."
"But," I said,'I am not so ignorant as you."
"But you are a nigger?"
"Yes, I am certainly what you mean by that."
"Well then?" he returned with that curiously inconsequential note of triumph. "Moreover," he said, "I don't want my sister to marry a nigger."
I had not seen his sister, so I merely murmured, "Let her say no."
"By God, you shall not marry her even if she said yes!"
"But I don't want to marry her," I answered, a little perturbed at the personal turn.
"Why not?" he yelled, angrier than ever.
"Because I am already married. And I rather like my wife."
"Is she a nigger?" he asked suspiciously.
"Well," I said again, "her grandmother was called that."
"Well then?" he shouted in that oddly illogical way.
I gave up. "Go on," I said, "either you are crazy or I am."
"We both are," he said as he trotted along in the mud.

Mind is crazy; mind is mad. Mind creates divisions, fragments. Mind creates nations, races -- white and black, poor and rich. Mind is the devil. When you can feel that you are one with all, you have gone beyond mind. To feel one with all, to feel a unison, is to be good. And to act out of that oneness is to be religious.

A religious man has no character. A religious man has a spontaneity. A religious man has a moment to moment contact with the whole. That contact is never lost. He lives prayerfully. A nonreligious man may be apparently good, moral, he may have a character, but he is frozen, dead. He acts out of that character: out of the mind, out of knowledge, out of rules. He is never in contact with the whole; he is always out of step. That's what I call'devil'; that's what I call'bad'.
And that's what Jesus means by this parable. He has not been understood, he has been very much misunderstood. But if you can carry this feeling of what good is and what bad is, you will be able to go deep into this parable.

ALL THESE THINGS SPAKE JESUS UNTO THE MULTITUDE IN PARABLES; AND WITHOUT A PARABLE SPAKE HE NOT UNTO THEM:
THEN JESUS SENT THE MULTITUDE AWAY, AND WENT INTO THE HOUSE: AND HIS DISCIPLES CAME UNTO HIM, SAYING, DEC]ARE UNTO US THE PARABLE OF THE TARES OF THE FIELD.

Jesus always talked in parables. A parable is a poetic way of saying things which cannot be said in prose. It is a very feeling way of saying things from the heart -- things which cannot be expressed by the head. A parable is a way of talking in pictures, not in words.
Have you ever observed that children always understand pictures? That's why, in children's books, you have to have many colored pictures. Text, not much; pictures, many.

First they understand the pictures, and then they understand the text.
In your dreams, you are again living in parables. You have pictures and pictures and pictures -- the text is not much. Your unconscious understands only pictures. Your conscious has become trained for language, words, but your unconscious is still that of a child.
When Jesus, a man like Jesus, is talking, he is trying to bridge something between himself and your unconscious. He is not a preacher. When a preacher talks to you, he talks in concepts. He is trying to communicate from one head to another head. When a man like Jesus, Buddha or Zarathustra talks, he is trying to communicate something from his innermost depth to your innermost depth. He always uses parables.
A parable becomes a picture. Logic is not needed to understand it. If you can love sympathetically, that will do: if you can listen sympathetically, that will do. If you can listen in deep trust, that is enough: no logic is needed. The parable will manifest itself, will surround you, will become part of your being. You may forget the message, but you will never forget the parable. It will be deeply imprinted it will remain within you forever and ever. Stories have a way of penetrating to the innermost core.

ALL THESE THINGS SPAKE JESUS UNTO THE MULTITUDE IN PARABLES; AND WITHOUT A PARABLE SPAKE HE NOT UNTO THEM:
THEN JESUS SENT THIS MULTITUDE AWAY. AND WENT INTO THE HOUSE: AND HIS DISCIPLES

CAME UNTO HIM, SAYING, DECLARE UNTO US THE PARABLE OF THE TARES OF THE FIELD.

He must have used that parable with the multitude, with the crowd. The disciples wanted to know what he means. The disciples wanted to know the exact significance of the parable.

HE ANSWERED AND SAID UNTO THEM, HE THAT SOWETH THE GOOD SEED IS THE SON OF MAN:
THE FIELD IS THE WORLD; THE GOOD SEED ARE THE CHILDREN OF THE KINGDOM: BUT THE TARES ARE THE CHILDREN OF THE WICKED ONE;
THE ENEMY THAT SOWED THEM IS THE DEVIL: THE HARVEST IS THE END OF THE WORLD; AND THE REAPERS ARE THE ANGELS.
AS THEREFORE THE TARES ARE GATHERED AND BURNED IN THE FIRE; SO SHALL IT BE IN THE END OF THIS WORLD.
THE SON OF MAN SHALL SEND FORTH HIS ANGELS, AND THEY SHALL GATHER OUT OF HIS KINGDOM ALL THINGS THAT OFFEND, AND THEM WHICH DO INIQUITY;
AND SHALL CAST THEM INTO THE FURNACE OF FIRE: THERE SHALL BE WAILING AND GNASHING OF TEETH.
THEN SHALL THE RIGHTEOUS SHINE FORTH AS THE SUN IN THE KINGDOM OF THEIR FATHER.
WHO HATH EARS TO HEAR, LET HIM HEAR.

A simple parable, but very significant. Move step by step into it:

HE THAT SOWETH THE GOOD SEED IS THE SON OF MAN.

THE SON OF MAN has a very particular meaning in the Jewish literature. It is used only for the prophets. Ordinarily, whomsoever you call human beings are not yet human beings. They have the potentiality to be, but they have not actualized it. They are just like seeds. They have not yet sprouted, they have not yet bloomed. Their fragrance is just a possibility; it is not yet actual.
Jews call a man'son of man' if he has become perfectly actualized: the perfect man. He is no more just potential. He has bloomed, flowered. 'The son of man' is a very, very respectful expression. It is next only to'son of God'. And unless you become son of man, you will not be able to become son of God. First become actualized human beings: real, authentic, true. Then the next step becomes possible. Then you can transcend humanity and you can become son of God.
Again and again, Jesus uses for himself'son of man' -- more than he ever uses'son of God'. Rarely does he use'son of God' -- often he uses the expression'son of man' -- because for those who have not become even human beings, the son of God is a myth. They cannot understand it. You can understand only that which has become in some way actual within you; you can understand only that which has become part of you.

You are part-human beings. When Jesus says'son of man', at least a part within you can respond that yes, he is true. A part within you can trust him. But when he says'son of God', he's moving in some direction about which you are completely oblivious. You have not known it, you have not even heard about it. It makes no sense to you.
So he uses the expression'son of God' only very rarely, only with very close disciples who are growing, by and by, into divinity; whose hands are touching the divine, who have been groping and now they have come to the door; who have attained a small glimpse of the ultimate. Only then he uses'son of God'. Otherwise he says'son of man'.

HE ANSWERED AND SAID UNTO THEM, HE THAT SOWETH THE GOOD SEED IS THE SON OF MAN.

One who has become actualized, one who has become really human -- how will you know him? Because this crystallization will be his innermost phenomenon, you will not be able to see it. You will not be able to look within him: you will not be able to understand what has happened within him. That will remain a mystery to you, it will remain hidden. But one thing you can watch, one thing you can see and understand, and that is: HE THAT SOWETH THE GOOD SEED IS THE SON OF MAN.
You will see through his acts, through his words, even through his gestures, that he is sowing the seed of good. Whatsoever he does, howsoever he moves -- even walking. sitting, sleeping -- he is continuously sowing seeds of good. His whole life is nothing but a showering of good seeds all

around. Wherever he moves, he goes on sowing good seeds.
Not that he thinks about it deliberately, not that he plans about it, not that he makes any effort about it, not that he has become very skilled in a certain discipline -- no. Spontaneously.... He cannot help it. That's how he is. That's how it happens to him; that's how his whole being functions now. Goodness/good deeds/good is the functioning of one who has become actualized.
Remember, you have been taught just the opposite. You have been taught: become good in your acts, so that you can realize yourself. That is wrong; that is looking at the thing from the wrong end. The real teachers have not said that. They have said just the opposite. They have said: become actualized. and you will find that your acts have become good.
The character is not to be cultivated. A cultivated character is immoral, howsoever moral it appears. A cultivated character is a bondage, it is an imprisonment. and whomsoever you call men of character are all frozen: dead people, blocked. They need to be melted so that they can flow again.
They may be good, but they stink. They may be good, but it is very difficult to live with them. They may be good, but they are very paralyzing to others -- crippling. If you live with them, they will become a heavy weight on your chest. They will c rush you and destroy you. They are destructive.
When you are really in contact with a good man, a good man whose goodness is not forced and cultivated, but one who has realized his potentiality and now the goodness flows.... It is just like the fragrance of a flower which ha.s

opened. When the flower opens, the fragrance spreads. Not otherwise. Otherwise you call just have a plastic flower that you can spray with perfume. A character that has to be maintained, controlled, is like sprayed perfume. The flower is not real.

Jesus says: HE THAT SOWETH THE GOOD SEED IS THE SON OF MAN. Recognize that he is the son of man. You will be able to know it from his acts. He does not act through morality, through discipline. He acts out of his heart. You cannot see his heart without seeing his acts. That is your blindness.

And never try to follow the acts of good people. That's how the whole world has become almost dead -- a great graveyard. I was just reading a few days before that Paul, St. Paul, said to his people: "I imitate Christ. You imitate me. That is the way."

This is dangerous teaching. This man Paul has completely misunderstood. He says "I imitate Christ. You imitate me." He says: "Do whatsoever I do. That's the way." These are the people who destroy the message of Christ completely. If you imitate, you will remain false. You may become Christ-like, but you will not be a Christ. You may become Buddha-like, but you will not be a Buddha, You will be just a pseudo-Buddha, a false thing, an untrue thing. That is not going to make you blissful, and that is not going to create a sense of obligation in existence.

HE ANSWERED AND SAID UNTO THEM, HE THAT SOWETH THE GOOD SEED IS THE SON OF MAN. This is the way you will recognize him, that's all.

THE FIELD IS THE WORLD; THE GOOD SEED ARE THE CHILDREN OF THE KINGDOM; BUT THE TARES ARE THE CHILDREN OF THE WICKED ONE.

How to translate this WICKED ONE -- the devil, the beelzebub, the satan -- into today's twentieth-century language? I call it: the mind.
Buddha is more modern, more contemporary than Jesus. Buddha will never say this. He will say the mind corrupts, not the devil.'Devil' is a symbolic way of saying the same thing.
But dangerous. Because then in Christianity, the devil became very, very important; and in the Christian mind, the devil became a reality. God also became a personalized reality. They are not persons; they are both interpretations of a certain inner phenomenon.
the inner phenomenon is that your being can function in two ways: either through the mind or through the no-mind. If you work through the mind, that is what Jesus calls THE WICKED ONE. If you work through the no mind, then you function through your nature. That's what Buddha calls nirvana: selflessness, ANATTA, enlightenment.
You are separate from the mind. Once you know how to function without the mind, how to bypass it, how to put the mind aside, then you are functioning in the totality, WITH the totality. Then you are in tune with it. Then you are not like an island. You have surrendered and you have become part of the mainland, the continent. Then you are not separate from existence. It is not that YOU exist: then God exists in you. Then the ego has disappeared like a dewdrop in the morning sun.

THE FIELD IS THE WORLD; THE GOOD SEED ARE THE CHILDREN OF THE KINGDOM; BUT THE TARES ARE THE CHILDREN OF THE WICKED ONE: THE ENEMY THAT SOWED THEM IS THE DEVIL --

The devil is not outside you. It is very tempting to think of him as outside, because then you can throw all the responsibility on him and you can become completely free of the responsibility. People have always been using scapegoats to throw their responsibilities on.
Whatsoever is wrong with you, you will always find some cause for it in somebody else. Somebody says something and you feel angry. Now you think that he has insulted you. In fact, you have become angered -- not that he has insulted you. If you were a little more aware, there would have been no anger, and then there would have been no insult either. You throw responsibility. One feels good just putting the responsibility on others' shoulders. This is one of the oldest ways that the human mind has always been defending itself. Once you can say and argue that somebody else is responsible, you can relax and you can be yourself, whatsoever you are. There is no need to transform yourself. But if you see that the devil is within and that there is no point in throwing out the responsibility on somebody else -- you are the problem -- then to live with the problem becomes difficult. To live with the problem becomes almost impossible. A moment comes when you have to drop it; it is too much. It is foolish and stupid to carry it. You are not benefitted by it; you are simply crushed under the weight.

Never throw the responsibility on some devil outside. The devil is within -- as much within as God is within. If you function through the mind, this is the devil. If you function without mind -- if you function through meditation, no-mind -- it is God. God is a function of you. The devil is also a function of you.
If you function unaware, unalert, not remembering yourself, you have allowed the devil to enter in you. And remember, I am not being anthropomorphic at all. There is nobody outside who enters within you. These are only ways of speaking.

THE ENEMY THAT SOWED THEM IS THE DEVIL; THE HARVEST IS THE END OF THE WORLD; AND THE REAPERS ARE THE ANGELS.
AS THEREFORE THE TARES ARE GATHERED AND BURNED IN THE FIRE; SO SHALL IT BE IN THE END OF THIS WORLD.
THE SON OF MAN SHALL SEND FORTH HIS ANGELS, AND THEY SHALL GATHER OUT OF HIS KINGDOM ALL THINGS THAT OFFEND, AND THEM WHICH DO INIQUITY;
AND SHALL CAST THEM INTO A FURNACE OF FIRE: THERE SHALL BE WAILING AND GNASHING OF TEETH.
THEN SHALL THE RIGHTEOUS SHINE FORTH AS THE SUN IN THE KINGDOM OF THEIR FATHER.
WHO HATH EARS TO HEAR, LET HIM HEAR.

Jesus is saying that the good survives and the bad dies. Jesus is saying that the good is eternal and the bad

temporary. Jesus is saying that the good remains and the bad is momentary. This has to be understood.
Forget his words, they have become out of date. Christians go on talking about these words and explaining them. The words are dead. What he says is very significant, and will always remain significant, but the language has to be changed.
Listen to how different it sounds if I say: good is that which is to survive. Maybe temporarily it is defeated, but eventually, finally, it wins. In India we say:'SATYA MEVA JAYATE... truth wins, eventually.' Maybe in the moment the lie appears to win, but that cannot be so, finally. A lie is a lie and will be exposed someday or other. It cannot become eternity. Just think: how can a lie become eternity? It has no roots in existence, it has no being of its own. Even if it exists for the moment, it has no being of its own. Even if it exists for the moment, it has to borrow its being from some truth.
That's why, whenever you assert a lie, you defend it. You argue for it, you try to prove it, and you like to say that "This is truth." You are trying to borrow being and life from truth... for the lie. But a borrowed life is a lie. For a moment it may deceive, but it cannot deceive eternally; it cannot deceive for ever and ever. Someday or other, it is bound to be exposed.
A lie is a lie, and cannot become true. And a truth is a truth, maybe hidden for the moment, misunderstood -- not heard, heard wrongly, interpreted wrongly -- but a truth is a truth. A diamond is a diamond. It may be lost in the mud, but it is not the mud and it cannot become the mud. Finally, it has to be discovered. Truth is eternal. Or, it will be better if we

say it just the other way around: that which is eternal is true.
Don't cling to anything which is not eternal. Otherwise you are living with a lie. And all the time that you lived with it is simply wasted. The lie will be exposed and you will find y our hands empty.
Jesus is saying that, in the end, good survives and all that is bad dies in fire, is destroyed. So look, watch your life. What are you sowing? The world is a field, life is an opportunity. What are you sowing?
Are you sowing love or are you sowing only lust' If yOU are sowing only lust, in the end you will come to know. And you will have to repent much, because that lust was just a momentary fantasy: ungrounded, without any roots. It was just in the mind. Love? Then you can rely upon it. Then you are building your house on a rock, not on the sand.
What are you accumulating in the world? Possessions? things? wealth? Then you are deceived by the devil: by the mind, by ambition, desire.
Or are you trying to realize who you are? The real wealth.'I he only thing that can be possessed is your being, because you already possess it. Nothing else can be possessed. If you are searching for one thing that you can possess and can be yours -- and can be yours for ever and ever, even death cannot take it away from you -- then you are sowing the seeds which Jesus calls THE CHILDREN OF THE KINGDOM.
If you are a little alert.... And I hope that you are. Otherwise you cannot be near me; you cannot be here. A part of you has become alert. Hence, you are here. A part

has become awake. Just watch from that corner which has become lighted. Just look at your past. Do you find anything which can be eternal, which can be existential for ever and ever? If not, then your life has been wasted. Don't go on repeating it. Jump out of the vicious circle, stop that wheel. If you think that yes, there is something which can be eternal, then water it. Protect it; help it to grow.

That is how one finds one's religion. It is not found in the Bible, it is not found in the Gita or Koran. It is found in one's own experience. Watch, observe, and go on separating the good seeds from the bad. Before God rejects them, please, you reject them. Don't carry anything with you that is to be thrown in the fire. Don't carry anything with you that is going to die.

It is going to be hard, arduous, to separate yourself from false things, because you have attached so much significance to false things. You go on wasting your life for things of no import -- childish.

A man goes on accumulating wealth. He goes on thinking that someday in the future he is going to live; right now he is preparing. But that preparation is never fulfilled. One day, suddenly, he dies. The accumulated wealth is there and somebody else will become the possessor. This man wasted his whole life. He could have lived, he could have lived beautifully -- because, in fact, if you want to live, all that is needed is already given to you.

Let me repeat it: if you want to live, all that is needed is already given to you. There is no need to prepare. All preparation is a postponement, all preparation is a trick of the devil -- the mind. The mind says: how can you live

now? How can you dance? First you need a marble floor; then you can dance.
So first have a marble floor. Then you can dance. Do you see the fallacy in it? If you want to dance, the beach is enough; the earth is enough. If you want to dance, you can dance anywhere, anytime. Every moment is as good as any other. Nothing else is needed. Only life is needed in you, and that is there. You need a flowing life, that's all. To dance, that's all that's needed. Not even a training for dancing is needed. Life itself is the dance. You just allow it to happen.
You want to sing? Then for what are you waiting? You want to love? Then for what are you postponing? This is the only moment there is, and this is the only life there is. Forget about the future and start being alive here and now. And remember, if you are alive this moment, the next moment you will find yourself more alive, because the next moment is born out of this moment.
And if you miss this moment, a great punishment is there. Not that somebody who goes on punishing you is sitting there on a golden throne in heaven, If you miss this moment and you don't dance, by and by you lose the capacity to dance. That is the punishment. That is the only punishment; there is nobody who is punishing you.
If you pray this moment, you are rewarded, because the next moment a great prayer is waiting. If you don't pray this moment, you lose the capacity to pray. By and by, you become absolutely incapable of praying. Then you go and ask people how to pray, how to meditate, how to love. Just look at the absurdity of the questions: how to love? how to pray? how to meditate? how to live? Absurd

questions... but they show the poverty, the inner poverty of man. He has been postponing everything, and by and by he has forgotten. Every child knows how to Fay, and every child knows how to love, and every child knows how to dance, and every child knows how to live. Every child comes complete, with everything ready. One just has to start living.

Have you seen? If you are crying and a small child is watching, he will come near you. He cannot say much, he cannot argue you out of your crying, but he puts his hand on your hand. Have you felt the touch? Never again will anybody touch you like that, like a child can touch. He knows how to touch. Later on, people are simply cold, hard. They touch, but nothing flows from their hands. When a child touches you -- the tenderness of it, the softness of it: the message -- he pours his whole being in it. Everybody is born complete to live. And the more you live, the more capable you become of life. That is the reward. The less you live, the less capable you are. That is the punishment.

The religion you have to seek is within you. You have to watch your life moment to moment and drop all that seems to be momentary. It may be very exciting, but futile in the end. Drop it! Look deep into those moments which may not be so exciting. The eternal cannot be very exciting, because that which has to be for ever and ever has to be very silent, peaceful. Blissful, of course, but not exciting. Deeply blissful, but with no noise around it. More like a silence than like sound.

You will have to grow in awareness so you can sort it out. Otherwise, in the end, you will find that you have lived a

futile life. That's what Jesus calls THE TARES OF THE FIELD.

WHO HATH EARS TO HEAR, LET HIM HEAR.
AGAIN, THE KINGDOM OF HEAVEN IS LIKE UNTO TREASURE HID IN A FIELD; THE WHICH WHEN A MAN HATH FOUND, HE HIDETH, AND FOR JOY THEREOF GOETH AND SELLETH ALL THAT HE HATH, AND BUYETH THAT FIELD.

Yes, that is how it is. Once you come to know the eternal, the essential, the infinite, once you have come to feel it, then you are ready to go and sell all that you have been possessing, that you have been accumulating. Then you are ready to sell everything just to have this treasure of eternity.
I will repeat it again:

AGAIN, THE KINGDOM OF HEAVEN IS LIKE UNTO TREASURE HID IN A FIELD; THE WHICH WHEN A MAN HATH FOUND, HE HIDETH, AND FOR JOY THEREOF GOETH AND SELLETH ALL THAT HE HATH, AND BUYETH THAT FIELD.

This is what my sannyas is all about.
Seek the eternal. Whatsoever the cost, stake all for it and you will not be a loser. Try to save that which you have accumulated and you will be lost. Says Jesus: "Those who.save their lives, lose them: and those who are ready to lose them, attain to life -- to life abundant."
Come Follow To You, Vol 2

Chapter #10

Chapter title: Every moment god knocks
9 November 1975 am in Buddha Hall

Question 1
HUMPTY DUMPTY SAT ON A WALL HUMPTY DUMPTY HAD A GREAT FALL ALL THE KING'S HORSES AND ALL THE KING'S MEN COULDN'T PUT HUMPTY DUMPTY TOGETHER AGAIN.
IT IS NOT ABOUT HUMPTY DUMPTY, It is about you. It is about humanity, the human mind: the fragmented human mind which is not a unity but has become a crowd -- a crowd fighting amongst itself, a crowd continuously in war. Look at your own mind and you will find the Humpty Dumpty there. There is no center in your mind. No master exists there, only servants. And each servant has the false idea that he is the master. Each servant has few moments when he is enthroned. He becomes the master: he behaves like a master and promises like a master. Then the next moment his kingdom is gone. Another servant has taken over. The other servant does not even know who the first servant was. He has never heard what the first servant has been promising. How can he fulfill the promises?
When you love a woman or a man, you promise a thousand and one things which you cannot fulfill. You say, "I will be yours for ever and ever." The next moment, when the love has withered. you do not have even a memory of what you had said. If somebody reminds you, you will shrug your shoulders. You will say, "I must have said it in spite of me.

I must not have been in my right senses. I was intoxicated, hypnotized." Or, you will say, "Those words were only poetry. They don't mean much."
For one moment, when you are in love, the servant'love', the emotion'love', sits on the throne, has become the king. The next moment, when love is gone and hate is enthroned, you are totally different. This goes on, the wheel goes on moving. Each moment, go within. You will find a new king being enthroned and the old being thrown out.
You only think that you are. While this state of the mind, this Humpty Dumpty state continues, you cannot say meaningfully that you are. You are a multitude.
It happened: a man came to Jesus and wanted to become his disciple and follow him to the very end of his life. Jesus asked him: "First, please tell me: what is your name? who are you? " In that impact, in that shock, in that light, in that dazzling light of Jesus, the man became aware that he is not. Who will follow? Who will go with Jesus to the very end of life?
A thought is not a permanent thing. By the time you become aware of it, it has gone. It has faded, withered away. Another thought takes its place. It is a continuous process.
He became aware that he is not. He became aware that he has not one single name. He looked at Jesus and in that impact he said, "My name? You ask my name? My name is legion -- a thousand and one are my names. And I don't know really which one is mine."
Watch your life for twenty-four hours. A thousand and one persons you will find within yourself. Then you will become aware that you are not, yet. You are yet unborn;

you are still in the womb. The body has come out of the womb, but not the soul. As a body you are born; but as a soul, not yet. As yet, you are hesitating to be born; as yet, you are afraid to be born. As yet, you have not decided to be born.

Each birth is preceded by a death. You are born as a body outside the womb. The life of inside the womb dies before you are born to the life of the outside. And you can be born as ONE, only when all the Humpty Dumptys in you die, when all thoughts disappear, when all moods disappear. When the sky is no more clouded, is empty -- when you are empty -- the Humpty Dumpty disappears.

When I talk about emptiness, remember, I'm not talking about a negative emptiness. Whenever I say'empty', I mean so empty that you are full. The sky is empty AND is full. Full of itself, empty of the clouds. Empty of the foreign element, full of its own nature.

When you are empty of all thoughts, then you are. When you are empty of all moods, then for the first time you are born, resurrected. Then the son of man that Jesus talks about is born. You have become perfect.

Right now you are a crowd, a madhouse. And yes, it is true: HUMPTY DUMPTY SAT ON, A WALL. You are also sitting on a wall from where any moment you can fall. The ego always goes on finding a higher and higher place to sit; it wants to be at the peak.

HUMPTY DUMPTY SAT ON A WALL. The ego is always sitting on the wall. And the higher the wall goes, the more dangerous is going to be the fall.

HUMPTY DUMPTY HAD A GREAT FALL. Whenever the ego falls, it falls tremendously -- because it was rising

and rising. higher and higher, There comes a point where you cannot balance yourself at that height. The whole life is a politics to reach higher and higher. The whole life is a desire and ambition to attain to the highest peak, the Everest -- higher than anybody else. But then when you fall, it is going to be a great fall.

HUMPTY DUMPTY HAD A GREAT FALL/ALL THE KING'S HORSES/ AND ALL THE KING'S MEN/COULDN'T PUT HUMPTY DUMPTY/TOGETHER AGAIN. Then nobody can put you together. ALL THE KING'S HORSES AND ALL THE KING'S MEN.... Even if the whole world is engaged in putting you together again, it is impossible. The job is impossible.

Every day I encounter people who would like me to put them together. Impossible! Nobody can put you together, because that togetherness will again be putting you on a wall. That togetherness will again be of the false. That togetherness will again be like a dream, and beneath it the fragments will be continuously fighting; the war will continue.

Yes, somehow it can be managed. That is what psychoanalysts go on doing in the West. They are putting Humpty Dumpty together. Whenever somebody has a fall from the wall.... The wall may be Washington, or the Wall Street of New York; it may be Madison Avenue, or Delhi, or Moscow -- the wall may be anything. Whatever gives you a feeling that you are somebody, is the wall.

Whenever somebody falls, psychoanalysts try to put him together. That is what they call'making him normal again'. He has become abnormal. Now he cannot hold his parts

together: the parts are moving away from him, from each other. He's like a cloud dispersing. They force him from every side; they put him back. They pull him to the earth, they try somehow to give him a readjustment.

This is where western psychoanalysis and eastern approaches differ, and differ tremendously. In the East, if you go to a Buddha, he is not going to put you together. He will say, "Blessed you are that you fell. Now, leave those parts there. No need to put them together. It is good, it is God's blessing that you became maladjusted" -- because only in deep maladjustment does a possibility of revolution exist.

When you are adjusted you are not even aware that you are wasting your life -- in the club, in the marketplace, or even in the temple. If you are a respectable citizen that means you are still sitting on the wall. You have not yet had the great fall. Respectable citizen: respected by people, your integrity well-known.

And what sort of integrity is possible to you? It cannot be more than a facade! a camouflage, a false face. The face seems to be one, but behind the mask there are a thousand and one masks hidden. The fall is imminent, any day.

Then psychoanalysts will come together. All the king's horses and all the king's men will try to put you together, they will try to bind you together. But they are not helping you. They are really trying to make you normally abnormal, ordinarily mad, lukewarm mad, so you can fit with the other mad people who are around. They will give tranquilizers, they will give you electric shocks, they will do many things to help you to be back to your own self. And you don't have any self. You never had!

A great fall is a great blessing. Don't try to put the parts together. Leave them there and escape. If you come to a Buddha, he will say, "Leave those parts there, Good that they have fallen apart. Now you rise beyond them." You come out of that Humpty Dumptyness, uncorrupted by it. You become a sky.

Don't be bothered about the clouds. Don't be bothered about thoughts. Become awareness. In awareness, you are not put together. Suddenly, you realize that you have always been together. That Humpty Dumptyness was only on the periphery. Inside, the deepest core, the kernel of your being. has always been one. It has never been otherwise, but you are unaware of it.

When you come to me, I am not here to put you together. In fact, if you come to me feeling that you ARE together, I will push you: push you hard, to the brink of the wall, so you have a great fall. Once scattered, there is a possibility. Once scattered, you can transcend. You can watch what has happened.

The real, innermost core is one. That's what we call ATMAN the supreme self. That's what we call'Christ'. Jesus is Humpty Dumpty: Christ is the center, Gautama Siddhartha is the Humpty Dumpty; Buddha -- that is the innermost center. Vardhman is Humpty Dumpty; Mahavir is the center.

Question 2

I FEEL EMPTY... AND A DEEP YEARNING. AND THERE SEEMS NO WAY TO LET GO

Remain with it.

There are two types of emptinesses. One, negative emptiness; another, positive emptiness.

Negative emptiness is a loneliness. You miss the presence of something or somebody. You are not enjoying the purity of aloneness. You are missing.... The wife has died and now you feel empty. Her presence was a sort of filling, her presence was giving you a feeling of fullness. Now she is dead. Now you feel empty, you miss her. This emptiness is negative.

Then there is a positive emptiness. Positive emptiness does not miss the absence of somebody else. On the contrary, it cherishes, relishes, the presence of oneself. When you are sitting alone -- just enjoying yourself, just delighting in being -- you are empty, but this emptiness is positive.

The negative emptiness is of the devil and the positive emptiness is of God. Both are empty, but there is a tremendous difference in quality. One has to move towards the positive emptiness. And this is what is happening.

"I feel empty... and a deep yearning. And there seems no way to let go." There is no need. Just allow this emptiness; don't try to change it. That's how the mind enters again from the back door.

The Humpty Dumpty has gone out. Now, remain with this emptiness. Relish it! It is beautiful; there is nothing like it. It is innocence; it is silence; it is stillness; it is virginity.

When the Humpty Dumpty goes out for the first time, because you have never known this positive emptiness -- you have always known the negative emptiness -- you misinterpret. You think this, too, is empty: the same negative emptiness. You want to come out of it.

There is no need. Relax in it: BE it. Allow it, and don't try in any way to change it or modify it.
Difficult! This is the death, the real death out of which the resurrection comes. This is the cross, the real cross. And everybody has to carry it daily. And not only to carry it daily, but dancingly -- welcoming it, feeling a deep gratitude.
When you enter into this emptiness for the first time, you feel that this is the same emptiness. Natural, because you have never known it before. Allow it, remain with it -- that's what I would like to say to you. Don't try in any way to think beyond it. Be it! Suddenly the focus changes, the gestalt changes. The attention shifts: you look into it and it is no longer loneliness; it is aloneness. It is no longer isolation; it is infinite presence. You have disappeared... and in that disappearance, God has appeared.
God and you are just gestalts. If you are there, God remains hidden. When you disappear, He becomes manifest. When you come back again, He becomes hidden. Your very presence hides Him; your presence functions as a cloud.
Enjoy it, allow it... love it. And remain more and more in it. Whenever you have time, don't waste it anywhere. Close your eyes; be empty. Soon the beauty of it will be revealed to you. By and by, you will have a taste of the new wine: absolutely new, because you have not known it before. Though it has always been there, you have never contacted it before. It will intoxicate you, it will make you ecstatic. You will be transformed through it.
So don't try to find a way out. There is no way out of it because it is ALL. You cannot go anywhere else. The only way out is that you can bring Humpty Dumpty back in. The

only out is that the mind starts functioning again, in fear. You gather thoughts around, you make relationships; you go to the marketplace, you get lost in the crowd. Then you are not empty, but you have missed -- you have missed the door that you have been seeking for lives.

Question 3
I FEEL EMPTY. I CRY. WHAT'S NEXT?

This emptiness is negative. Otherwise you will not cry; you will laugh. This emptiness is like loneliness, not like aloneness. This emptiness is not a deep presence; it is simply absence. This emptiness is only death, and there is no resurrection in it.
That's why the crying comes. You are filling your emptiness by crying, by tears. That is a trick of the mind. And that's why the question arises: "What's next?" -- because when you feel negatively empty, you want to fill it with something. You are hankering for something to happen: some relationship, some achievement, some lottery... something to happen. "What next? "
Emptiness, when it is negative, is never at ease with itself. It is thinking of the future. It is hoping that in the future this emptiness will not be there "and I will be fulfilled". Emptiness, when it is negative, creates future. Emptiness, when it is positive, has no future to it. There is nothing next to it; you have arrived home. There is nothing next to it. It is enough unto itself.
This type of emptiness. negative emptiness, has to be dropped. It has not come out of meditation; it is coming out of life's frustrations. It has not come out of love; it is

coming out of the frustration that lust gives to everybody. It is a by-product of failure.

Positive emptiness happens when you are in a deep inner contentment; negative emptiness happens when you are deeply frustrated. Your life seems meaningless. Whatsoever you do, you go on doing like a robot, mechanically. There is no romance in it. You drag your life; there is no dance to it. You cannot sing, you cannot be happy, you cannot celebrate.

Drop this type of emptiness! And this type of emptiness can be dropped only if you try to change the negativity towards positivity. Meditate more, and meditate without expectations. Love more, and love without expectations. If you expect anything out of love, or meditation, you will get only frustration, and negative emptiness will happen. If you love for the sheer joy of it, if you meditate for the sheer delight of it and you don't have any result in mind -- you are not goal-oriented -- then there comes an emptiness which is positive. You start feeling full. You start feeling, for the first time, that you ARE. Being is felt, and that being is tremendously beautiful, blissful. It is SATCHITANANDA: it is existence, it is consciousness, it is bliss.

Always remember to beware of the negative. Move from the negative towards the positive; and when the positive happens, then stay with it. Then allow it. Open yourself to it totally, be vulnerable to it -- all doors and windows open so it can come from everywhere and it can drown you completely. Then it becomes a resurrection.

Question 4

WHAT IS DIVINE WILL, AND HOW DOES IT ACT THROUGH THE SURRENDERED INDIVIDUAL?

This is an intellectual question. Futile. Rot. It arises in the intellect because the intellect cannot understand. Remember always, intellect is not intelligence. You cannot find more stupid a thing than intellect.

Intellect is not intelligence. Intelligence is existential, intellect is borrowed. You don't know what divine will is, you don't know what a surrendered individual is -- hence, the question.

The question is like this: if you have not known what light is and you ask, "When we bring light in the room, does it have to fight with darkness to destroy it? " Or, "When we bring light into the room, how much time does it take for darkness to leave the room?"

The question is absurd because you know, stupid because you know. The question looks stupid because you know that darkness has no existence of its own. When you bring light in, it is not that darkness goes out. Close all the doors and see! Put guards on the doors and see! Ask them, "Have you seen darkness going out?"

When you bring light in, the very presence of light is the death, because darkness has no existence of its own. It is just the absence of light. When light is there, darkness is not there. In fact, it has never been there. It was just an absence. That's why you cannot bring darkness. If you need a little more darkness in your room you cannot bring it. You cannot go to the neighbor and ask for some, you cannot bring it in bags, you cannot force or persuade it to come.

You cannot do anything directly with darkness. Have you observed the fact that if you want to do anything with darkness you will have to do something with light, not with darkness? If you want more darkness, you will have to put curtains on the windows. You are doing something with light, so that light cannot come in; that's all. If you want more darkness, then you have to put the light off. If you don't want darkness, you have to put light on. But you do something with light, you cannot do anything with darkness. It is an absence, it is nonexistential.

Now look at the question: "What is divine will, and how does it act through the surrendered individual?" A surrendered will is divine; an unsurrendered will is not divine. Other than the surrendered will there is no will somewhere else which is divine.

A surrendered will is divine; an unsurrendered will is not divine. An unsurrendered will is the ego and a surrendered will is the absence of the ego. When the ego disappears, how can the individual exist? With the disappearance of the ego, the individual also disappears, dies.

It is not that there is a surrendered individual and a divine will working through him. A surrendered individual is the divine will. Now he is no more. Only God is. He has vacated, he has become empty. In that emptiness, God has entered. He is no more there.

This word'individual' is very beautiful, but it has been very much misused. Individual means'indivisible': that which cannot be divided. You should not be called individuals, that is wrong language. You are DIVIDUALS, you can be divided. Only God is individual. When the DIVIDUAL disappears, the individual is. But there is no duality. It is

not you, and God functioning through you. That is again the ego.

One day a Gandhian came to me and he said, "Mahatma Gandhi used to say that'I am just an instrument of the divine will.' But Krishna says,'I am God'; Jesus says,'I am God'; Mansoor says,'I am God'. The seers of the Upanishads say,'AHAM BRAMHASMI... I am the absolute.' " The Gandhian said to me: "These people look egoistic. Gandhi is humble."

I told him, "Don't be deceived by the appearance. In fact, Gandhi is egoistic when he says,'I am an instrument of the divine.' The ego is there, functioning now as an instrument. If the ego is gone, then even that much difference is not possible: that God is doing something through me. That difference is not possible when the ego has gone completely. Then it is not God coming through something within you. YOU are God. You are not an instrument; you have become God himself."

This is very difficult to understand. When Krishna says, "I am God!" it looks egoistic. It sounds egoistic; Gandhi sounds more humble, less egoistic. But don't be deceived by the appearance. Gandhi is more egoistic. Of course the ego is very humble, very pious -- you can call it religious -- but it is there: polished, decorated, refined. And a refined poison is more poisonous, a refined ego is more dangerous. Krishna can say, "I am God," because he is not. In fact, it is not Krishna saying, "I am God." It is God saying, "I am." Krishna is not there. He appears to Arjuna because our eyes are blind. He appears to us because we cannot see. When Krishna says, "I am God," we think it is Krishna saying, "I

am God." In fact, Krishna is no more there. It is God saying, "I am! I am! " -- that's all.

Question 5
IS SURRENDER A LEARNING PROCESS OR A HAPPENING?

For you, it is going to be a learning process. For me, it is a happening.
If I say it is a happening, you will say, "Then what can we do? We have to wait" -- and you will wait as you are. It has not happened up to now because, the way you are, it cannot happen. You will wait in the same way. It will never happen.
I know it is a happening, but it happens in right moments. It happens when you are in a tuned existence. It happens when you are harmonious, when you are not a chaos, a conflict, but in a deep harmony.
Yes, it cannot be learned. Because who will learn it? You? -- you are the barrier. And a learned barrier is even more of a barrier than an ignorant one. Who will practice it? All that is practiced is practiced by the ego. The ego is strengthened through all practices. So you cannot, in fact, learn it. You have to allow it.
But that allowing has to be learned! You have to give way, and you are very stubborn. All that can be learned is a learning in a negative sense. Just like giving way: allowing, not resisting. These things have to be learned. Once you have learned these things, surrender happens.
Surrender is nothing that you can do... but you can prevent. This has to be understood. It is just like you are sitting in

your room: it is dark and the doors are closed. The light is waiting outside. You open the doors. When you open the doors, the light comes in. Not that you bring it in. How can you bring it in? There is no way. How can you bring the light in? You just open the door: it comes in. Coming-in happens, but the opening of the door has to be done. That is the negative part of it.

You have to learn how to let go, you have to learn how to relax, you have to learn how not to resist, how not to be stubborn, how not to be negative when God knocks at your door. How to say YES and not say NO -- that has to be learned.

And remember, God knocks every moment. Every beat of the heart may be His knocking. Every time you breathe in, He goes in; and every time you move, He surrounds you. He is always by the corner. Jesus goes on saying: "Return, repent, the kingdom of God is at hand." AT HAND is the emphasis.

Surrender cannot be learned, it is a happening. And it is good that it is a happening. If you could learn it, it would be less than you. It is such a vast phenomenon. It is not like a drop falling in the ocean. It is just the reverse: the ocean falling in the drop, God descending in you.

You just have to be not trembling and afraid, that's all. When He comes you say, "Yes, come in. Welcome." Bow down. Open the doors of your heart, be vulnerable. Let Him move through and through you.

You can learn how to let go; you cannot learn how to surrender. When you are in a let-go, suddenly one day.... Nobody can predict when. Don't be concerned about it; the'when' is irrelevant. When you are waiting, in a let-go,

one day the tuning happens. By and by, you are becoming one with the whole; the fear is disappearing. You are no longer defensive, you are no longer afraid. You say, "Everything is welcome."

That's why I go on telling you: learn to say YES more. And watch: your NO is too much. In fact, your very tendency is always to say NO. You say YES, but very reluctantly; you say NO with great gusto. Your NO has power; your YES is almost impotent. You have to say it, that's why you say. If there was any possibility to say NO, you would have said NO.

Become a yea-sayer. Not only verbally, but existentially. Allow more and more yes in your being. That's what I call being a theist. A theist is one who says yes. A moment comes when he says YES even to suffering, even to pain, even to death. Then you are completely vulnerable. You are not defending yourself: you have no armor around you; you are totally naked. In that moment, someday, sometime, somewhere, tuning happens. You are in tune with the whole, and the whole drops in you. It is a happening.

You cannot learn it. And it is good that you cannot learn it, otherwise you would make it a technique. It is not a technique. Finally, all that is beautiful, true and good is nontechnical. You cannot make a technology out of it. That's what religions have been doing -- trying to create a technology -- and they have destroyed everything beautiful. A prayer is nontechnical. It is a heart-to-heart talk. Or, a silence between two hearts. It is a deep understanding, a reverence. A feeling of the presence of the unknown all around, a deep reverence. You may not say a single word. In fact, how can you say anything? When you are really in

deep reverence, all words look useless; all words look like a disturbance. When the silence and the music of silence surrounds you, to say a word will be foolish. You are in deep awe. Everything stops. Then, there is prayer.
Churches and temples go on teaching you prayer. They tell you how to do it. It cannot be done that way. That way you can learn something which is absolutely false, pseudo. All that is great, all that is beyond, happens. It is nothing to do with your doing.
But don't misunderstand me and don't think: then what is the point of doing anything? Meditating, praying -- what is the point? No, I am simply saying: you will have to meditate, you will have to pray, you will have to do many things to prepare yourself. When the cup is ready, God pours himself in you. You cannot force Him to pour himself, that's perfectly true, but you have to prepare the cup. You will have to produce the cup from your heart.
He is already pouring. It has never been otherwise. He is raining, He is pouring, but your cup is not ready. Or, even if it is ready, it is upside down. He goes on pouring, and you remain empty. You are doing a SHIRSHASAN, a headstand. He goes on pouring but your cup cannot receive. It is not in the right position where contact is possible. Learn how to be a cup. Learn how to put the cup rightside up.

Question 6
OSHO, WHAT IS IT THAT I CAN GIVE TO YOU? AND WHAT IS IT THAT I CAN TAKE OF YOU? AND WHO AM I?

"What is it that I can give to you? " You can give me nothing. And what is it that you can take of me? You can take nothing. But your nothingness is negative, and my nothingness is positive.
"And who am l?" Between these two nothingnesses -- just a momentary wave between these two banks of nothingness. Between the nothingness which is negative and the nothingness which is positive, you ARE. Just a wave.
Try to understand this. You cannot give me anything because you have nothing. I can give you everything, because I also have nothing. And between these two is your ego: just a trembling, just a wave, a tension. If you receive me, the ego will disappear. If you are ready to receive me, you would have already surrendered the ego.
To move from a nothingness which is negative towards a nothingness which is positive is to move from the world to God. Between the two is the ego.

Question 7
WHEN YOU TALK OF THE ECSTASY THAT IS AVAILABLE NOW, WHICH WILL BECOME OUR AGONY WHEN YOU ARE GONE, I FEEL SO INADEQUATE AND IMPOTENT THAT I JUST FEEL THAT ALL I CAN DO IS BANG MY HEAD AGAINST THE WALL.

It will not help your head! The wall may become enlightened...!
Banging of the head won't do, but dropping of the head can do. Banging: the head always wants to do it. That's what

you are doing your whole life -- banging heads, fighting. Don't try to bang. Just drop it, be headless.

Try it as a meditation. It is one of the most beautiful tantra meditations. Walk, and think that the head is no more there -- just the body. Sit, and think that the head is no more there -- just the body. Continuously remember that the head is not there. Visualize yourself without the head. Have a picture of yourself enlarged -- without the head. Look at it. Let your mirror be lowered in the bathroom so when you see, you cannot see your head -- just the body.

A few days of remembrance, and you will feel such weightlessness happening to you, such tremendous silence, because it is the head that is the problem. If you can conceive of yourself as headless.... And that can be conceived, there is no trouble in it. Then more and more, you'll be centered near the heart.

Just this very moment you can visualize yourself headless. Then you will understand what I am saying immediately. There will not be a gap between what I say and what you understand. It is the head creating the whole nonsense in between.

But please don't bang it against the wall, because the wall might not like it. The wall might not be ready yet to get enlightened. Bang it with emptiness, not with the wall. Then it drops.

To be headless is to be meditative. To be completely headless is to attain to the unattainable. Your head is your madness. If you can conceive of yourself without the head, all madness

will disappear. Just try it. Give it a try. It is one of the most potential methods.

Question 8
IS IT POSSIBLE TO BECOME ENLIGHTENED IN A DREAM?

Not only possible -- whenever it happens, it always happens in a dream. Whatsoever you think is your waking consciousness, that too is not waking; that too is dreaming. While sitting here in front of me, do you think you are awake? I don't see it. I can hear your snore. And if you listen minutely, you will be able to hear it yourself: a deep snoring inside, a deep sleep -- and dreams and dreams.
In sleep, only dreams can happen. That's what we have been insisting in this country continuously: that your world is illusory, it is MAYA. When Shankara says the world is MAYA, he's not talking about HIS world. He's talking about YOUR world. Because in sleep, how can you know that which is real? The sleep distorts. A totally different world is created by sleep: a world of dream. Whatsoever you call your life is made of the same stuff as dreams. It is dream-stuff.
So whenever you become awakened and enlightened, it will always be in a dream. Buddha became enlightened -- or Jesus, or Zarathustra, or Lao Tzu -- they all became enlightened in a dream. The dream was shattered; they awoke out of sleep. They looked around: the dream was never found anywhere; it was a totally different thing. That's what they call God, nirvana, truth, brahma, the kingdom of God. That's what they call it. It is not your world; it is a waking. Enlightenment is just an awakening out of sleep. It is to become aware.

You are lost in your dreams. Your subjectivity is completely engulfed by the dreams. It is just like when you go to see a movie. You know well that there is nothing on the screen. Still, you get deceived. When the movie starts, the screen is full of pictures. Just a play of light and darkness, just very subtle dream-stuff, and you are lost. You forget yourself. You forget the spectator, you become part of it. Sometimes you cry and weep when some tragedy happens on the screen. Sometimes you laugh; sometimes you become very tense. You follow all that is happening on the screen. There is nothing happening, but for two, three hours, you are completely lost.

This is what life is..For seventy years, eighty years, you are completely lost. Buddha is one who becomes awakened in a movie house and suddenly shakes himself and understands that there is nothing -- only a wide screen covered with white and black shades; just covered with false, dreamlike stuff. He laughs -- not at what he is seeing; he laughs at himself -- and comes back home. There is no point being there now. He has understood. He is no more a part of sleep; he has become awakened.

Try this. One day, go to the movies and watch how you become so unaware that that which is not real starts becoming real. Then bring yourself back and back, again and again. Become aware. Give a jerk to the body, look again, and remember it is a white screen and there is nothing there. Then again watch. Within seconds you are again gone. Again your consciousness has been taken possession of by the dreamstuff. Again you are enjoying, or moving with the story. Remember again!

This is the same process that a Buddha is doing in the world. A movie house can be a perfect meditation place if you can remember. The day you can remember continuously for three hours that there is nothing.... And remember, don't repeat this: that there is nothing. That won't help. It has to be KNOWN that there is nothing. You have to remember constantly that you are a witness, you have to watch that you are not affected by anything happening there.

When three-dimensional movies came for the first time, they created a stir in the world. When a new three-dimensional movie was shown for the first time in London.... A horse was coming, running. People got scared. It was a three-dimensional movie; the horse was almost real. People even gave way for the horse to pass by. It looked so real!

Your reality is just a three-dimensional dream. One has to awake. And awakening is always bound to be in a dream, so it matters not what type of dream you are seeing.

That's why I say there is no need to change the dream. You can wake up wherever you are. You may be seeing yourself as a sinner, a criminal; you may be in a prison. Or, you may be thinking of yourself as a great mahatma. You may be in a temple being worshipped by thousands and thousands of people. It makes no difference. The mahatma is as much in a dream if he believes what he is seeing and if he's affected by the worship that is being done to him. If somebody insults him and he feels angry, annoyed, then he is in a dream as much as the sinner in prison.

It is not at all relevant to change the dream: to first become a mahatma instead of a criminal. From the sinner you

become a saint. It is foolish. Why waste time when you can wake up directly from wherever you are? You can become enlightened while you are imprisoned, you can become enlightened directly from where you are. You are a sinner, okay -- because sin is as much a dream as all your sainthood. The awakening is the same.

In the night, you dreamt that you are a murderer. By the morning, when you wake up, you are not worried. You don't go on saying, "I will repent. I have been a murderer in my dream." You simply laugh at the whole thing. You don't condemn yourself, because it was a dream. Or, you see in a dream that you have become a great mahatma, a great soul: a saint, worshipped by millions. In the morning when you wake up, you don't go on telling people how great a mahatma you were in the dream!

There is a Zen story. A great master woke up in the morning. He called his chief disciple and said, "Come to me. I had a dream, I will tell it to you. Interpret it."

If the disciple was a Freud or a Jung or an Adler, he would have been tremendously happy, and he would have immediately started interpreting the dream. But the disciple was a meditator, not a Jung, not a Freud. He said, "You wait. Don't talk rubbish. I will bring water so you can wash your face."

He brought a bowl of water. While the master was washing his face, another disciple passed. The master said, "Come here. I had a dream. Would you like to interpret it?"

The disciple looked. He said, "Wait. The tea is ready and I will bring you a cup of tea. Then you will come to your senses!" A dream is not worth even interpretation.

The master was happy. It is said he danced that day. He said, "At least two disciples...." He said, "If you had interpreted my dream, I would have thrown you out of my monastery" -- because a dream is nonsense, and then trying to interpret it is even a higher nonsense.
What the disciples did was the best interpretation. The first one brought a bowl of water and said to the old master, "You just wash your face so that you become more awake." The other brought tea. "Just drink tea, a little hot tea, and that will bring you back to your senses. You will be more conscious."
Consciousness is needed, not interpretation. All dreams are the same: there are not good dreams and bad dreams. How can there be good dreams and bad dreams? Both are unreal. In unreality you cannot make a distinction between good and bad. Moral, immoral; sinner, saint -- all are dreams. Don't try to change one dream for another. All are chains. Steel or gold, it doesn't matter.
Wake up! All the awakened ones are just standing there with bowls of water and a hot cup of tea....

Question 9
WHEN YOU WERE SAYING YESTERDAY THAT IT IS OUR OWN CHOICE, OUR OWN DECISION WHATEVER HAPPENS TO US -- THEN SUDDENLY IT DAWNED ON ME THAT REALLY IT IS SIMPLE: SIMPLE TO BECOME POSITIVE, SIMPLE TO LET THE OLD PATTERNS DIE, SIMPLE TO BE, EVEN NATURAL FOR ENLIGHTENMENT TO HAPPEN. IS THIS'WAKING UP'?

It is just thinking about waking up. A little more, one jump more.
Don't be deceived by it. It is good as far as it goes, but it does not go very far, or far enough. It is good that you understand it, but it is still an intellectual understanding. Good -- at least you have not misunderstood. Feel blissful for it, feel fortunate. You have not misunderstood. That's what I'm saying: that it is simple, simple to be. But don't think that this is already waking up.
I am talking about food. I am talking about it; you are understanding it. Then, the search for food begins. Don't try to eat the menu; it is not food. Don't try to enjoy the map so much that you completely forget about the goal. The map is not the territory. Even a beautiful picture of the Himalayas, perfectly true to it, even that is not the Himalayas.
But good that you have understood. This is waking up: you have understood the point. Now let the point become your very being. Don't allow it to remain in the intellect, because sooner or later, if it remains there too much, it will be a dead concept. Let it become existential.
Yes, it is simple. It is so simple that you can become awakened this very moment. Don't ask how, because once you ask how then it is no longer simple; then it becomes difficult. Because of your'hows' there are people who go on answering you. You ask how; they show you the way. In fact, there is no way: it is a pathless path. In fact, there is no how to it. It is just an understanding, a turning in.
If you have understood the point, live it. Because only through living will it become a concrete reality.

Question 10

YOU SAID THAT MIND IS THE DEVIL: "DROP IT!" OH, BUT A MAN OF A CIVILIZED, COMPLEX SOCIETY OF TODAY, LIKE ME, FEELS HIM SELF SURROUNDED AND LOST IN MIND AND MIND AND NOTHING ELSE. HOW TO PROCEED? MOREOVER, IF ONE GOES WITH AN INNOCENT, CHILDLIKE MIND INTO THIS WORLD, HE WILL PROBABLY BE CHEATED.

Be cheated. It is worth it. What have you got that you are so much afraid of being cheated? A naked fakir -- worried where he will dry his clothes if he takes a bath. Be cheated! You have nothing.

This idea that "... with an innocent childlike mind into this world, he will probably be cheated," is already cunning, clever, calculating. If you want to become childlike, even then you calculate what will happen? A child is just a child. Whatsoever happens, happens.

And I tell you, if you allow yourself to be cheated, in the end you will find that those who were cheating you were really the victims. They have been cheated. They could not take anything from you because, in the first place, you had nothing.

When death knocks at your door, you will be happy that you allowed people to cheat you rather than cheating them. Because there are only two possibilities: either you cheat or you allow people to cheat you. There is no other possibility. If you think: "I will not cheat others, but I will not allow anybody to cheat me," you have the wrong attitude. You don't understand what you are thinking, It is impossible.

The only way not to be cheated is to cheat. Ask Machiavelli, he knows. Ask Kautilya or Chanakya, they know. Machiavelli says: "The only way to defend yourself is to attack." He is exactly your cunningness, embodied. He is the incarnation of cunningness. But he's saying a perfectly logical thing: if you want not to be cheated, cheat. That is the only way not to be cheated; there is no other way. But I tell you, if you cheat people, in the end you will find that you have been doing much and your hands are empty.

When Alexander was dying he told his people, "My hands should be hanging out of the coffin, outside it."

They were worried. They said, "This has never been done. What are you thinking, and why? Why should your hands be hanging out of the coffin?"

He said, "So that people can see that I am going empty handed." A great understanding dawned on him. But very late, when nothing could be done. He had been accumulating the things of the world, he had become almost the conqueror of the world, and at the end he realized that his hands were empty.

Hands will always be empty if you go on cheating people. Once you understand that there is nothing to fear, let them cheat. In their cheating you, they are not very clever; they are simply foolish.

And the more you allow them to cheat you, the more you trust them, the more a different kind of treasure will open its doors to you. It is available only to a childlike consciousness -- innocent.

Question 11

OSHO, WHAT IS INNOCENCE?

[Osho was silent, a long silence. The audience laughed... and the discourse ended.]
Come Follow To You, Vol 2
Chapter #11
Chapter title: And come, follow me
10 November 1975 am in Buddha Hall

LUKE 18
18 AND A CERTAIN RULER ASKED HIM, SAYING, GOOD MASTER, WHAT SHALL I DO TO INHERIT ETERNAL LIFE?
19 AND JESUS SAID UNTO HIM, WHY CALLEST THOU ME GOOD? NONE IS GOOD, SAVE ONE, THAT IS, GOD.
20 THOU KNOWEST THE COMMANDMENTS, DO NOT COMMIT ADULTERY, DO NOT KILL, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, HONOR THY FATHER AND THY MOTHER.
21 AND HE SAID, ALL THESE HAVE I KEPT FROM MY YOUTH UP.
22 NOW WHEN JESUS HEARD THESE THINGS, HE SAID UNTO HIM, YET LACKEST THOU ONE THING: SELL ALL THAT THOU HAST, AND DISTRIBUTE UNTO THE POOR, AND THOU SHALT HAVE TREASURE IN HEAVEN: AND COME, FOLLOW ME.
23 AND WHEN HE HEARD THIS, HE WAS VERY SORROWFUL: FOR HE WAS VERY RICH.

24 AND WHEN JESUS SAW THAT HE WAS VERY SORROWFUL, HE SAID, HOW HARDLY SHALL THEY THAT HAVE RICHES ENTER INTO THE KINGDOM OF GOD!
25 FOR IT IS EASIER FOR A CAMEL TO GO THROUGH A NEEDLE'S EYE, THAN FOR A RICH MAN TO ENTER INTO THE KINGDOM OF GOD.
26 AND THEY THAT HEARD IT SAID, WHO THEN CAN BE SAVED?
27 AND HE SAID, THE THINGS WHICH ARE IMPOSSIBLE WITH MEN ARE POSSIBLE WITH GOD.

MAN IS A PARADOX. He is on the way: that s why he has to be a paradox. He has not yet arrived. The departure has happened, but the arrival is yet to come. Man is a process. Man is not yet a being, man is still becoming. Hence the paradox. The world of the animals is left behind, the departure has happened, but the world of the gods has not yet been achieved.
Man is just a bridge between these two -- the past and the future -- and there is a constant tension. The past pulls him back, the future calls him forth. Man is always in anxiety. What to do? The anxiety is very deep: to be or not to be? Because of this, man is bound to remain contradictory unless he transcends humanity. A part of man will remain in the past and a part of man will remain in the future, the yet unborn. These two will go on continuously fighting within the heart of man: the good and the bad, or the night and the day, life and death, or whatsoever you want to call it -- the polarity.

Because of this polarity, whatsoever you do is only halfhearted. It never gives satisfaction. You cannot withdraw from it and you cannot be committed to it totally. You love, but the love is half-hearted. Nothing happens out of it; you remain the same. You meditate, but the meditation is halfhearted. Nothing happens out of it, because you have never moved in it totally. All happening is possible only in total involvement: when you are not left behind, when you have moved completely, utterly completely. There is no holding back... a jump. In that jump the past disappears, the future disappears. Just here and now, being arises.

That being is what we mean by'God'. You carry that possibility within you, but you go on fighting within the opposites. Because of this fight and turmoil you cannot see who you are, you cannot feel that which you are already, Deeply hidden within your own being is the truth. The enemy is within and the friend is also. The beloved is within and the wicked one also is within you. This has to be understood, because the very understanding will become a freedom, a liberation.

One of Jesus' very significant parables has been lost completely. Just a reference is made to it in LUKE, but the complete parable is not in any of the authorized gospels, not even in the fifth gospel of Thomas. Some hidden sources, some secret societies, have continuously been meditating on that parable. I would like to tell it to you. The parable is so significant that it may be because of its significance that it has not been included in the authorized gospels. The parable seems to be dangerous. The

implications of it are of tremendous import and significance.

The parable is about someone secretly sowing weeds in a wheat field while the master and his servants slept. The servants were all for cutting them quickly out, but the master said that at harvest time one could more effectively separate the wheat from the tares.

The servants consulted together, saying, "It would be much better to pull out those weeds right now rather than wait, but we must obey the master even when he is wrong. In the meantime, let us look for the enemy who would do this evil thing to our master who is so kind to everyone and doesn't deserve this treatment."

They quietly inquired and made a search of the whole region, but they could not find anyone; they could not find the enemy.

One of the servants came privately to the chief steward at night saying, "Sir, forgive me, but I can no longer bear to conceal my secret. I know the enemy who sowed the tares. I saw him do it."

At this, the chief steward was astonished and full of anger. But before punishing him, he demanded of the servant why he had not come forward sooner.

"I dared not," cried the servant. "I scarcely dared to come and tell you this even now. I was awake the night the weeds were sown, I saw the man who did it. He walked past me, seemingly awake and yet asleep. He did not appear to recognize me, but I recognized him."

"And who was he indeed? " asked the chief steward in great excitement. "Tell me so he can be punished."

The servant hung his head. Finally, in a low voice, he replied, "It was the master himself."
And the two agreed to say nothing of this to any man.

The enemy is not outside. If it was outside, it would not have been difficult to get rid of him. You could have escaped. But you cannot escape from the enemy because it is within.
The beloved, the friend, is also not outside. Otherwise you could have searched, and once found by one man, there would have been no difficulty for others to follow. Just as it happens in science: the truth is outside.
Scientific truth IS outside. One man discovers, and the discovery becomes part of human knowledge. Then each and everybody knows about it. Einstein may have worked for twelve years to com e to the truth of the theory of relativity, but once he knew it, it became a co m m on inheritance. Even a schoolchild can learn it. Whosoever is ready now, need not waste time. Within minutes and hours it can be learned. It is always there.
The truth of science is outside, but the truth of religion is within. Jesus m ay have discovered it, but his discovery will remain personal. It cannot be transferred to anybody else. Buddha may have discovered it, but the discovery will disappear w hen Buddha disappears. Each and every seeker will have to find the truth again and again, individually. Religious truth is personal. Religious truth cannot be borrowed; it has to be sought. Every seeker has to work it out on his own. You cannot stand on anybody else's shoulders, you cannot inherit it. It has to be earned.

Both are within: the animal and the god. That creates the problem. Sometimes you get identified with the divine in you. Then everything flows beautifully. Then you feel a warmth all around you, all over you. Then you feel a calm, a deep tranquility. Then you feel ecstatic. Everything seems to be a blessing. Everything fits together with the whole, everything falls in line. A deep contentment surrounds you, descends in you. You are at home.

Whenever you get identified with the divine, you feel happy. Whenever you get identified with the wicked one, you become unhappy; you become miserable. All your misery and all your happiness is just an identification: either with the divine part or with the devil part. Both are within you. The religious m an has to go beyond both. It is not only that he has to dis-identify himself fro m the devil. That has to be done, but he should also dis-identify himself from even the god. Identification, in itself, is the trouble. With the wicked one, you will be miserable. That is the myth of hell: one who has gone so deeply into an identification with the dark, with the devil, that his whole life has become a hell -- just a long misery, with no end in view.

You have to get dis-identified with the dark part, but everybody wants to do that. The real problem arises when teachers like Jesus and Buddha say to get dis-identified with the good also, because, deep down, identification itself is the problem, not the object of identification. Then happiness also disappears, just as misery disappears. Whatsoever is left behind -- that'x' quality -- is bliss. It is neither misery nor happiness. It is totally different from both. It is indefinable, it is elusive. You cannot catch hold

of it. The more you try, the more it will escape you. But you can live it. That'x' quality can be lived.
The identification has to go. Don't get identified with anything. Remain a watcher, remain a witness. Whatsoever happens, happens to you, but you are not it. Remember that. Remind yourself continuously.
Sadness has come. It has happened to you; it is not you. The moment you remember this, suddenly you will see a distance arising between you and the sadness. It does not affect you anymore. When you lose awareness, it affects you; when you gain awareness, there is a distance. The more awareness rises to a higher peak, the more the distance becomes greater and greater. A moment comes when you are so far away from your sadness that it is as if it is no longer there.
The same has to be done with happiness also. It will be difficult, because one wants to cling to happiness. But if you want to cling to happiness, you are sowing the seeds of unhappiness.
That's how this parable is of tremendous significance. The master himself -- in his sleep, in his unawareness -- came to the field, the wheat field, and sowed the seeds of weeds. In his deep sleep..He must have been a somnambulist; a person who walks in his sleep and does things. In the morning he started asking, "Who has done this?"
You have been doing things to yourself. In the morning when you become awake you ask, "Who has done this? " and you start searching for the enemy. The enemy is within, the enemy is just your unconsciousness.
There is a Sufi parable that is just like this parable:

A man was very worried because every night somebody would enter his garden and destroy the garden. He did everything that could be done to protect it. Guards were posted all around the boundary, but never was anybody seen to go into the garden in the night. Everything was done, but nothing helped. The garden was being destroyed every day.
He went to a Sufi master, thinking that the master must have the quality of seeing faraway things. The master closed his eyes and said, "You do one thing. Fix the alarm on your alarm clock for two o'clock in the night."
The man said, "How is this going to help? My guards are continuously watching and patrolling around the house."
The master said, "There is no need to argue. You simply do what I say. You fix the alarm for two o'clock. Then come the next day. Whatsoever happens you relate to me."
The man was suspicious, but he tried it.
Two o'clock, when the alarm went off, he became awake. He was standing in his garden, destroying his plants.

He was a somnambulist. We all are. You have been sowing seeds and in your deep darkness -- in your night, in your sleep, in your unawareness, unconsciousness -- you have been throwing the seeds and destroying your own field. You love somebody, and then you start possessing him. Now tares are entering. You love, and then you become jealous. Now weeds are growing. You love, and for trivial things you get angry. You love: for nothing at all -- meaningless, petty things -- hate arises. Now the wheat is getting mixed with tares.

When you love you feel happy. Every love starts with a deep happiness, a celebration, and every love ends in deep sadness.
The other day I was reading a poem by T. S. Eliot. The poem ends with these lines:

THIS IS THE WAY THE WORLD ENDS THIS IS THE WAY THE WORLD ENDS THIS IS THE WAY THE WORLD ENDS NOT WITH A BANG BUT WITH A WHIMPER.

This is how everything ends. Your love, your meditation, your virtue. Not even with a bang but with a whimper. Continuously you are contradicting yourself. Whatsoever you do, you undo it. With one hand you build the house; with another you destroy it. Watch, be alert, and the more alert you are, the more you will see that there is nobody else working against you. There is no devil working against you; the devil is within you. And there is no God helping you. That God is also within you. If you go beyond both, the good and the bad, you yourself become that God.

These sutras of Jesus have to be understood with deep sympathy. You can listen to them without sympathy. Then you will hear them, but they will not become part of your heart. Only in deep sympathy you become open. These sutras are seeds. They have much in them which can grow if the right soil in the heart allows them to grow, if you help them to grow. They are just indications, gestures. If you allow them to grow, they can become your very life-style.

AND A CERTAIN RULER ASKED HIM, SAYING, GOOD MASTER, WHAT SHALL I DO TO INHERIT ETERNAL LIFE?

To inherit? Exactly there, the man went wrong. In that word'inherit' he lost contact with Jesus. The eternal life cannot be inherited. It is not like a fortune or a worldly kingdom. You have to earn it; everybody has to earn it and seek it. You cannot inherit it. The father cannot give it to the son, the master cannot give it to the disciple, the lover cannot give it to the beloved, no. There is no way of inheriting it.

Worldly things can be inherited because when a man dies, he has to leave all his worldly possessions here. He cannot take them with him. But when a man of spirituality dies, he leaves nothing here. His treasure goes with him; it cannot be inherited.

A CERTAIN RULER ASKED -- he was a ruler, a very rich man -- SAYING, GOOD MASTER, WHAT SHALL I DO TO INHERIT ETERNAL LIFE? The first thing to remember is that you cannot get it from somebody else. You have to earn it.

There is a story in Mahavir's life. A great king came to visit him. The king was a great conqueror, he had almost become the ruler of the whole country. He knew only one language: the language of war, the language of conquering. He had conquered everything that was worth conquering; he had become the richest man in the country. Now somebody said that all these worldly possessions are of no use unless you conquer the inner kingdom. "Unless you

attain DHYANA, SAMADHI, unless you attain inner ecstasy, these are useless."

So he said, "From where can I get it? You just show me the place; I will conquer it." He knew only one language: of conquering.

Ecstasy cannot be conquered. On the contrary, you have to allow it to conquer you. You cannot conquer it; you have to surrender to it. It conquers you. You cannot possess it, you have to allow it to possess you. That is the only way. But that was a language he had never known.

Somebody said, "Mahavir is right nearby, staying in the forest. You go to him. He has attained." So the king went there with a great army -- the man knew only one language. He surrounded the forest. Then he approached Mahavir. He thought, "If he surrenders without a fight, it is okay." So he went to Mahavir and he said, "I have come to conquer the kingdom you have attained, the kingdom of inner ecstasy."

Mahavir laughed. He said, "Good, your desire is good. But you seem to be absolutely unaware of what you are asking. It cannot be conquered by you. I HAVE got it here, but I cannot give it to you and you cannot conquer it."

The king said, "You don't be worried about it. You just show me where it is. You cannot give it? What do you mean? That you don't want to give it to me? I can force you to give it. I have not come across anything which cannot be conquered. You simply show me where it is."

Mahavir must have felt a deep compassion in his heart for this man. Foolish, stupid, but that's how humanity is. He said, "You do one thing. There is no need to come to me. In your own capital there is a very poor man and he may want to bargain with you. He has also attained. You go to him."

The king had never heard the name of that poor man, but he said, "I will go." He went to that poor man. He was really a beggar, but with the same light in his eyes as Mahavir, with the same fragrance around him, with the same innocence. He was sitting under a tree. The king said, "You are part of my kingdom and whatsoever you have attained -- give it to me! Whatsoever you want in return, I am ready to give. Even if you want my whole kingdom, I will give it to you. But bring out, give me, your SAMADHI."

The man laughed. He said, "I can give you my life, it is in your hands, but I cannot give you SAMADHI. Not that I don't want to give it, but the very nature of it is such that it cannot be given. You will have to earn it."

The king said, "But I have never earned anything. I am a conqueror. Whatsoever I need, I simply conquer it. I'm not a businessman; I never earn anything. I am a KSHATRIYA, a warrior."

The beggar said, "But here, your swords won't do, nor your army. Here you will have to go alone, because it is a going inward. You have to go to your own center. And it cannot be given because you already have it. It has only to be known, discovered."

Our ignorance is the only reason that we don't have it. Not that we don't have it -- it has been always there -- but we have forgotten it. We have become oblivious to it, our eyes have become clouded. The vision has lost the crystal clarity that is needed to rediscover it.

Have you watched? Sometimes you are trying to remember somebody's name. You know it, and still it is not coming. You feel very puzzled. You say it is just on the tip of the tongue. You say, "I KNOW it," but if somebody insists, "If

you know it, then why don't you tell it?" you say, "But it is not coming."

Have you watched this emptiness? You know the name, you know that you know it, but there is a gap. But that gap is not empty, that gap is not passive. That gap is very active, intensely active. That gap is searching, that gap itself is in search for the forgotten name.

And another thing if you watch: somebody suggests some name and you say, "No, it is not that." This is beautiful. You don't know what is true, but you know what is false. You say, "That is not it." Somebody suggests some other name. You say, "No, even that is not it. I know what it is!" The gap is not just a dead gap; it is dynamic. It knows what is false, it knows what is not true, but it has forgotten the truth.

So if somebody is teaching you a false god, you will immediately understand. There is no problem about it. If somebody is giving you a false thing, you will immediately understand it. You don't know what is true, you don't know what is truth, but you can immediately feel what is untrue, because the truth is hidden within you. You may have forgotten it, but you have not forgotten that it is there. That's why, whenever you hear truth, suddenly something in you immediately perceives it. It is not a question of time. Others who cannot perceive it will think that you have been hypnotized. Argue, reason, think about it, brood then believe. But whenever you hear truth, the very quality of it is such that immediately it fills your gap, because your own truth has been called.

Whenever you hear a truth, it is not coming from the outside. The outside is just an opportunity for the inside to

open. Immediately, you know that this is true. Not that you can argue about it, not that you can prove it, not that you are convinced by it, no. You are transformed by it, not convinced. It is a conversion, not a conviction.

AND A CERTAIN RULER ASKED HIM, SAYING, GOOD MASTER, WHAT SHALL I DO TO INHERIT ETERNAL LIFE?

Inherit? It cannot be inherited.

AND JESUS SAID UNTO HIM, WHY CALLEST THOU ME GOOD?

The man has said GOOD MASTER. You cannot deceive a man like Jesus. He was trying to flatter him: GOOD MASTER. In fact, to call him a master is enough because goodness is intrinsic to a master. To call him a good master is a repetition. A master, by being a master, is good. It is just flattery.
The man is a man of the world. He knows his manners. If you want something from somebody, you have to flatter and buttress him. The man was trying the ordinary diplomatic ways. The man may have been a disciple of Dale Carnegie: GOOD MASTER. When you are after somebody and you want something, you have to behave in such a way that he can be persuaded.
But you cannot deceive a man like Jesus, because he sees through and through you. He knows that you don't even know that he is a master, you don't believe that he is a master. But you call him GOOD MASTER.

AND JESUS SAID UNTO HIM, WHY CALLEST THOU ME GOOD? NONE IS GOOD, SAVE ONE, THAT IS, GOD.

How can man be good when man is by nature divided? Man is both good and bad, man is a polarity: a paradox, a contradiction. This has to be understood.
Even the greatest saint has within him the sinner. And the reverse is also true: the greatest sinner has a saint within him. Emphasis differs, but a saint is a sinner also and a sinner is a saint also. Maybe the saint was a sinner in the past, maybe the sinner will be a saint in the future. The only emphasis is in time, otherwise there is no difference.
Only the emphasis differs. Real saints know it; only false, pseudo-saints don't know it. A pseudo-saint believes that he is simply saintly; there is no sinner in him. He is wrong, because where will the sinner go? Maybe the sinner has become inactive, non-functioning, but it is there. It can function any moment, it can uncoil any moment.
Go and behave with a saint the way he has not been expecting you to behave, and immediately you will see a different face arising. Immediately you will see that the man is annoyed, angry. He's no more that saintly man he was. Something has changed. You worship him, touch his feet, and he is smiling. He has a different face.
Try the same thing sometimes with a sinner, a criminal. Go and touch his feet and just look at him. His face becomes saintly. When somebody touches your feet, you have to be a saint. What else can you do? And when somebody insults you, you have to be a sinner. What else can you do? Maybe

ninety-nine percent a saint is a saint, but one percent the sinner is there. All great saints are aware of it. Jesus says:

WHY CALLEST THOU ME GOOD? NONE IS GOOD, SAVE ONE, THAT IS, GOD.

But there comes a point of transcendence. And those who transcend both the sinner and the saint -- them we have been calling sages.

A saint is a very ordinary phenomenon. A sage is extraordinary. The sage is the transcendental. He's neither saint nor sinner. Remember, if you are trying to become a saint and trying to drop your sinner, the dropped sinner will remain hanging in your unconscious. A hangover will be there. If you are trying to become a sinner, then deep down, somewhere in the unconscious, the saint will wait to be realized sometime in future.

This happens: that saints go on dreaming about sins that they have forced themselves not to do. The dreams of saints are ugly because they are substitutions, and the dreams of sinners are very beautiful. Sinners always dream that they have become saints. A sinner can dream that he has become a Buddha, sitting under the Bodhi tree. But saints, so-called saints, are afraid of sleep. In sleep, their dreams reveal their inner reality. They have eloped with somebody's wife -- because the dream is that part which you have been denying in your life.

A sage does not dream, because he has no polarity. He's just a witness. When you become a witness in your life, life becomes absolutely simple. I'm not talking about the simplicity that you can discipline yourself into. I'm talking

about the simplicity that comes by being alert and aware, that comes automatically, spontaneously. And when you are aware, dreams drop. A moment comes when sleep becomes dreamless.
When sleep is dreamless, the day becomes thoughtless. They go together. Then a man is just like a small child, a newborn babe. Jesus says that is the quality which is needed if you want to enter into the kingdom of God.
Jesus said:

THOU KNOWEST THE COMMANDMENTS, DO NOT COMMIT ADULTERY, DO NOT KILL, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, HONOR THY FATHER AND THY MOTHER.

Jesus said to that man, "You know the commandments. Follow them. If you want to enter into the kingdom of God, the eternal life, you know the commandments. Every child knows them: DO NOT COMMIT ADULTERY, DO NOT KILL, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, HONOR THY FATHER AND THY MOTHER."

AND HE SAID, ALL THESE HAVE L KEPT FROM MY YOUTH UP.

This is very meaningful. Jesus gave him the law because the man was too worldly. He was even trying to flatter Jesus: GOOD MASTER. And the man was too worldly because he was thinking to INHERIT eternal life. He

knows only one language: of this world. The other world -- he has not even heard about it.
Jesus told him to follow the law, the commandments of Moses. AND THE MAN SAID, ALL THESE HAVE I KEPT FROM MY YOUTH UP. What is the meaning of it? The meaning is that you can follow all the commandments and still you will be missing the kingdom of God. Commandments are a lower-grade phenomenon. The law is for those who are unaware; love is for those who are aware. Love is the higher law; law is the lower love. Law is followed by moralists; love is followed by people who are religious. Religion is not law, it is love.
Law has a discipline to it; it is a forced thing. It makes you robot-like. You move like a train moves on the track. Law moves in a fixed, routine way. It is mechanical.
Love has no outer discipline to it. Love is freedom. You move like a river, not like a railway train. You move like a river. By your own movement, you create the path. The path is not fixed. Anytime, the river can change it. Love is like a river, a freedom.
Love is a great responsibility because you are free and there is no outer discipline to keep you under control. There is only an inner feeling. Only that inner feeling gives you a discipline.
With law, you are always following a dead routine. It becomes part of your mechanical mind. You need not be responsible. You need not even bother about it; it becomes automatic. It is just like when you learn typing. You have to worry about it in the beginning, but then by and by it becomes a robot-like phenomenon. Then you can go on talking and typing, you can go on singing and typing. Your

mind can think a thousand and one thoughts, and you can go on typing.

It is just like driving. When you start driving you have to be very alert because there is danger everywhere. But once you know how to drive, you can even have a few moments of sleep. That happens. Drivers who have been driving the whole night start sleeping for a few seconds between two and four o'clock. They are not even aware of it. Even when their eyes close they go on seeing the road because their eyes are so focused on the road that the road has become a part of them. They can close their eyes and they go on seeing the road. They think that since they are seeing the road, they must be alert. Fifty percent of all accidents happen between two and four. Sometimes this too happens: that a driver becomes so attuned to driving that he can sleep with open eyes. Then it is even more dangerous. His eyes are open and he is fast asleep. And still he goes on driving.

Law has to be practiced. Love has to be lived not practiced. Love is as if you are moving in a wilderness. By your walking you create the path; the path is not already there waiting for you. It is a tremendous responsibility.

Jesus talked about the law. He must have seen the man, that he is a worldly man, a man of this world. He can follow the law.

But the man said: "All these I have been following and yet nothing has happened." But by just following the law, nothing happens. You can become perfectly moral but you will not become religious. Religion has nothing to do with law; it has something to do with grace and love. Religion has nothing to do with the rules that we have invented.

Those rules are social things. They are needed. They are just like rules of traffic:'keep to the left'. It has no ultimacy about it. If you keep to the right you are not committing a sin, but you will create trouble for yourself and others, because others are keeping to the left. If the whole country decides'keep to the right' then there is no problem: you keep to the right. In America, they keep to the right. In India, you keep to the left. When an American drives on an Indian road, it is dangerous because his mind is fixed: keep to the right. Both are good, nothing is wrong in it. Both are utilitarian; they are not ultimate. Love is ultimate. It has no utility about it.

Jesus talked about the law. "Follow the law!" The man might be able to understand that.

But the man said, "I have been doing all these things and nothing has happened." Through law, nothing happens. Through law you live a comfortable life, convenient, but no revolution is possible through law.

If you don't follow the law you may be in trouble. If you follow the law you will not be in trouble, but no transformation will happen; you will not become a luminous soul. That has nothing to do with the law.

NOW WHEN JESUS HEARD THESE THINGS, HE SAID UNTO HIM, YET LACKEST THOU ONE THING: SELL ALL THAT THOU HAST, AND DISTRIBUTE IT UNTO THE POOR, AND THOU SHALT HAVE TREASURE IN HEAVEN: AND COME, FOLLOW ME.

Jesus said, "If you have done all these things then only one thing is left that you have not done. That is, love." Love

means sharing. Love means giving, without any thought of return, of reward. Whatsoever you have, give to those who don't have it. Share your being, distribute yourself.

YET LACKEST THOU ONE THING: SELL ALL THAT THOU HAST, AND DISTRIBUTE IT UNTO THE POOR, AND THOU SHALT HAVE TREASURE IN HEAVEN: AND COME, FOLLOW ME.

If you have fulfilled the law and nothing has happened, then try to fulfill the higher commandment of love. Jesus says, "Moses gave you the law, I give you love. Moses brought you the law, and I bring you a higher law of grace."

AND WHEN HE HEARD THIS, HE WAS VERY SORROWFUL: FOR HE WAS VERY RICH.

When a poor man hears this -- "Go and distribute all that you have" -- he may not feel sorrowful because he has nothing to give. He can say, "Yes, I am already poor and I have nothing to give." But a rich man who has much.... The more you have, the more miserly you become. The more you have, the more you cling to it and protect it. The more you have, the more afraid; the more you have, the less willing to share it. A poor man can share easily. The problem arises with a rich man.
Ordinarily we would think it should be otherwise, just the reverse: a rich man has so much that he can share. But he cannot share, because he has so much and he is afraid. If he shares he will be losing. A poor man has nothing to lose.

That's why poor people are more loving than rich people. They can afford love because they have nothing to lose.
If you go into the villages of India, people are very poor but very loving. They don't have much -- in fact they don't have anything -- but they will always be ready to share. They will invite you to eat with them. They may not have enough for two, but they will always be willing to share it.
A rich man is bound to become sorrowful. He has so much. How can he just go and sell everything and distribute it? His whole identity is with riches: he is somebody because of all that he has. Remember, having becomes a substitute for being. If you have much, you think you are much. And once having is thought to be like your being it becomes difficult to share, because the less you have, the less will become your being. One clings because riches give you a feeling that you are full. If riches are gone, you will be empty.
Only in deep emptiness does God descend. Only in emptiness the door opens. You are so full of worldly things that there is no space for the divine to enter in you. Jesus is simply saying, "Create a space. Create love."
Love and space always go together. Whenever you have too many things around you, love is suffocated and dies. It is very rare to find a man who is rich AND loving -- very rare.
People know it well. If you are a son of a rich man you know, if you are a wife of a rich man you know, if you are a husband of a rich woman you know that rich people are not loving. They are always afraid. Love seems dangerous because when you love you have to share. That is the fear.

AND WHEN HE HEARD THIS, HE WAS VERY SORROWFUL: BECAUSE HE WAS VERY RICH.
AND WHEN JESUS SAW THAT HE WAS VERY SORROWFUL, HE SAID, HOW HARDLY SHALL THEY THAT HAVE RICHES ENTER INTO THE KINGDOM OF GOD!
FOR IT IS EASIER FOR A CAMEL TO GO THROUGH A NEEDLE'S EYE THAN FOR A RICH MAN TO ENTER INTO THE KINGDOM OF GOD.

ONE OF THE MOST PREGNANT SUTRAS OF JESUS: FOR IT IS EASIER FOR A CAMEL TO GO THROUGH A NEEDLE'S EYE -- which is impossible, but Jesus says even that is easier -- THAN FOR A RICH MAN TO ENTER INTO THE KINGDOM OF GOD.
Why is it so difficult? Because the more you possess, the less you can love. And love is the door. Or, the less you can love, the more you start possessing things. Things become a substitute.
Let us try to understand it. A child is born. If the mother loves him, psychoanalysts have been studying, much research has been done -- if the mother loves him, the child never drinks too much milk, never, because he knows, it is a tacit understanding, that the mother is always available and she's always ready to share. So what is the fear? If the mother loves the child, the child will drink only as much milk as is needed. If the child is loved, you will never see a big belly in the child. The child will be proportionate. In fact the mother will be constantly worried that the child is not eating or drinking or taking as much food as needed.

But the child has understood that whenever the need arises, the mother is there. He can rely on love.
But if the mother does not love the child, then he is afraid for the future. Love is not there, the tacit understanding is not there, so whenever he gets the opportunity he will eat as much as he can, he will drink as much milk as he can. Now he is already becoming a miser; he has already started accumulating things -- in the body. He's afraid. Who knows about tomorrow? This mother is not reliable; he has to accumulate for emergencies. So he will accumulate fat, eat more.
People who have not been loved in their childhood continue to eat more. No dieting can help unless love arises. They will eat; eating has become a substitute for love. If somebody loves them, they will immediately see that their overeating has stopped.
Love and food both come from the mother's breast. The first experience of love is from the mother's breast and the first experience of food is also from the mother's breast. So love and food become associated. If there is less love, it has to be substituted for by more food,
If love is enough, you can afford not to eat much. There is no need. Have you watched it? Whenever you fall in deep love, hunger disappears. You don't feel hungry. Love fulfills so deeply that you feel full. Then one starts eating less and less.
One woman was talking to me. She was very puzzled. Her husband had died and she told me, "One thing I have been keeping a secret. I have not told it to anybody because nobody will understand. But you may understand, so I'm

telling you. And I will be unburdened whether you understand or not. But please don't tell this to anybody."
I said, "What has happened?"
She said, "When my husband died, at night I felt so hungry. The corpse was Lying in the house.'What will people think if I go to eat?' The whole family was awake, relatives had come and many friends were there together. And I felt such a deep hunger, such as I have never felt."
So she had to go in her own kitchen like a thief. In darkness, she ate. And now, since then, she has been feeling guilty. "My husband had died. Was that the time to feel hungry? His corpse was Lying there. I was like a thief, eating in darkness in my kitchen." She asked me, "What happened?"
I said, "It is a simple fact. The person you loved died. Immediately, you felt empty. Now that emptiness had to be filled by something."
Since then I have been talking to many people and I have come to the conclusion that whenever you are sad, you eat more. Whenever you are in a deep sorrow, you feel more hungry. Whenever you are happy, flowing, cheerful and loving, and love is showering on you, who bothers to eat much? Even a small amount of food is enough nourishment then, because love is giving so much nourishment.
People who can't love will always become misers: possessive, accumulators of things. People who accumulate things can't love, and those who can't love -- how can they enter into the kingdom of God? Yes, Jesus is right: FOR IT IS EASIER FOR A CAMEL TO GO THROUGH A NEEDLE'S EYE THAN FOR A RICH MAN TO ENTER INTO THE KINGDOM OF GOD.

Not that Jesus is condemning riches. He is condemning possessiveness. If this man, hearing that Jesus said to go and distribute all, would have said, "Wait! I am going, and I will distribute all. Then I am coming to follow you," there is every possibility Jesus would have said there is no need. If the man was ready to share, he may have remained a rich man AND entered the kingdom of God. The question is not of riches; the question is of possessiveness. Riches are not blocking the way. Possessiveness is blocking the way.

AND THEY THAT HEARD IT SAID, WHO THEN CAN BE SAVED?

People must have become very much apprehensive about themselves. Jesus says, "It is impossible for a rich man to enter." The people ask: WHO THEN CAN BE SAVED? -- because everybody is a little rich, more or less. Everybody has something, everybody has accumulated something. Nobody is so poor that he has nothing. And nobody is so rich that he has everything.

Even the poorest has his own clinging, and the richest yet has his own ambitions. Even a beggar is rich because he has something which he clings to. It may be just a begging-bowl, but it doesn't matter whether it's a kingdom or a begging bowl. The question is not of the objects you possess; the question is whether you are possessive. You can have a kingdom non-possessively, and you can be a beggar and very possessive.

So when Jesus says that a rich man cannot enter into the kingdom of God, he's talking about the man who is possessive, who is miserly, the man who is closed and

cannot share, the man who cannot participate in life -- who remains afraid and becomes an island unto himself, who separates himself from the whole and becomes a closed thing, who remains in a cocoon. This man is what Jesus means by a rich man.
And they heard and asked: WHO THEN CAN BE SAVED?

AND HE SAID, THE THINGS WHICH ARE IMPOSSIBLE WITH MAN ARE POSSIBLE WITH GOD.

That's what Jesus brings to the world: the law of grace. He said, "That is not the point. Who can be saved is not the point." If it depends on humanity, then nobody is capable of being saved. If it depends on you, then again and again you will find something within you which will be a hindrance. But once you understand your helplessness -- and once you cry, and once you raise your eyes towards the sky and ask for His help -- then that which is impossible with man becomes possible with God.
Jesus says: "Ask, and it shall be given. Knock, and the doors shall be opened unto you." But because of your ego, you have not even knocked. Because of the ego, you have not even asked. That's why things are impossible.
If you are helpless and a prayer arises in your helplessness, immediately the impossible becomes possible. But the ego has to be dropped. Only then, grace functions. Grace functions only when the ego is not there. When you are empty, suddenly you are no more a part of the world of gravitation. You have become part of the world of grace.

I was reading Emerson. He says a very beautiful thing. He says sin is not just breaking the law. "Sin is not just breaking the law, but failing to discover the adventure at the very heart of living." It is not just a question of breaking the law that makes you become a sinner. You become a sinner if you are not adventurous, if you are not continuously in search of your innermost being. If you are not continuously in search of a higher and higher bliss, if your life is not an adventure in living, if you have become a dead fossil -- you drag on -- then it becomes a sin.
One of the great Christian thinkers, Fosdick, was asked once, "What is sin?"
In a very humorous way he said, "Sin is three things: the three letters of the word sin.'S' stands for stinking stupidity, stubbornness, skepticism;'N' for nagging negativity, nervousness, neurosis, narcissism, nihilism; and between the stinking'S' and the nagging'N' is'I' -- the ego."
Once you drop that'I', sin disappears. Then there is no sin. But that'I' is very stubborn. It is stupid... but very reluctant to go.
Just the other night I was reading a poem by Howard Nimrov:

"You have lost your religion," the rabbi said.
"It was not much to keep," said I.
"You should affirm the spirits," said he, "and the communal solidarity."
"I don't feel so solid." I said.

"We are the people of the Book," the rabbi said.
"Not of the phone book," said I.

"Ours is a great tradition," said he, "and a wonderful history."
"But history is over," I said.

"We Jews are creative people," the rabbi said.
"Make something then," said I.
"In science and in art," said he, "violinists and physicists have we."
"Fiddle and physic, indeed," I said.

"Stubborn and stiff-necked," the rabbi cried.
"The pain you give me," said I.
"Instead of bowing down," said he, "you go on in your obstinacy."
"We Jews are that way," I replied.

But not only Jews are that way. Hindus, Mohammedans, Christians, Jains -- everybody is that way. Obstinate, reluctant, resistant, stubborn. One goes on fighting, fighting for the ego which is killing you. One goes on saving the ego which is a poison in your system. One goes on seeking ways and means of how to rationalize that you are not an egoist: how to protect the ego, how to compete with it, for it, how to struggle for it.
There are only two types of people in the world. One, those who go on protecting their ego. They are protecting their own death, they are protecting all that is foolish and stupid, they are protecting their ignorance. Then they go on being miserable and they ask how to be happy. Then there is the other type, very rare people, who see the whole thing, the whole stupidity of it: that'I' is the only problem.

Not that God is not there, not that bliss is not possible. Things which are impossible for man are possible for God, but then you have to disappear completely. You have to give way; you have to bow down, surrender.

In that surrender, what Jesus calls poverty -- the inner poverty of the spirit -- arises. What Buddha calls emptiness. In that emptiness, you are open. The breeze of God can flow through you, and birds of God can sing within you, and the rivers of God can dance within you. But then you not there.

You are the only problem. There is no other problem. All other problems are by-products of the basic problem. The basic problem is the ego. 'Jesus on the cross' is a symbol that the ego has to be crucified. The third day after Jesus died on the cross, he was resurrected. A totally different being. Luminous. Not made of matter, but made of spirit; not born out of the earth, but out of heaven. A totally different type of being. But that happened only when'Jesus' died. Before that, he was son of man. After that, he was son of God.

And everybody has to pass that cross. Jesus goes on saying, "Come, follow me. But every day you will have to carry your cross... until you die."

Right he is. That truth is a universal truth. It has nothing to do with Jesus, Buddha, Mahavir, Zarathustra. Even when they were not in the world, this truth was there. And it will always be so. When people have completely forgotten about Jesus and Krishna, the truth will remain the same. Jesus, Krishna or Buddha -- they don't bring the truth to the world; they simply rediscover it. They simply reveal it

again, they uncover it. Then again, because of our egos and ignorance, the curtain falls on it.

Everybody has to pass through the death which brings resurrection. A rich man, one who possesses much, is afraid to lose what he possesses, because if he loses it, the ego will be lost. The'I' will disappear. Then comes fear; one starts trembling. If the'I' disappears, then what is the point? Then who will enter the kingdom of God?

One day I was talking to a man -- a very intelligent man, a professor in a certain university -- and he said, "I can understand. But if I disappear, then what is the point? Then who will enter in the kingdom of God? Then it is better to be here."

I told him George Bernard Shaw's last words. Just a few minutes before he died, he opened his eyes and he said, "I would like to go to heaven. But if I am not the first there, then it is better: I will choose hell. But I want to be first at any cost. Even hell is good if I am first there! And if I am number two, even heaven is not worth it."

The'I' always wants to be the first. If you can enter heaven without the'I', it seems pointless. With the'I', even hell seems to be meaningful.

What is this'I'? Have you ever watched, have you ever brooded, meditated, have you ever closed your eyes and observed where it is? You will not find it anywhere. It is just a thought, a concept. It is not there anywhere, it is not a reality. It is an illusion.

If you can see the illusion: that it is not there, you have simply believed in it.... It was needed. It has a social function. It was needed just like you need a name. The name is not real; it has been given to you. When you came

into the world, you came without a name. You were perfect. Nothing was lacking. But the name was needed, because otherwise how could others call you, how could others address you? A name was needed. The name has a function.
The same is true with the'I'. When a person is born, he has no ego. The name is for others to call one and the'I' is to call oneself. If you are talking about yourself, how will you talk? You have to use something. That'I' is just a linguistic device.'I' is to use for yourself; your name is to be used by others. Both are linguistic devices.
Language is society. Silence is God. In deep silence, all names disappear, all words disappear. Language itself disappears. And this is the paradox: then, for the first time, you are -- in your reality, in your intrinsic reality, in your authentic reality. When you are not, only then you are. When you are, you simply appear to be. You are not.
Jesus said to that man:

YET THOU LACKEST ONE THING: SELL ALL THAT THOU HAST, AND DISTRIBUTE UNTO THE POOR, AND THOU SHALT HAVE TREASURE IN HEAVEN: AND COME, FOLLOW ME.

That is the only way to follow Jesus or Buddha. You cannot follow unless you love so deeply that you are ready to share everything and all. Not only things. You are ready to share your being.
The courage to love is the greatest courage. That is the only way to follow Jesus, that is the only way to become a Christian. By going to church every Sunday you don't

become a Christian, by reading the Bible every day you don't become a Christian, but by sharing your love you become a Christian. But that Christianity has nothing to do with Christianity. That Christianity is the essential religion. That is essential Hinduism also, that is essential Judaism also. That is the essential religion itself.

Love is the essential religion. Law is to live with man; love is to live with God. Follow the law because you are part of the society. Follow love, because you are even more a part of God.

Society is temporary. God is eternal. Society is just made by man; it is just a human creation. Be part of it: follow the law. That is necessary, but not enough. Needed, but it can't be a fulfillment. Follow the law, but live love. That is the only way to follow Jesus.

His invitation is open: COME, FOLLOW ME. But if you are egoistic, you will not hear the invitation. If you are too possessive, miserly, afraid, you will not be able to step into the world of love. But I tell you, unless you step into the world, you have not lived at all. There is no life except love, and there is no God except love. Love is the SUMMUM BONUM.

Come Follow To You, Vol 3
Reflections on Jesus of Nazareth
Talks given from 11/12/75 am to 20/12/75 am
English Discourse series
10 Chapters

Year published:
Originally the series was published as "Come Follow Me, Vols 1 + 2". Later in 1991 republished as four volumes titled "Come Follow To You".

Come Follow To You, Vol 3

Chapter #1

Chapter title: Jesus is like a wilderness: raw, but alive,
11 December 1975 am in Buddha Hall

MATTHEW 13
54 AND WHEN HE WAS COME INTO HIS OWN COUNTRY, HE TAUGHT THEM IN THEIR SYNAGOGUE, IN SO MUCH THAT THEY WERE ASTONISHED, AND SAID, WHENCE HATH THIS MAN THIS WISDOM, AND THESE MIGHTY WORKS?
55 IS NOT THIS THE CARPENTER'S SON? IS NOT HIS MOTHER CALLED MARY? AND HIS BRETHREN, JAMES, AND JOSES, AND SIMON, AND JUDAS?
56 AND HIS SISTERS, ARE THEY NOT ALL WITH US? WHENCE THEN HATH THIS MAN ALL THESE THINGS?
57 AND THEY WERE OFFENDED IN HIM. BUT JESUS SAID UNTO THEM, A PROPHET IS NOT WITHOUT HONOUR, SAVE IN HIS OWN COUNTRY, AND IN HIS OWN HOUSE.

MATTHEW I4

22... JESUS CONSTRAINED HIS DISCIPLES TO GET INTO A SHIP, AND TO GO BEFORE HIM UNTO THE OTHER SIDE...
23 AND... HE WENT UP INTO A MOUNTAIN APART TO PRAY: AND WHEN THE EVENING WAS COME, HE WAS THERE ALONE.
24 BUT THE SHIP WAS NOW IN THE MIDST OF THE SEA, TOSSED WITH WAVES: FOR THE WIND WAS CONTRARY.
25 AND IN THE FOURTH WATCH OF THE NIGHT JESUS WENT UNTO THEM, WALKING ON THE SEA.
26 AND WHEN THE DISCIPLES SAW HIM WALKING ON THE SEA, THEY WERE TROUBLED, SAYING, IT IS A SPIRIT; AND THEY CRIED OUT FOR FEAR.
27 BUT STRAIGHTWAY JESUS SPAKE UNTO THEM, SAYING, BE OF GOOD CHEER; IT IS I; BE NOT AFRAID.
28 AND PETER ANSWERED HIM AND SAID, LORD, IF IT BE THOU, BID ME COME UNTO THEE ON THE WATER.
29 AND HE SAID, COME. AND WHEN PETER WAS COME DOWN OUT OF THE SHIP, HE WALKED ON THE WATER, TO GO TO JESUS.
30 BUT WHEN HE SAW THE WIND BOISTEROUS, HE WAS AFRAID; AND BEGINNING TO SINK, HE CRIED, SAYING, LORD, SAVE ME.
31 AND IMMEDIATELY JESUS STRETCHED FORTH HIS HAND, AND CAUGHT HIM, AND SAID UNTO HIM, O THOU OF LITTLE FAITH, WHEREFORE DIDST THOU DOUBT?

I AM A DRUNKARD. You may believe it or not, but I am a drunkard. You can look into my eyes and you can see it -- I. am drunk with Jesus. And Jesus is a wine; he is not a man, he's an intoxication. And once you have tasted of him, then nothing of this world will ever be meaningful to you. Once the meaning from the beyond enters into your life, this whole world becomes futile, immaterial, insignificant. Religion is a sort of intoxication. This has to be understood because without a deep intoxication, your life will never have any meaning. It will remain superficial prose and will never become a poem. You will walk but you will never be able to dance, and unless you dance you have missed. Unless you dance with such abundance, with such forgetfulness that you disappear in it, that the dancer is lost and only the dance remains... only then. And only then will you be able to know what life is.

I remember: Once Alexander the Great asked Diogenes, "You are so learned, you know so much. Can't you tell me something about God, what God is?"

Diogenes waited for a moment and then said, "Give me one day's time."

Alexander came the next day but again Diogenes said, "Give me two days' time." And it happened again, and he said, "Give me three days' time," and then four days and then five days, and then six days and the whole week was gone.

Alexander was annoyed and said, "What do you mean? If you don't know the answer you should have told me before. If you know, then what is the explanation for the delay?"

Diogenes said, "That moment you asked me, I thought that I knew. But the more I tried to catch hold of it, the more it

became elusive. The more I thought about it, the farther away it was. Right now, I don't know anything, and the only thing I can say to you," said Diogenes, "is that those who think they know God, they know not."

God can be known only when you are not. This is the meaning when I say, "Until you become a drunkard" -- so that your ego is lost. I am a drunkard, drunk with Jesus. And when I will be talking to you about Jesus, it is not about Jesus. I am not a theologian, not a Christian, not a scholar. Theologians talk 'about', they go round and round, they beat around the bush. I am not going to talk about Jesus, I am going to talk Jesus. And when I talk about Jesus, it is not that I am talking about him, rather, he talks himself. I give him way, I become a passage. All that I do is that I don't hinder him. That is the only way to talk about Jesus or Buddha or Krishna. And when I will be talking Jesus I will not talk about Christ. Jesus is real, Christ is a principle. Jesus is concrete, Christ is abstract. Jesus is a man like you and me, of blood and bone. His heart beats. He laughs, he cries, he loves, he lives.

Christ is a dead concept, bloodless; there is no heart beating there. Christianity is concerned with Christ, I am not concerned with Christ. The word'Christ' is beautiful, but corrupted, contaminated, polluted. The whole beauty of it has been destroyed. Whenever a word is used by theologians it loses meaning and purity and innocence -- then it is no more virgin. Jesus is still virgin, Christ is corrupted. Christ is a concept, Jesus is reality, concrete reality.

Look! I love human beings, but not humanity. Humanity does not exist. Only concrete human beings exist --

someone here, someone there, but it is always someone. Humanity is an empty word. And just like that is Christ. Jesus exists, sometimes in Gautam the Buddha, sometimes in Mohammed the prophet, sometimes in Krishna the fluteplayer -- somewhere here, somewhere there, but it is always a concrete phenomenon. Christ is abstract. It exists only in the books of philosophy and theology. Christ has never walked on the earth. Or, we can say it another way: Christ is the son of God, Jesus the son of man.

Let me talk about Jesus the son of man, because only the son of man is real, and only the son of man can grow and become the son of God. Only man can grow and become God, because man is the seed, the source; God is the flowering. God does not exist anywhere. When you flower, God comes into existence -- it comes into existence and disappears... it comes into existence and disappears. When Buddha was here, God existed. When Jesus was here, God existed. When Jesus disappears, God disappears -- just as when a flower disappears, it disappears. God is not somewhere, always existing, otherwise God will never be fresh and young -- it will gather too much dust, it will become dirty. It comes into existence whenever a man realises his sins, whenever a man really exists. Whenever a man exists in totality, God exists in those rare moments. So when you come and ask me, "Where is God?" I cannot show you. Unless you have proof of him in your own being, he will not be there. Until you become him he is not. Everybody has to realise him in his own innermost shrine, in his own being. You carry him as a seed. It is up to you to allow it to grow and become a great tree.

So I will not be talking about Christ, but about Jesus. Let Christ be imprisoned in the churches -- that is the right place for Christ to exist. I would like Jesus to enter your hearts. Forget Christ, remember Jesus. But just the opposite has happened. People have forgotten Jesus and their minds have been hammered continuously for two thousand years, hammered to remember Christ. Christ cannot transform you, because there exists no bridge between you and Christ. Then there exists an unbridgeable abyss. But with Jesus you are close. You can call Jesus 'brother', but you cannot call Christ 'brother'. And until you feel a deep brotherhood, a bridge, how can Jesus be of any help to you? Jesus is tremendously beautiful his beauty has a dimension of its own. Buddha is beautiful, but Jesus is totally different from Buddha. In Buddha a different type of silence was incarnated.

l have heard about a Chinese emperor. He had two great painters in his court, and there was always rivalry. They were always fighting and competing, and it was almost impossible to decide who was the greater. Both were masters of their art. One day the emperor said, "Now you do one thing: you both paint on one theme so that it can be decided who is the greater, and the theme is'Rest'." The first painter, of course, chose a very obvious subject: he painted a very silent lake, far away in the mountains, lone, still, not even a ripple on the surface. Just looking at that painting you would feel sleepy. The other painter tried something absolutely opposite: he painted a thundering waterfall... for miles the white foam of it... and just near the waterfall a very fragile, delicate birch tree, the branches bowing down, touching the foam, and on the birch the small nest of a

robin, and the robin sitting on the nest, with closed eyes, almost wet. The first is a non-dynamic silence: more like death, less like life. The opposite doesn't exist in it. The rest has no tension in it; the 'rest' is more like absence than like presence. The second is a dynamic concept:'rest', but not dead. It is alive, throbbing. The thunder, the waterfall, the tremendous activity, and the nest, and the robin sitting there, silent....

Jesus is like the second painting, Buddha comes closer to the first painting. Of course it is very silent, but the opposite is missing -- and without the opposite, music cannot be created. Buddha has a single note, he is not an orchestra.Jesus has opposite notes meeting, merging and creating a harmony, a symphony. Buddha is silent, without revolution. Jesus is silent, with a deep rebellion around him. This has to be remembered. Only then you will understand how to penetrate into his very heart. Why did Jesus become so significant, why did he appeal to so many people all through these centuries? -- he has something of the wild in him. He is not a garden, he is a wilderness. He is raw, not refined. You touch him and you will know. You feel him and you will know. Buddha is very cultured, very refined. He has something of the court of a king. Jesus comes from a village, a carpenter's son, uneducated, uncultured. He is like a wilderness: raw, but alive, rebellious. Hence, the appeal; hence he has touched millions of people's hearts. You can understand him. He is more than you but you are in him. You cannot understand Buddha. He is more than you but you are not there. With Jesus a bridge exists.

Now these sutras.

AND WHEN HE WAS COME INTO HIS OWN COUNTRY, HE TAUGHT THEM IN THEIR SYNAGOGUE, INSOMUCH THAT THEY WERE ASTONISHED, AND SAID, WHENCE HATH THIS MAN THIS WISDOM AND THESE MIGHTY WORKS? IS NOT THIS THE CARPENTER'S SON? IS NOT HIS MOTHER CALLED MARY? AND HIS BRETHREN, JAMES, AND JOSES, AND SIMON, AND JUDAS? AND HIS SISTERS, ARE THEY NOT ALL WITH US? WHENCE THEN HATH THIS MAN ALL THESE THINGS? AND THEY WERE OFFENDED IN HIM.

Nobody was so much offended in Buddha, ever; nobody was so much offended in Lao Tzu, ever; nobody was offended, as people were offended with Jesus. Why? A Buddha is a faraway peak. If you cannot understand him, how can you be offended with him? If you cannot understand him, how can you argue with him? -- he is so far away, so beyond. At the most, all you can do is to worship him. So Buddha was worshipped and Jesus crucified. Wherever Buddha moved nobody was offended in him. Either people could not understand him -- but then you could not be offended -- or people could understand him, but then they understood that he was the very essence of the Upanishads, the very incarnation of the Vedas. He is all essential tradition. There was no question of being offended in him.

With Jesus people were offended, he was just like them. They could not understand him. They said, "Is not this the carpenter's son?" Buddha was a son of a great emperor, Mahavir also, Krishna also, Ram also. All the great Indian incarnations came from royal families. Jesus is the first

man who comes from a poor house. Nobody had ever known him. And if Jesus had not been born, nobody would ever have heard about the family. Buddha was already established with the family name, with a long tradition and heritage, a long lineage of prestige and power. Jesus comes from a powerless poor family, almost a beggar. People could not understand -- "From where comes his power? From where comes this wisdom? Is not this the carpenter's son? Is not his mother called Mary?" The people wondered -- "He belongs to us and talks about God. He belongs to us and says,'I am the son of God.' He belongs to us, he was working in his father's workshop and suddenly, what has happened to him?" They were offended in him, the ego was offended.

Buddha was always great. Even if he had not become enlightened, he would have been worshipped like an emperor. People had always touched his feet. He was always great and beyond them. When he moved amidst the people and renounced his kingdom, he became even greater because he had renounced his kingdom. People can understand the language of money and they cannot understand any other language. They worship you if you have money, they worship you if you renounce money. But they understand only one language the language of money. If you don't have anything, they don't bother about you. And if you don't have anything how can you renounce, what can you renounce?

This is one of the most important things to understand about the Indian mind, the so-called Indian religious mind. Even that mind can understand only the language of money. Mahavir renounced. The Jain scriptures go on

relating how much he renounced: how many elephants, how many horses, how many chariots, how much gold, how many diamonds. They go on and on and on. Why? Why have these accounts been kept? And the reality is that he was never a very great king. the kingdom was very small, not more than a small district. And his father was not more than a collector of a district, not more than that. Because in Mahavir's time India was divided into two thousand kingdoms, so it could not be very great. And it is almost impossible that he had so many elephants and so many chariots and so much gold, it is exaggeration. But people understand only the language of money. They exaggerate, because that is the only way to prove that Mahavir was very great. Had he been the son of a carpenter, nobody would have ever bothered about him. Jesus is a revolution in the world of religion. He is the first poor man who declared, "I am the son of God." He is the first poor man who dared to declare, "I am a prophet, a teerthankera, an avatar." Never before had such a thing happened in the history of man. He opened the way for many others to follow. Then Mohammed could declare, and then came Kabir, and Sena, and Nanak, and Dadu, and many more. Jesus opened the gate -- that even a poor man who had nothing to renounce, can renounce, because the real renunciation is not of wealth, but of the ego. The real renunciation is not of wealth, let me repeat it, but of the ego. It is not a question of renouncing what you have, it is a question of renouncing what you are. You can have much and you can renounce that. But if the ego continues -- and it can continue -- it can be fulfilled by having much, it can be

fulfil]ed by renouncing much. And if the ego is there, you remain ordinary, you remain superficial.

AND THEY WERE OFFENDED IN HIM. Had he been an emperor's son, they would have fallen at his feet. But he was just an ordinary carpenter's son and everybody in the village knew about him.

BUT JESUS SAID UNTO THEM, A PROPHET IS NOT WITHOUT HONOUR, SAVE IN HIS OWN COUNTRY, AND IN HIS OWN HOUSE.

A great insight. Why has it happened so many times, that people who are closest always misunderstand? We should have expected just the contrary, that the people of Jesus' village would understand him first. Before anyone else would understand him, the people of Jesus' house, family, relatives, would understand him first. But it doesn't happen. Why? A deep insight into the human ego is needed to understand it. With those who are close to you, it is very difficult to believe that they had gone beyond and above you. If somebody else who is not close to you goes beyond you, maybe you are not bothered -- he is so far away, the competitive ego does not arise. But if your own brother goes and you are left behind -- and you were born to the same parents, you lived in the same house, and you were educated in the same school; and your own brother goes so far away -- your ego is hurt. Then what have you been doing? You feel defeated, you feel a loser. Then the easiest way is to deny that he has gone beyond, then the easiest way is to prove that he is just as ordinary as you are ordinary. The easiest way is to disprove his claim, to deny.

A PROPHET IS NOT WITHOUT HONOUR, SAVE IN HIS OWN COUNTRY, AND IN HIS OWN HOUSE. I would like to add one thing more: "And in his own time." You worship Buddha now, very easily. No problem arises because there is a distance of twenty-five centuries. You worship Mahavir. All over the world millions go on praying to Jesus. These same people crucified him. They are the same people who were offended in him, who denied him. What has happened? -- a distance of two thousand years. Now, your ego doesn't feel offended, you don't have any competition with him; maybe he was really a son of God. But he offended his own contemporaries. He was talking one day in a village and somebody asked "Do you believe in Abraham, the founder of Judaism?" Jesus said something which has been offending Jews since then. Jesus said, "Abraham? Before Abraham was, I am." Let me repeat it in another way: if Christians come to me and ask, "Do you believe in Jesus?" and I tell them, "Before Jesus was, I am," they will be offended. They will never be able to forgive me.

This man Jesus is claiming that he is someone who was, even before Abraham. They had known that he was born in their village, they knew his birth date, they knew his father and his mother and his sisters and his brothers. They were still working in their workshop and this man said, "I am, before Abraham was." This was going too far -- "No, he cannot be forgiven for it." But what he was saying was the truth, because Jesus is a quality, which has nothing to do with any person. It is a quality like love. If you say, "Before Abraham was, love is," nobody will be offended because love is not a person. You don't take it as a person, you take

it as a quality. Jesus is a quality of tremendous love. Jesus is a quality of tremendous perception, vision, of tremendous realisation. Jesus is a quality -- but to see that quality you will have to drop your egos. Only then can you see, otherwise your egos will be heavy on your eyes and it will be almost impossible to see.

Just a few days ago, I was reading G. K. Chesterton's life. He lived his whole life in London. One day he was preparing for a journey, a long journey, and everything was packed, everything was ready. A friend asked, "Where are you going?" Chesterton said, "I am going to London." The friend said, "Your wit, your remark escapes me. What do you mean? We ARE in London, so where are you going?" Chesterton said, "I am going to London via Paris, via Bombay, via Tokyo, via New York, because I have lived in London so long that my eyes have become clouded and I cannot see where London is, what London is."

When Jesus is standing just in front of you, you cannot see him. You will have to go via -- via the Vatican, via Rome, via popes and preachers and churches. Only then may you be able to see who Jesus is. When Jesus confronts you, he offends. His very being, his height, his depth, become offensive. You feel that you have failed. You feel that you have not lived. You feel that you have not loved. You will become an enemy. With Jesus these are the two possibilities: either you follow him or you become the enemy. You cannot remain neutral, you cannot remain indifferent. Either you follow him if you can drop the ego -- then you take a jump, you flow with him; or, if you are defensive, you become the enemy, you become the foe and

you start destroying him. Because his very presence is offensive, he has to be destroyed.
When Jesus was crucified, a great weight disappeared from the Jewish mind. You felt relieved. He was somebody who was a constant reminder that you were failures, somebody who was a constant reminder that you had not lived, somebody who was a constant reminder that you were empty, hollow within, that you were not fulfilled.
Contemporaries cannot understand. Very rare people, rare because they can drop their egos, can see what Jesus is. And even their vision is always shaking, even their vision is not very certain, even their vision has deep hesitation and doubt in it. Even those who follow, follow with much doubt in them
.... JESUS CONSTRAINED HIS DISCIPLES TO GET INTO A SHIP, AND TO GO BEFORE HIM UNTO THE OTHER SIDE...
AND... HE WENT UP INTO A MOUNTAIN APART TO PRAY.
That was always a practice with him that whenever he would move into the multitudes, into the crowd, afterwards he would go alone into deep prayer and meditation. Why? If you have been meditating you will understand. Those who have been meditating with me, they will understand that once you start meditating, a very fragile quality, a very delicate quality of consciousness is born in you. A flower of the unknown starts opening -- it is delicate. And whenever you go into the crowd you lose something. Whenever you come back home from the crowd, you come lesser than you had gone. Something has been lost, some

contact has been broken. The crowd pulls you down, it has a gravitation of its own.

You may not feel it if you live on the same plane. Then there is no problem, then you have nothing to lose. In fact, when you live in the crowd, with the crowd, on the same plane, alone you feel very uneasy. Whenever you are with people you feel very good and happy. Your aloneness becomes sad, your aloneness is not aloneness, it is a loneliness; you miss the other. You don't find yourself in it, you simply miss the other. When you are alone, you are not alone, because you are not there. Only that desire to be with others is there -- that is what loneliness is. Always remember the distinction between aloneness and loneliness. Aloneness is a peak of experience. Loneliness is a valley. Aloneness has light in it, a flame. Loneliness is dark and damp. Loneliness is when you desire others; aloneness is when you enjoy yourself.

Whenever Jesus would move into the multitudes, into the crowd, and particularly when he came to his own town, he would tell his disciples to go to the other shore of the lake, and he would move into total aloneness. Not even disciples were allowed to be with him. This was a constant practice with him, he knew the art. Whenever you go into the crowd you are infected by it. You need a higher altitude to purify yourself, you need to be alone so that you can become fresh again. You need to be alone with yourself, so that you become together again, so that you again become centered, rooted. Whenever you move with others, they push you off centre.

AND... HE WENT UP INTO A MOUNTAIN APART TO PRAY: AND WHEN THE EVENING WAS COME, HE WAS THERE ALONE.

Nothing is said about his prayer, what he did there, just the word 'pray'. There is no prayer mentioned. To be in a prayerful mood is enough. When you say something it is not prayer. Before God or before existence, you need simply to be vulnerable -- that is prayer. You are not to say something. On the contrary, you have to listen -- what does existence want to say to you? So whenever you go to pray, don't start saying something. God already knows what you are going to say. It is foolish, it is ridiculous. And what can you say, what do you have to say? It will be all nonsense. It will all be nothing but desires, demands, and deep down, complaints. And a prayer with complaints is no prayer, a prayer with deep gratitude is prayer. There is no need to say anything, you can just be silent. A prayer is not talking, it is listening.

Hence nothing is said about what Jesus did in his aloneness. It simply says 'apart to pray'. He went apart, he became alone. That is what prayer is, to be alone, where the other is not felt; where the other is not standing between you and existence, where you are vulnerable, open; when God's breeze can pass through you, unhindered. It is a cleansing experience. It rejuvenates your spirit. It takes away all the dust that ordinarily gathers around. To be with God simply means to be alone. You can miss the point -- if you start thinking about God, then you are not alone. If you start talking to God, then in your imagination you have created the other. And then your God is doing nothing; he is just a projection. In that projection you will find all the

others that you have ever known: your father will be there -- whenever you say to God, "Father," your father will be there, a part of you projected. Or you say, "Mother," your mother will be there. All words are your words, so whatsoever you say will be your projection. A prayer is not to say anything. It is to be simply silent, open, ready to listen -- it is a listening. And there is no need to believe in God because that too is a projection. The only need is to be alone, to be capable of being alone -- and immediately, you are with God. Whenever you are alone, you are with God. To say 'with God' is not exactly right because that shows that you are here and God is there. It would be better to say that whenever you are alone, God is, and you are not, and there is prayer.

Prayer is a fragrance that arises whenever you are ready to be alone. Whenever you are not afraid to be alone, it arises. Something opens within you like a lotus, and that lotus is in tune with the whole around you. You dissolve, you meet and merge, boundaries disappear. You are no more an island, you have become part of the continent. God is, you are not.

AND... HE WENT UP INTO A MOUNTAIN APART TO PRAY: AND WHEN THE EVENING WAS COME, HE WAS THERE ALONE.

Why not before? Because to be alone needs much preparation... he must have been throwing away all the impressions that he had gathered from the multitude and the crowd the whole day... he was throwing away those impressions... the dust... by the evening he was alone, by the evening he came to a point where no thought stirred; he came to a point when the flame of consciousness was there

without any smoke. By the evening he became centered, by the evening he went into a deep rest within himself -- he returned home.

BUT THE SHIP WAS NOW IN THE MIDST OF THE SEA, TOSSED WITH THE WAVES: FOR THE WIND WAS CONTRARY

... and the disciples were going to the other shore.

"And the ship was in the midst of the sea, tossed with the waves, for the wind was contrary." This is a parable.Jesus is alone, or, Jesus is with his God. Jesus is beyond time and space, but the disciples are crossing from this shore to the other shore. The other shore means the God, the beyond.

BUT THE SHIP WAS NOW IN THE MIDST OF THE SEA, TOSSED WITH THE WAVES: FOR THE WIND WAS CONTRARY.

And the wind is always contrary in the world, and the sea is always troubled, because it is a sea of desires, because it is a sea of ignorance. And the wind is always contrary because it is a sea of competitiveness and jealousies and hatred, of violence and aggression -- the wind is always contrary. Jesus is beyond, alone, centered; but his disciples are struggling towards the other shore.

AND IN THE FOURTH WATCH OF THE NIGHT JESUS WENT UNTO THEM, WALKING ON THE SEA.

It is a beautiful parable. Christians have completely missed the point of it, because they think it is a historical fact, they think that jesus really walked on water. He was not a magician. He was a simple man. And this is a parable, not a historical event. Because of Christians, even Jesus looks ridiculous; he has fallen into bad company.

AND IN THE FOURTH WATCH OF THE NIGHT...

What is the meaning of the fourth watch of the night.? -- when the night is darkest, when the night has the most abysmal depth in it, the darkest part of it. The master can help the disciple only when the disciple reaches the fourth part of the night, the darkest part. That darkest part has always been known by the mystics as the dark night of the soul. Jesus was trained by certain mystics who were called Essenes. They say that on everybody's pilgrimage towards God, there comes a point when one has to pass through the darkest hour of the night: the dark night of the soul. And in the fourth watch of the night, the darkest part, Jesus went unto them.

You can call your master for help only when you have done all that can be done. If you are lazy, and if you have not done anything, the master's help is impossible. Help becomes possible only when you have come to the darkest hour of your night beyond which you cannot do anything else; where you feel totally helpless, when you hang between life and death -- only then is help possible. When you are helpless, only then is help possible. If you go on thinking that you can still help yourself, or that life is still in your control, then the master is not needed. Only at a certain stage, when you feel yourself absolutely incapable of doing anything -you are simply in chaos, all control lost, helpless, totally helpless -- only then the master's help becomes possible. And in the fourth watch of the night Jesus went unto them, walking on the sea.

And of course Jesus walks on the sea, the sea of desires, the sea of ignorance, the sea of the egos. In the East we understand the parable. One of the greatest masters of Zen,

Lin-chi, has said, "Walk, but don't allow your feet to be touched by the water." One has to live in the world, but not be of the world -- one has to walk on the world. Jesus is not an escapist, he's not running from the world. He walks on the sea, he lives in the midst of the world, but he does not allow the water to touch his feet. This is what in the East we call 'to live like a lotus'. It lives in the water but the water cannot touch it -- even the dewdrops may settle on it, but they never touch it, there remains a gap. To become a lotus flower -- that is the meaning of this parable.

AND IN THE FOURTH WATCH OF THE NIGHT JESUS WENT UNTO THEM, WALKING ON THE SEA.

It is a parable of the inner turmoil of man, of the inner chaos of man, of the inner contrary wind, of the inner struggle to go to the other shore. It has nothing to do with the lake of Galilee. These things are of the inner world -- they are not events that have happened outside, they are processes of inner growth.

AND WHEN THE DISCIPLES SAW HIM WALKING ON THE SEA, THEY WERE TROUBLED, SAYING, IT IS A SPIRIT; AND THEY CRIED OUT FOR FEAR.

This is my experience also; many times it has happened. This is why I say that this is a parable. Somebody who is working deeply with me, growing, is in some dark night of the soul. He needs my help, and I go to him and he trembles, and he becomes afraid. Many times I say to my disciples, "If I come, don't get scared." At that time they laugh, they think I am joking. But when I reach them they tremble and they cannot believe that I have come. They can believe anything, but they cannot believe that I have come, because that is beyond their scope.

AND WHEN THE DISCIPLES SAW HIM WALKING ON THE SEA, THEY WERE TROUBLED, SAYING, IT IS A SPIRIT; a ghost.

How can Jesus walk on the sea? It must be a ghost.

... AND THEY CRIED OUT FOR FEAR.

Even with your master, you are related with fear, not with love, because love believes and fear disbelieves. Love is trust, fear is distrust. In that moment the disciples showed that their trust was just on the surface. If Jesus comes in the inner world, they cannot believe, they cannot trust.

... THEY CRIED OUT FOR FEAR. BUT STRAIGHTWAY JESUS SPAKE UNTO THEM, SAYING, BE OF GOOD CHEER; IT IS I; BE NOT AFRAID.

It is I, be not afraid. Be of good cheer. But you have forgotten how to be cheerful, you have forgotten how to be blissful, you have forgotten the taste of happiness. You know only agony, you know only anguish, you understand only hell. Heaven looks like a dream, a utopia, so that exists in your hopes, but it is not a reality.

Jesus said, "Be of good cheer! Be happy! I have come to you. And you are crying out for fear! Dance! Celebrate! It is I! Be not afraid -- at least, be not afraid. If you cannot dance, if you cannot celebrate, if you cannot sing a song, welcoming, then at least, be not afraid; be of good cheer."

This has to be understood.

When the disciple is in the darkest hour of the night he becomes capable of attracting the energy of the master towards him. He has earned it, but he can receive it only if he is of good cheer. If he has hard work behind him and he has been working with his total energy, total involvement

and commitment, he has earned that the master should come to him. That is necessary but not enough. If he becomes afraid, he will again miss. If he becomes afraid when the master is there, he is in need, but because of the fear the contact is impossible. Be of good cheer. Energy can be received only when you are in a happy mood, welcoming, ready to receive: like a bride waiting for the bridegroom, like a beloved for the lover -- all... the whole waiting, as if the total energy has become just an awaiting. Be of good cheer, because without that the master cannot be of much help. He will be standing there with his hand ready to catch hold of you, but if you are not of good cheer your hand is not available.

So, two things: first, the disciple has to work totally, not withholding anything; the commitment must be absolute. You should move in it without any fear of consequences and without any expectations of the results. You should take a jump, you should dare. A master is a challenge and a disciple is an adventure. A master is a call, and a disciple is one who dares to go into

the dark. He has heard the call -- he's not very certain of the direction because it is all dark -- but he has heard the call. He starts groping and moving. When you have done all that you can do and beyond which nothing is possible, immediately the help of the master becomes available. But then too you can miss. Many times you had earned it and missed it, because unless you are of good cheer the energy will return back. Be a host, be of good cheer. The guest has come to the door; receive him with love and gratitude.

AND PETER ANSWERED HIM AND SAID, LORD, IF IT BE THOU, BID ME COME UNTO THEE ON THE WATER.

Only one disciple out of the twelve, only one -- and that too not absolutely certain. This Peter became the very rock of the Christian Church. He hesitated, doubted, demanded a proof, but at least he did that much. The other eleven remained trembling and in fear. The word 'peter' means: the rock. His name was Simon. Jesus called him Peter, the rock. And Jesus told his disciples, "I will call him Peter because he is going to become the rock of the great family I am going to create, the very foundation of the church."

AND PETER ANSWERED HIM AND SAID, LORD, IF IT BE THOU...

'If' is there. Even in the greatest of disciples, the 'if' remains.' "If it be thou" -- he needs some proof. This is one of the most unfortunate things, but it is so: that even when you have had enough of proofs, the mind is not satisfied. It goes on asking again and again and again. They had seen many miracles happening around Jesus, they had heard him, they had looked into him, they had been recipients of his love, they had followed him into the unknown parts of God. But still Peter says, "If it be thou, bid me come unto thee on the water. So let it be a proof, so if you are really you, then do this miracle: bid me come unto thee on the water. If I can also walk on the water, then only will I believe that it is you."

AND HE SAID, COME.

... a very simple word, unconditional, with no 'if' and no 'but'. That is how Jesus is. He simply said, "Come." Just

look at the simplicity of the word, with nothing behind, nothing before.
AND HE SAID, COME. AND WHEN PETER WAS COME DOWN OUT OF THE SHIP, HE WALKED ON THE WATER, TO GO TO JESUS.
If you listen to the master you can walk on the water. The world is the sea. If you listen to the master, the key can be delivered to you. And the key is as simple as the word 'come'; there are no conditions attached to it. Jesus has not said anything, he simply says, "Come." And Peter walked, walked on water.
BUT WHEN HE SAW THE WIND BOISTEROUS, HE WAS AFRAID...
Even walking on the water, himself walking now, and still the doubt. I face such problems every day. People come to me and say, "Everything has become beautifully silent: meditation is growing, the anger has disappeared, the sex has become a faraway thing, as if it never belonged to me. But is it all true, or am I simply imagining?" They come to me and they say, "We talk to our friends and they say'Beware. This man has hypnotised you'." It is their experience that they have become silent, that the anger has disappeared, that the sex has become less and less a boss, more and more a servant, and it is up to them -- they can fire the servant any day, and there is not even a union to protest and fight against them! But they become suspicious -- a doubt arises: "Am I imagining? Am I hypnotised? Am I dreaming all this?" They cannot believe even when the experiences are happening to them. How can they believe that it has happened to somebody else? Peter walked but

could not believe himself He must have thought, "Maybe it is just a dream, or maybe this fellow is playing a trick."
BUT WHEN HE SAW THE WIND BOISTEROUS, HE WAS AFRAID; AND BEGINNING TO SINK, HE CRIED, SAYING,
LORD, SAVE ME.
And the moment he became afraid, he started sinking... because it is faith, it is trust, that saves. Once the fear enters, you start sinking. It depends on you. If you have trust you can walk over all the seas of the world -- sinking is impossible. Even the water is not going to touch your feet; your feet will become a lotus. But if you become afraid, immediately -- not even a single moment's time will be lost -- you will be sinking. Doubt is sinking. Faith saves, doubt drowns.
BUT WHEN HE SAW THE WIND BOISTEROUS, HE WAS AFRAID; AND BEGINNING TO SINK, HE CRIED, SAYING, LORD, SAVE ME. AND IMMEDIATELY JESUS STRETCHED FORTH HIS HAND, AND CAUGHT HIM, AND SAID UNTO HIM, O THOU OF LITTLE FAITH, WHEREFORE DIDST THOU DOUBT?
From where did this doubt come, and why? You were walking yourself and even then you couldn't trust? O THOU OF LITTLE FAITH -- your faith is very little, but even that little faith can create such a miracle. Peter walked, not even very far, a few steps. But to walk a few steps on water is enough -- if you can walk one step, you can walk all over the ocean. O man of little faith... faith was very little but still the miracle happened. Even a small seed of faith, and you can become a great tree of divine

experience, of the flowering of the ultimate. And if with little faith this is possible, then what to say about great faith, of total faith? Then if total faith exists, immediately that seed will become the tree; there will be no time gap. The time gap exists because of little faith, the time gap exists because you cannot believe it right now. If you could believe it right now, the world disappears and only God is. The ocean disappears. You are on plain ground, because the world is not more than a dream. With doubt, the dream continues; with trust, suddenly you are awake.

I have heard one anecdote: A man went to a great physician because he was suffering from much melancholy, sadness, depression, despair. The physician examined him; there was nothing wrong. The physician said, "I don't see anything wrong in your system, and I am not going to suggest any drugs for you. Rather, there is a show going on in the town and there is a man, Grimaldi. He is a comedian. You go, and just allow that comedian to help you laugh. If you can laugh, your melancholy will disappear, your depression will disappear, and that is going to help you more than any drugs because there is nothing wrong in your system. There is just one thing that you have forgotten: how to laugh. You have simply forgotten the language of laughter, that's all. You have to learn it, that's all. No treatment is needed. You go to the show of Grimaldi."

The man said, "My God, I AM Grimaldi!"

And the same is the case with you. You have just forgotten a language of how to be divine. You are gods.

Come Follow To You, Vol 3

Chapter #2

Chapter title: Accept yourself as you are, and accept

12 December 1975 am in Buddha Hall

Question 1
MANY TIMES I FEEL GUILTY BECAUSE I CANNOT RECEIVE YOU.

The word "GUILT" should never be used. The very word has wrong associations; and once you use it you are caught in it. Guilt is not a natural phenomenon: it is created by the priests. Through guilt they have exploited humanity. The whole history of pseudo-religion is contained in the word guilt: it is the most poisoned word. Beware of it; never use it, because in your unconscious mind it also has deep roots. You cannot find guilt in any animal: the animal simply is. It has no ideals, it has no arts; it exists, and simply exists. It has no perfections to be attained and hence the animal is beautiful, innocent.
Ideals corrupt. Once you have an ideal to fulfil you will never be at ease, and you will never be at home, and you can never be contented. Dissatisfaction follows ideals like a shadow, and the more dissatisfied you are with yourself, the more it becomes impossible to reach the ideal: this is the vicious circle. If you are not dissatisfied with yourself, if you accept yourself as you are, the ideal can be fulfilled immediately. And I emphasise the word 'immediately': with no time gap, right this moment, here and now, you can realize that you are perfect; it is not something to be attained in the future, it is something that you have always been carrying within you. Perfection is your nature -- perfect you are.

That is the difference between a pseudo-religion and an authentic religion. The pseudo-religion says you have to be perfect, and creates guilt because you are not perfect. It creates morality because you are not perfect, and creates a deep anguish, a continuous trembling and fear because you are not perfect; and it creates hell and heaven. If you become perfect you will be awarded by heaven; if you don't become perfect you are to be punished in hell.

Authentic religion says you are perfect, not that you have to be. You cannot be imperfect, because out of God imperfection is impossible. If God has created the world, how can it be imperfect? And if you come from God, how can you be imperfect? You are gods -- that art thou, TATTVAMASI. And this is a realization, an understanding, not an achievement; it is not something to be worked out. If you are silent, this very moment it is realized: you are perfect. And once you realize it, that you are perfect, you live perfectly, because whatsoever you do comes from you, arises from you.

So please, never use the word guilt: that word is dangerous, that word has been misleading you for centuries. If you cannot receive me, if you cannot understand me, let it be so; it is perfect. It may not be needed, it may not be your need. You are thirsty; then you seek water. Maybe the water is seeking you, and you are not thirsty. So what is wrong in it?

This has to be remembered: if you cannot receive me, then that's how it has to be. Then you are not at the stage where you need me. Don't create any guilt. When you need me, you will receive me, otherwise it is not possible. Every state is right; every stage is right -- wherever you are is

right; and whatsoever you need, you are capable of receiving it. When your needs grow, your receptivity will grow. Don't jump ahead; don't try to overtake yourself. Then you will be in a very stupid state of mind, and then you will create your own anguish, and you will feel guilty. There is nothing in the world for which one needs to feel guilty.

Accept yourself as you are, and accept totally, unconditionally. That is the way God wants you to be: the way you are, exactly, precisely. That's how you are needed here in this moment. Don't try to change. The very effort to change is foolish, because who is going to change? You will change. The very effort is foolish, because you are trying to pull yourself up by your shoelaces. You may jump a little, but back again you will be on the same earth -- and in a worse condition, because guilt will come in -- you couldn't succeed, you failed.

If you are here, at least learn one thing from me -- total acceptance. And total acceptance brings transformation of its own accord: that's the beauty of it. When you accept yourself you start moving -- not that you force; not that you push the river; not that you fight -- you flow with life. Wherever it leads is the goal. I am not giving you any goal. I am not giving you any ideal.

All perfectionists are neurotic. The very effort to become perfect is obsessive -- it creates neurosis, it creates a sort of madness. Then you will never be sane. The only sanity there is, is to accept yourself as you are. Don't condemn, and don't judge. Don't make standards to judge and don't make criteria to judge. Suddenly you see that you have started moving, that the river is flowing. And the river

reaches to the ocean of its own accord; nobody needs to force it. The more you try to change yourself, the more you will be in a vicious circle. And then guilt is created; and when you feel guilty, you feel condemned, and when you feel condemned, in that condemnation life becomes a hell. The hell does not exist somewhere; it exists in a wrong attitude. Then you live in hell, then your whole being is surrounded by a nightmare.

Drop that nightmare. Start living and flowing -- a deep let-go, acceptance. And wherever you move, don't be worried, because God is everywhere. Wherever you reach, don't be worried: he is everywhere. You cannot miss him. How can you miss him? That is impossible. You can go on forgetting him, but you cannot miss him -- he is in you, he is everywhere; only he is. But when you create the idea of guilt, for whatsoever reason, then you create a gap; then you are surrounded by your own darkness. Drop that word guilt, and always remember that words are very potential and powerful.

Just the other day I was reading about Rembrandt. He had become old, and he was working on one of his most famous paintings: The Anatomy Lesson. He was very tired the day it was completed, and he looked very exhausted. His disciple said, "Master, you look very exhausted, tired." Rembrandt, as if suddenly becoming alive, said, "Exhausted? No, never. Spent, yes. But exhausted, no." The disciple could not understand the difference. He said, "The dictionary says they both mean the same." Rembrandt said, "Forget about the dictionary, I say it through my experience: exhausted means wasted, empty, unfulfilled.

Spent means flowered, completed, fulfilled." And what a difference!

Don't say you feel guilty; never use a wrong word. Drop guilt, and with the guilt you drop Christianity; with the guilt you drop Hinduism; with the guilt you drop Jainism; with the guilt you drop all nonsense that has been gathering around you. Immediately you become religious -- not a Christian, not a Hindu, not a Mohammedan. Drop guilt and you become religious. Carry guilt, then guilt has many shapes -- it is sold in the market in many forms and with many labels: Hindu, Christian, Mohammedan, Jain, Buddhist. No guilt... and suddenly you accept existence, and existence accepts you. A deep covenant, a deep trust arises between you and the whole. If I am teaching anything here, if it can be called a teaching at all, a very simple teaching it is: to be yourself, and never try to become anything else. If you cannot understand me it's okay, you don't need. Whenever you need, it happens. If you can understand something which you don't need now, it will be dangerous. Let everything happen when it is needed; let everything follow its natural course.

I am saying so many things, and I am saying them to so many people -- you are not all at the same stage. Somebody is young, somebody is old; the young have not seen the life, the frustration of it -- the old have seen the frustration of it. When I say life is anguish, the old will understand, but the young will feel, somehow, that they can't receive it. But that's natural -- how can you receive it? A child may be here, and I may be saying something tremendously serious, and the child cannot understand it -- rather, he would like to play and jump around. But that's how it should be; nothing

is wrong in it. Wherever you are, there is no other way to be anywhere else; you can only be there. Be there. If you try to be somewhere else, you cannot be somewhere else. On the contrary, you will miss that which you could have been. So be, wherever you are; whatsoever you can understand, understand, and whatsoever you can receive, receive, and move, and flow. Sometimes it will happen that you will hear me today, and you will understand me years afterwards. It will remain like a seed if you have heard it -- it will wait for its right time, for its right season: it will wait for ripening. Don't be worried about it. And if you start feeling guilt, then you are creating such turmoil that even the seed may be lost.

I am not a priest. I don't want you to feel guilty, because the priest exists on your guilt. The more you feel guilty, the more the priest becomes powerful, because then he has the keys to help you, to bring you out of your guilt. First he creates guilt, then he gives you the keys to come out of it. First he creates the disease, then he sells the medicine.

I am cutting the root of the disease itself. I am not here to sell any medicine to you, but just to tell you how to cut the very root of the disease. So remember, each stage is right, each stage is necessary. Pass through each, and don't try to jump ahead.

Question 2

CAN TRUST BE CULTIVATED?

A cultivated trust will not be trust; it will be false, it will be insincere. It will just be on the surface; it will never touch your centre. Whatsoever is cultivated remains superficial, because whatsoever is cultivated remains of the mind. Trust

cannot be cultivated, just as love cannot be cultivated: you can't teach people how to love. Dangerous will be the days when people are taught how to love, because they will learn the lesson, they will repeat it accurately -- it will be technological but it will not be of the heart.

Anything that belongs to the depth has to come out of its own accord. So what is to be done? I understand the question you are asking. Then what to do? The only thing that can be done is to remove hindrances. Trust cannot be brought out; hindrances can be removed. When there is no hindrance, it comes, it flows. Trust cannot be cultivated; doubts can be dropped.

So one has to understand the doubting mind, the very mechanism of doubt, why you doubt. One has to see through and through why one doubts, because doubt is the hindrance. When doubt disappears, suddenly trust is there. It has always been there. Only a rock was hindering the path, and the fountain could not flow. You come with trust. Every child is born with trust, every child is trusting, so trust need not be cultivated. That's how everybody is born: it is in-built. You are trust.

But by and by, the child learns how to doubt. We teach, in fact -- the society, the family, the school, the university, they all teach how to doubt. Because unless you doubt, you cannot be very clever and cunning; unless you doubt, you cannot be left in this great world of competition: you will be destroyed. So doubt has to be learned; and once you learn it, by and by, trust is forgotten. It remains deep within you, but you cannot reach to it -- too many obstacles. You cannot cultivate it; it cannot be taught. The only thing is,

you have to reverse the process -- you have learned doubt, now unlearn it.

Trust was there, trust is there, trust will be there. All that has to be done is to be done with doubt; nothing is to be done with trust. Why do you doubt? Why are you so afraid? -- because doubt means fear. Whenever you love somebody, you don't doubt, because fear disappears. Whenever there is love, fear is not. But when you don't love, you doubt; when you don't know a person, you doubt more -- a stranger, then you doubt even more; unfamiliar, unknown, then you doubt more. Whenever there is fear, there is doubt. Deep down, doubt is fear. If you go still deeper, doubt is death, because you are afraid of death. And it seems that everybody is trying to kill you; fighting -- everybody competitive -- everybody trying to push you aside, dethrone you. Doubt is death.

The whole mechanism has to be understood. Then what to do? Why is one afraid of death.? You have never known death. You may have seen somebody else dying, but you have never seen death. When somebody is dying, do you really know that he is dying -- or simply disappearing into some other world? Doubt is without base; fear is without base -- it is just an assumption of the mind. When somebody dies, do you think he is dying, or simply disappearing into another world, moving to another plane of life, or to another body? You will have to know it in deep meditation. When thinking stops, suddenly you see that you are separate from the body.

So I don't say trust first; I say meditate first. That is the difference between meditation and prayer. People who teach prayer, they say, "Trust first, otherwise how can you

pray?" Trust is needed as a basic condition, otherwise how can you pray? If you don't trust God, how can you pray? I teach meditation, because meditation doesn't require trust as a basic necessity. Meditation is a science, not a superstition. Meditation says you experiment with your mind -- it is too full of thoughts; thoughts can be dispersed, the clouds can be dispersed, and you can attain to an empty sky of your inner being. And it needs no trust -- just a little courage, a little effort, a little daring, a little persistence and perseverance, a little patience, yes, but no trust. You don't believe in God? That is not a hindrance to meditation. You don't believe in soul? That is not a hindrance in meditation. You don't believe at all? That is not an obstacle. You can meditate, because meditation simply says how to go withinwards: whether there is a soul or not doesn't matter; whether there is a God or not doesn't matter.

One thing is certain: that you are. Whether you will be after death, or not, does not matter. Only one thing matters: right this moment, you are. Who are you? To enter into it is meditation: to go deeper into your own being. Maybe it is just momentary; maybe you are not eternal; maybe death finishes everything: we don't make any condition that you have to believe. We say only that you have to experiment. Just try. One day it happens: thoughts are not there, and suddenly when thoughts disappear, the body and you are separate, because thoughts are the bridge. Through thoughts you are joined with the body; it is the link. Suddenly the link disappears -you are there, the body is there, and there is an infinite abyss between the two. Then you know that the body will die, but you cannot die.

Then it is not something like a dogma; it is not a creed, it is an experience -- self-evident. On that day, death disappears; on that day, doubt disappears, because now you are not always to be defending yourself. Nobody can destroy you; you are indestructible. Then trust arises, overflows. And to be in trust is to be in ecstasy; to be in trust is to be in God; to be in trust is to be fulfilled.

So I don't say cultivate trust. I say experiment with meditation. From another angle try to understand it. Doubt means thinking. The more you doubt, the more you can think. All great thinkers are sceptical -- have to be. Scepticism creates thinking. When you say no, then thinking arises; if you say yes, finished -- there is no need to think. When you say no, then you have to think. Thinking is negative. Doubt is a basic necessity for thinking. People who cannot doubt, cannot think; they cannot become great thinkers. So, more doubt means more thinking, more thinking means more doubt. Meditation is a way to come out of thinking. Once the clouds of thoughts are not there, and the process of thinking ceases, even for a single moment, you have a glimpse of your being.

One of the greatest thinkers in the West, Descartes, has said, "I think, therefore I am." COGITO ERGO SUM. And Descartes is the father of modern Western philosophy.'I think, therefore I am.'Just the opposite has been the experience in the East. Buddha, Nagarjuna, Sankara, Lao Tzu, Chuang Tzu, they will laugh, they will laugh tremendously when they hear Descartes' dictum,'I think, therefore I am'; because they say, "I don't think, therefore I am."

Because when thinking ceases, only then does one know who one is. In a non-thinking state of consciousness one realizes one's being, not by thinking, but by non-thinking. Meditation is non-thinking; it is an effort to create a state of no-mind. Doubt is mind. In fact, to say 'doubting mind' is wrong; it is repetitive -- mind is doubt; doubt is mind. When doubt ceases, mind ceases; or when mind ceases, doubt ceases. And then self-evident truth arises within, a pinnacle of light, eternity, timelessness; and then there is trust.

Right now how can you trust? Right now you don't know who you are -- how can you trust? And you ask, "Can trust be cultivated?" Never. Never try to cultivate it. Many have done that foolishness. Then they become false, inauthentic, pseudo. It is better to be a no-sayer, but sincere, because there is at least a possibility, through sincerity, that some day you may become an authentic yea-sayer. But never say yes until it arises from within and overwhelms you.

The whole world is full of pseudo-religious people: churches, temples, gurudwaras, mosques, full of religious people. And can't you see the world is absolutely irreligious? With so many religious people, and the world is so irreligious, how is this miracle happening? Everybody is religious, and the total is irreligiousness. The religion is false. People have cultivated trust. Trust has become a belief, not an experience. They have been taught to believe; they have not been taught to know -- that's where humanity has missed. Never believe. If you cannot trust, it is better to doubt, because through doubt, some day or other, the possibility will arise; because you cannot live with doubt eternally. Doubt is disease; it is an illness. In doubt you can

never feel fulfilled; in doubt you will always tremble, in doubt you will always remain in anguish and divided and indecisive. In doubt you will remain in a nightmare; so one day or other you will start seeking how to go beyond it. So I say it is good to be an atheist rather than a theist, a pseudo-theist.

You have been taught to believe -- from the very childhood, everybody's mind has been conditioned to believe: believe in God, believe in soul, believe in this and believe in that. Now that belief has entered into your bones and your blood, but it remains a belief: you have not known. And unless you know, you cannot be liberated. Knowledge liberates; only knowing liberates. All beliefs are borrowed; others have given them to you. They are not your flowerings. And how can a borrowed thing lead you towards the real, the absolutely real? Drop all that you have taken from others. It is better to be a beggar than to be rich; rich not by your own earning, but rich through stolen goods, rich through borrowed things, rich through tradition, rich through heritage. No, it is better to be a beggar, but to be on one's own. That poverty has a richness in it because it is true, and your richness of belief is very poor. Those beliefs can never go very deep; they remain skin-deep at the most. Scratch a little, and the disbelief comes out.

You believe in God. Then your business fails, and suddenly, the disbelief is there. You say, "I don't believe, I cannot believe in God." You believe in God, and your beloved dies, and the disbelief comes up. You believe in God, and just by the death of your beloved the belief is destroyed? It is not worth much. Trust can never be

destroyed -- once it is there, nothing can destroy it; nothing, absolutely nothing can destroy it.
So remember, there is a great difference between trust and belief. Trust is personal; belief is social. Trust you have to grow in; belief you can remain in, whatsoever you are, and belief can be imposed on you. Drop beliefs. The fear will be there; because if you drop belief, doubt arises. Each belief is forcing doubt somewhere, repressing doubt. Don't be worried about it; let the doubt come. Everybody has to pass through a dark night before he reaches the sunrise. Everybody has to pass through doubt. Long is the journey, dark is the night. But when after the long journey and the dark night the morning arises, then you know it was all worthwhile. Trust cannot be cultivated. And never try to cultivate it -- that is what has been done by the whole of humanity. Cultivated trust becomes belief. Discover it within yourself, don't cultivate it. Go deeper into your being, to the very source of your being, and discover it.
When Jawaharlal Nehru died, a small slip of paper was found on his pillow. In his own handwriting he had noted a few lines of Robert Frost:
THE WOODS ARE LOVELY, DARK AND DEEP.
BUT I HAVE PROMISES TO KEEP,
AND MILES TO GO BEFORE I SLEEP.
AND MILES TO GO BEFORE I SLEEP.
He must have written it just before he died.'The woods are lovely...' Everybody has to go alone; you cannot keep company. Because you have to go inwards you can only go alone.'The woods are lovely...' because the woods are of your inner being. If you go for an outer pilgrimage, you can have company; somebody can be with you: a beloved, a

friend, a relative, a fellow-traveller. But the woods are lovely because the woods are of your inner being -- you have to go alone.

'Dark and deep...' and there is much darkness within. You have always heard that if you go inwards, you will find infinite light. That is only half of the truth. You will find infinite light at the very centre, but before that centre is reached, much darkness has to be passed through. It is not that you just close your eyes and there is infinite light; no, there will be infinite darkness first because that is the price one has to pay. The dark night is the price one has to pay for the morning. And remember, until you pay for it, it won't be worthwhile -- unless you pay for it you cannot value it. If a morning is given to you, and you have not travelled and struggled for it, you will not be able to see it.

Somewhere, Vincent van Gogh, one of the greatest Dutch painters, has written that he was in some part of France where sunsets are tremendously beautiful. One day when he was painting... a woman used to help him -- she asked van Gogh, "Can I run home and show my people: my father, my mother, my sisters and my brothers, this beautiful sunset?" Van Gogh said, "There is no need. The sunset is there; they will see it by themselves." The woman laughed, and she said, "I am thirty. I have lived on this seashore for thirty years, but until you came, we had never seen the sunset."

Just because a thing is there it is not necessary that you will see it: one has to learn, one has to grow. One needs a Van Gogh to show you, to make you sensitive, to make you aware. I love that story. This is how it has been happening -- God is there, but a Van Gogh, a Buddha, is needed to

show you. And then you will see; you will be surprised, amazed, that this has been always there. Why did you miss? One needs growth. When you go in, infinite light is there. The Upanishads are true. When Jesus says, "The kingdom of God is within," he is absolutely true. But when you go in, first you will enter the kingdom of the devil, not of God. Dark night of the soul....

If you pass through it, if you dare to pass through it, if you are courageous to go alone in it, only then you will be capable, you will have earned; then you will have a right to claim the morning.

THE WOODS ARE LOVELY, DARK AND DEEP.
BUT I HAVE PROMISES TO KEEP,
AND MILES TO GO BEFORE I SLEEP.

Before you can rest in your innermost core, in your innermost shrine of being, miles to go, miles to grow, miles to flow....

'But I have promises to keep...' To whom have you given promises? -- every seed has promised to be a tree -- not to anybody: to one's own destiny, to one's own self. Every seed has given a promise to be a tree, and to flower, and to blossom, and to spread into millions of seeds. It is not a promise given verbally to anybody; it is a deep existential promise given to one's own being, to one's destiny. Call it God, or call it whatsoever you like, but everybody is a traveller on a great pilgrimage.

BUT I HAVE PROMISES TO KEEP,
AND MILES TO GO BEFORE I SLEEP.
AND MILES TO GO BEFORE I SLEEP.

There is a dark night to be crossed, to be gone through. Only then will you be able, will your eyes be capable, to see light.
Remember, don't deceive yourself by beliefs. Beliefs can be given to you free; you need not earn them. Trust is a growth, a ripening of your being. It is painful, remember. Beliefs are very convenient -- to become a Mohammedan, to become a Christian, to become a Hindu -- nothing is needed, just the accident of birth is enough. That you are born into a family and you become a Hindu or a Mohammedan, is just an accident. If a child is born into a Hindu family and brought up by a Mohammedan family, he will become a Mohammedan. He will never know he was ever a Hindu -- just an accident.
No, life cannot be that cheap. Trust cannot be that cheap. Love cannot be that cheap; one has to stake one's whole soul for it. Never try to cultivate trust; never try to make trust function, because that will be belief. Drop doubt. Enter into doubt; realize the futility of doubt; realize the futility of thinking and try to come to a state of no-mind; and then trust arises. You simply remove the hindrances. Nothing positive is needed to be done, only something negative: something has to be removed. When the passage is clear, trust flows. You melt and you start flowing.
It happened that when Alexander came to India he met a sannyasin, a great sage. The sage's name was Dandamis; that is how Greek historians have pronounced it. Alexander asked him, "Do you believe in God?" The sage remained silent. Alexander said, "I cannot see, so how can I believe? How do you believe without seeing him?" The naked sage laughed. He took Alexander by his hand towards the

marketplace. Alexander followed -- maybe he was taking him somewhere where he could show him God. A small boy was flying a kite, and the kite had gone so far away that it was impossible to see it. The sage stopped there, and asked that boy, "Where is the kite? Because we cannot see it, and without seeing how can we believe? Where is the kite? How do you still believe that the kite exists?" The boy said, "I can feel the pull of it." And the sage said to Alexander, "I can also feel the pull of it."

Trust is nothing but the feel of the pull. You don't see -- one has never seen God; only the pull is felt. But that is enough, that is more than enough. But then you have to be in a certain state where the pull can be felt. It cannot be learned from scriptures; it is not a doctrine. Nobody can explain it: you have to feel the pull.

The old sage laughed. Alexander also realized that it had been a revelation. But the sage said, "Wait; no need to believe in me. You take the thread in your hand and feel the pull, because who knows? This boy may be deceiving. Never believe. Feel the pull." If Alexander had gone away just listening to the boy, it would have been a belief But he felt the pull: the kite was there on the other end, the pull was here on this end. He could feel the force. He thanked the old sage.

Meditation is a state where you allow yourself to feel the pull of existence. That pull has been called by many names. In the Upanishads they say. EKAM SAD VIPARAH BAHUDHA VADANTI: that one is one. But sages have called it many names.

Question 3

OSHO, I SEEM TO HAVE FOUND MY QUESTION: THE CLOSER I SEEM TO GET TO MY BELOVED, THE CLOSER I SEEM TO GET TO MYSELF -- AND THE FURTHER AND FURTHER AWAY I SEEM TO GET FROM YOU. YET ACCORDING TO YOU, THE CLOSER ONE GETS TO ONE SELF THE CLOSER ONE GETS TO YOU. SO SOMETHING, SOMEWHERE, IS NOT WHAT IT SEEMS. WHAT IS IT?

Let me share one anecdote with you. Henry David Thoreau was dying -- on his deathbed. An old friend asked him, "Thoreau, do you believe in the other world, the hereafter?" Thoreau was just going to die, almost on the verge. He opened his eyes and said, "One world at a time brother, one world at a time."

If love is happening, forget all about me. One world at a time sister, one world at a time.

Sooner or later, what you are understanding as love now, will disappear. But don't believe what I am saying -- go through it. It always disappears; it is just like the dewdrops in the morning. They look so beautiful, and while they last they are -- pearls. But as the sun rises, they evaporate and disappear without even a trace behind. Love is beautiful while it lasts. I am not against love; I am all for it. But it is like dewdrops. What can I do? I am helpless.

So while it lasts, enjoy it. At your stage of mind it must be a need: it will fulfil something. Never drop out of it unless you have ripened, unless it disappears of its own accord; and then, don't complain; and then, don't feel frustrated. When love, love that you call love disappears, then a different kind of love arises. Only that love can bring you near me.

Right now, the love that you feel can be of two types. Either it can be just a biological attraction of two bodies, feminine and male, yin and yang, positive and negative; of two energies -- because they are opposite they attract each other. That is the lowest type of love. Nothing wrong in it, remember, because the lowest love is also very beautiful. And there are people who are lower than the lowest love; there are people, millions of them, who have not even known the lowest love. That is the lowest rung of the ladder.

There are people who are after money; they have not known even the biological attraction. There are people who are after power, politics, and have not known even the biological attraction. It is the lowest rung, but it is still a rung of a ladder which is of love; so, good. It has been called sex; the word has become very degraded, because religions have condemned it too much. I have no condemnation for anything. I am all for using everything, and going beyond. Step over everything and go beyond: every obstacle can become a stepping-stone. Use it.

So either it can be the physical, the biological attraction of the body -- then it is sexual. Good, but much more is possible; don't cling there. Remember:... PROMISES TO KEEP, MILES TO GO BEFORE YOU SLEEP.

Then there is a second rung of the ladder: the attraction of two minds. That is what is called love; the attraction of two minds, the feminine and the male. As bodies are feminine and male, minds are also feminine and male. The male mind is aggressive; the feminine mind is receptive and passive -- they fit together. It is higher than the first. The first is almost of the animal kingdom; the second is human.

In the first, there can be an oblivion, a forgetfulness, a deep intoxication for a few seconds. In the second, there is much more of poetry, much more of romance, much more of aesthetic sensitivity. Very few people reach to the second -- where the beloved becomes the friend; where the lover becomes the friend. In the first, possessiveness and jealousy spoil the whole game. Possessiveness has to disappear otherwise the second will not be possible. Then you are two fellow-travellers. In the first you face each other; in the second, you both face something else.

For example, if two persons who are attracted to each other's body are sitting in a full-moon night, they will be looking at each other, holding hands, looking at each other. In the second stage, they may be holding hands, or they may not be holding hands, but they will not be looking at each other; they will both be looking at the moon -- a tremendous difference. Now they are being held together by something else higher than both, deeper than both. This second type of love is very beautiful, but still, like dewdrops, it disappears.

If you are frustrated in the first and don't become hopeless, you then enter the second. If you are frustrated in the first, get so much caught in the frustration, and become hopeless, you never enter the second. Then you remain a body; you never come to know that you are also a mind. In the second, if you are frustrated, as you will be -- it has to be so, because the second is not the goal, not the end -- if you are frustrated and you become hopeless, then you are caught in the second. But if you are frustrated and don't become hopeless, and your search and enquiry goes higher and higher, and you try to see why this love failed... the

first love failed because it was only bodily -- it could not satisfy the mind; the second failed because it was only of the mind -- it could not satisfy the soul: and when the third type of love arises, then you will be near me.

Question 4

WHEN I AM WITH YOU I AM SPEECHLESS. IF EEL MY MOUTH AND THROAT BECOME INAPPROPRIATE AND ALMOST LOSE THEIR FUNCTION. YET LANGUAGE IS MY BEST IMPLEMENT ALSO MY BEST WEAPON AND WITHOUT IT I FEEL CRIPPLED. AM I AS FOOLISH AS I FEEL TO BE SQUANDERING THESE CHANCES OF TALKING TO YOU?

No. To be with me, you have to be in silence. If you talk, you miss the chance, because words become barriers. Words are not means of communication, they are means of avoiding communication. Whenever you want to be with someone, you want to be silent: only in silence there is communion. Only in deep silence there is a merger and a meeting and the boundaries dissolve. Something of me enters you, and something of you enters me.

If you come to me and talk, and talk, and talk, you don't allow me to enter. And you don't allow yourself to be vulnerable. But it is natural when you come to see me for the first time and suddenly you feel that you cannot talk, that you cannot communicate through words. You feel as if you are not communicating at all, because all your life you have been communicating through words and you don't know that there is another dimension of communion, there is another way. With me words are useless.

To be with me, the only way is to be in deep silence, deep receptivity, in a deep opening so that I can pour myself into you. If you are too full of words and talking too many things, you will miss me. Silence is the language with me. So don't be worried about it. It is exactly as it should be.
Whenever people come to me, there are two types. The foolish ones are those who talk too much; the wiser ones are those who keep quiet, who remain silent. But you cannot deceive me just by being quiet because inside you go on chattering. It won't help. The question is not whether you utter, or not; the question is whether there are words, or not.
Learn more and more to be in a state of non-chattering -- the inner talk has to stop. Then your mind is not hindering; then you are available; then your deepest shrine of being is available to me. But by and by, you will learn. In the beginning, it happens so. You have always been talking, and if you are very articulate in talking, then of course you feel crippled. If you are very articulate and you can talk beautifully, artistically, if you can play perfectly with language and then suddenly you come to me and your throat does not allow you to speak... and something goes wrong and the mechanism doesn't function: you feel that you are crippled. But you are not crippled -- the impact of my presence has simply given a shock to the mechanism of your mind. And it is good. Don't try to bring it back. Let it go. Be quiet, still, silent and waiting. Be feminine.
A disciple needs to know how to be feminine, that is, how to be like a womb so that he can receive and he can become pregnant. Unless you become pregnant, nothing will happen to you. You can learn so many things here with me,

but that learning will be more and more a burden to you, not a freedom; it will create more chains for you. Then you may not be chained by Christianity; you will be chained by my words. Then you may not believe in the Vedas, but then my words will become the Vedas.

No, I am here to make you utterly liberated, including from myself

You are my disciple only if you remember this: that one day or other you have to become liberated from me also. Only then have you obeyed me; only then will I be happy with you. But if you cling to my words.... What I say is not very meaningful, what I say is not significant: what I am not saying, what I cannot say -- nobody can say -- only that is significant. Listen to that which is not said. Listen to the gaps in the intervals. Read between the words and between the lines. If you forget the words, nothing is lost; but if you forget that which is between the words, much is lost.

Your gestalt has to change. That is the difference between a student and a disciple: a change of gestalt, a change of attention, of focusing, a shift. The student listens to the word; the disciple listens to the gap between two words. The student reads the lines; the disciple, between the lines. If to a student I give an empty book, he will not be able to understand it. But if to a disciple I give an empty book, THE NOTHING BOOK, he will preserve it as a treasure. In the Sufi tradition there is a book called THE BOOK OF THE BOOKS. Nothing is written in it; empty pages, almost three hundred empty pages. You go on reading, but you can never finish it. It has been passed from one generation of masters to another. It has been lovingly preserved, worshipped, because it says nothing, but it shows much. It

says nothing, but it indicates much. If all the Vedas and the Bibles and the Gitas and the Korans disappear, nothing will be lost. But if this BOOK OF THE BOOKS is lost, everything is lost. Because if you can read this book of nothing, THE BOOK OF THE BOOKS, Vedas can be rediscovered, Bibles can be written again; because all the blueprints are there. Out of the empty mind the Gita can be produced again, because that is how it was produced in the first place. A man, Krishna, became empty, and answered Arjuna's questions from his emptiness -- responded. Out of that emptiness, out of that BOOK OF THE BOOKS, the book Gita was born.

That's how it happened in Mohammed's life. He was sitting on a mountain, meditating, fasting; absolutely empty. Suddenly he heard deep somewhere within himself -- which was also beyond himself.... From his own soul, but as if from some beyond, came an order: "Write." But he said, "My God, but I don't how to write. I am illiterate." And the voice said, "That's why you have been chosen. Write!" -- because those who are literate are corrupted, those who know are corrupted; those who are innocent, in their ignorance, only they can hear the voice of the beyond. Please, don't get caught with my words. Always remember that what I am trying to convey is always in the gaps. Don't be caught by the banks that the river is flowing between. And THAT you can hear only when you are silent; that you can hear only when the inner talk has stopped, when your mind is not clouded.

Question 5

YOU APPEARED TO ME YESTERDAY TO BE LITERALLY AS WELL AS FIGURATIVELY DRUNK. WERE YOU?

I have always been -- and not figuratively, not symbolically. I am a drunkard, literally, absolutely, actually; because religion is the ultimate drug. Once you have tasted of it, you are gone for ever and ever. It is the ultimate high -- you never come down again. With other drugs you reach a high, but again you are thrown back. With religion, once you reach the high you never come back: it is a point of no return.

I am drunk. Look into my eyes; come close to me and smell my breath. But beware, because such people are dangerous -- even their breath can make you drunk.

Come Follow To You, Vol 3

Chapter #3

Chapter title: There is no Future God; there is no past

13 December 1975 am in Buddha Hall

MATTHEW I6

13 WHEN JESUS CAME INTO THE COASTS OF CAESAREA PHILLIPI, HE ASKED HIS DISCIPLES, SAYING, WHOM DO MEN SAY THAT I, THE SON OF MAN, AM?

14 AND THEY SAID, SOME SAY THAT THOU ART JOHN THE BAPTIST: SOME, ELIAS; AND OTHERS,JEREMIAS, OR ONE OF THE PROPHETS.

15 HE SAITH UNTO THEM, BUT WHOM SAY YE THAT I AM?

16 AND SIMON PETER ANSWERED AND SAID, THOU ART THE CHRIST, THE SON OF THE LIVING GOD.
17 AND JESUS ANSWERED AND SAID UNTO HIM, BLESSED ART THOU, SIMON BARJONA: FOR FLESH AND BLOOD HATH NOT REVEALED IT UNTO THEE, BUT MY FATHER WHICH IS IN HEAVEN.
18 AND I SAY ALSO UNTO THEE, THAT THOU ART PETER, AND UPON THIS ROCK I WILL BUILD MY CHURCH; AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT.
19 AND I WILL GIVE UNTO THEE THE KEYS OF THE KINGDOM OF HEAVEN: AND WHATSOEVER THOU SHALT BIND ON EARTH SHALL BE BOUND IN HEAVEN: AND WHATSOEVER THOU SHALT LOOSE ON EARTH SHALL BE LOOSED IN HEAVEN.
20 THEN CHARGED HE HIS DISCIPLES THAT THEY SHOULD TELL NO MAN THAT HE WAS JESUS THE CHRIST.

ONCE IT HAPPENED: Aesop, the greatest master of story-telling, was going out of Athens. He met a man who was coming from Argos. They talked. The man from Argos asked Aesop, "You are coming from Athens. Please tell me some thing about the people there: what manner of men they are, what they are like."
Aesop asked the man, "First you tell me what type of people are there in Argos."
The man said, "Very disgusting, nauseating, violent, quarrelsome." And all these qualities flashed on the face of the man.

Aesop said, "I am sorry. You will find the people of Athens just the same."
Later on, he met another man who was also from Argos, and he also asked the same question: "You are coming from Athens and you have lived your whole life there -- what manner of men are they there? What are they like?"
And Aesop again asked, "First tell me what manner of men are there in Argos."
And the man became aflame with nostalgia... a very loving memory of the people of Argos. His face shone and he said, "Very pleasant, friendly, kind, and good neighbours."
Aesop said, "I am happy to tell you that you will find the people of Athens just the same."
The story is tremendously beautiful. It tells a very basic truth about man: wherever you go, you will always find yourself; wherever you look, you will always encounter yourself. The whole world is nothing but a mirror, and all relationships are mirrors. Again and again you encounter yourself -- and again and again you misunderstand. You never realize the point, that it is your own face that you have looked at, that it is your own mood that you have come across.
Why have I started with this story of Aesop? -- for a very basic reason. You can recognize Jesus only if you have recognized something of the beyond within yourself; otherwise not. You can recognize Buddha only if a part of you has become like Buddha; otherwise you cannot recognize. You cannot recognize that which has not happened to you.
If you are dark, only darkness can be recognized. If you are light, then you become capable of recognizing light. Your

eyes can see light because they are part of the sun, because something within you has become of the nature of light. A deep transformation has happened within you. Only then is it possible to recognize a Jesus, a Buddha, a Krishna, a Mohammed. Otherwise you will misunderstand them; you will think that you have understood them. It will be nothing but your own reflection, it will be nothing but your own echoes. It is your own voice that you have heard coming from them; it is your own face that you have looked at in their mirror.

So before you can understand Jesus, you have to understand yourself. Before you can have the vision that Jesus has something, at least something of the same vision has to be allowed within you.

These sutras are very significant.

WHEN JESUS CAME INTO THE COASTS OF CAESAREA PHILLIPI, HE ASKED HIS DISCIPLES, SAYING, WHOM DO MEN SAY THAT I, THE SON OF MAN, AM?

Why did he ask this? The people were saying all sorts of things about him. People have always been gossiping. They feed on rumours and they go on expressing their opinions without knowing what they are doing.

Have you watched the same tendency in yourself? If you watch and observe, it will drop, and it is one of the basic requirements. If ever you want to know truth, you have to drop all gossiping. If you want to know what truth is, you have to stop making opinions without knowing anything. It is such a foolish attitude. You don't know anything about yourself, but if you come across a Jesus, you immediately create an opinion about him. Have you ever thought about

it -- about what you are doing? You go on judging, not knowing anything even about yourself, which is the nearest point of consciousness to you. Who is more close to you than yourself? -- and you have not known even that.
Jesus is far away from you. Stop rumouring, because those rumours will cloud your eyes; those rumours, those opinions, will destroy your perception, your clarity.
Why does Jesus ask what people are saying about him? Whenever a man like Jesus happens, the whole world is agog with rumours. People go on talking about him. Sometimes I have come across people....
Once it happened: I was travelling and I had another passenger in my compartment -- only two persons, he and I. He was reading a book, so I asked him -- he was reading one of my books, but he didn't know me, and he started saying things about me -- I asked him, "Are you certain?"
He said, "Absolutely certain."
"Have you seen this man you are talking about?"
He said, "Yes. Not only seen, we have been class-fellows."
Once you utter a lie, you have to utter many more lies.
I told the man, "I'm the man you are talking about." He laughed. He said, "You are joking." He wouldn't believe me.
Whenever a man like Jesus is there, a thousand and one rumours spread. People say all sorts of things. Why do they say them? -- to show that they know.
There is a story of Gogol, the Russian master. He tells that in a small town there was a very simple man and people used to think that he was an idiot. A sage visited the town, and the idiot came to the sage and asked, "I'm in constant trouble. The whole town thinks that I am an idiot, and

before I have said anything, people start laughing -- before I have even said anything, so I cannot say a single word. I am so afraid. I cannot move in the society, because wherever I go people ridicule me. You are a wise man. Help me. Give me some clue as to how I can protect myself. My whole life is destroyed."

The sage said something in his ear. He said, "Do only one thing: whenever somebody says something, immediately deny it; contradict it, negate it. Whatsoever it is, don't be bothered. Somebody is saying,'Look, how beautiful the moon is!' Immediately say,'Who says so? Prove it!' Nobody can prove it. Somebody says that Buddha or Christ are enlightened people -- immediately deny it; contradict it -- 'Who says so? What is enlightenment? -- all nonsense, rubbish!' "

The simple man said, "But I may not be able to prove that it is rubbish."

The old sage said, "You need not worry; nobody will ask you. They will be trying to prove whatsoever they are saying."

"Never say anything positively, and you will never be in trouble. Just negate. If somebody says,'God exists,' say,'No. Where is God? Prove it!' "

The man tried the trick and after seven days the whole town was simply surprised. People started saying, "We never knew that this man was so wise!"

If you want to look wise, you have to utter nonsenses. And the best way is to deny, to say no, because life is such a mystery that nothing can be proved. If somebody says, "Look, this woman is so beautiful," say, "Who says so? What is there about her? Why do you call her beautiful? I

don't see anything." Nobody can prove it. All the poets of the world can stand against you, but you are going to win. Things are so mysterious -- they cannot be proved; they cannot be reduced to an argument.

Nobody wants to feel that he does not know. If you say that yes, Jesus is enlightened, it will be difficult to prove, almost impossible. Twenty centuries of constant argument have not proved anything. Jesus remains as mysterious, as riddlesome as he was. Twenty centuries of theology, constant argument, elaboration, explanation, analysis, interpretation -- nothing has been proved. Jesus remains as mysterious as he ever was -- maybe even more so -- because he is lost in these explanations.

You cannot prove that Jesus is enlightened, because enlightenment is something beyond the mind. You have to taste it; you cannot talk about it; and when you taste it you become silent. But if you want to say that he is nothing, nobody, you can prove it. That is simply very easy.

So people were saying many things, contradicting, negating, arguing that this man is nothing.

WHEN JESUS CAME INTO THE COASTS OF CAESAREA PHILLIPI, HE ASKED HIS DISCIPLES, SAYING, WHOM DO MEN SAY THAT I, THE SON OF MAN, AM?

What are people saying about me?

AND THEY SAID, SOME SAY THAT THOU ART JOHN THE BAPTIST; SOME, ELIAS; AND OTHERS, JEREMIAS, OR ONE OF THE PROPHETS.

This happens always. People have only one criterion and that is of the past. And a man like Jesus is of the present; he is not from the past. He does not belong to any tradition -- he cannot belong. A man like Jesus is a rebellion. He cannot be part of any tradition. But the ordinary human mind has no other criteria. At the most, you can think about the past. You can say, "Maybe he is John the Baptist, or Elias, or Ezekiel or Jeremias, or one of the old, past prophets." When those prophets were present, you never understood them. You never looked into them, directly and immediately. You never encountered them, because to encounter them is great daring. No other courage is more dangerous than to encounter a man who has known, because he is deathlike; he is an infinite abyss.

If you look into Jeremias or Ezekiel or Elias, you are looking into a bottomless abyss. You will start shaking and trembling; you will start perspiring, and you will be afraid. One step, and you can be lost forever, and you cannot come back again.

Jesus, Buddha, and Krishna, they are absolute emptinesses. Their ego has disappeared. They are just vast spaces of being -- no boundaries, no maps. The territory is uncharted. Look into it and you will lose your balance. The very earth below your feet will disappear. You will find yourself falling and falling and falling -- and the falling is endless. So people never look directly. When Jesus is there, they talk about John, they talk about Elias, they talk about Ezekiel, they talk about Jeremias, they talk about Abraham, Moses -- they can talk about the whole past, but they will not look at this man who is right now here. They have been doing the same to Moses, to Abraham and to everybody.

When Moses is there, they will not encounter him. That is too dangerous and risky. Then they will talk of somebody else.
The disciples said,

SOME SAY THAT THOU ART JOHN THE BAPTIST: SOME, ELIAS; AND OTHERS, JEREMIAS, OR ONE OF THE PROPHETS.

A few things are to be understood. Whenever a Jesus happens, he is absolutely fresh and virgin. He does not come from the past; he comes from above. That is the Hindu meaning of avatar: he descends. He is not part of the chain. He is not horizontal; he is vertical.
Whenever YOU become alert and aware, immediately your whole being turns. Then you are no more horizontal; suddenly you find yourself vertical. If a man is lying down and fast asleep, he is horizontal. Sleep is horizontal. It is very difficult to stand and sleep -- you have to lie down. That is the most comfortable position. If you try to sleep standing up, it will be almost impossible. Sleep is horizontal, unconsciousness is horizontal. But when a man awakes, he sits, he stands up, he becomes vertical. Take it symbolically.
The same happens in the inner world. When a man is unconscious, unaware, he is horizontal; his consciousness is horizontal. When he becomes alert, aware, conscious, he stands. Then the consciousness becomes vertical.
And this is the meaning of the Christian cross: two lines, one horizontal, one vertical. The horizontal line is of unconsciousness and the vertical line is of consciousness.

The horizontal line you can call 'of matter', the vertical 'of consciousness'; the horizontal line, the world, the MAYA; and the vertical, the God, the BRAHMA.

The cross is very, very significant and multi-dimensional. You must have seen Jesus on the cross. Have you observed that his hands are on the horizontal line and his whole body on the vertical? Why? -- because doing is horizontal and being is vertical. Hands are just representatives of doing. Whatsoever you do, you do with matter. Whatsoever you do, becomes part of the world. Whatsoever you do, moves into history. Whatsoever you do, becomes part of time; it becomes horizontal. But whatsoever you are -- the pure being -- is not part of the world. It may be in the world, but it is not of the world. It penetrates the world. That's why Hindus have given it a beautiful name -- AVATAR. It comes down from above. Like a ray of light it penetrates the darkness. The ray may be in the darkness, but it is not of the darkness. It comes from above.

Zen says that by doing, you cannot attain, because whatsoever you do will move outwards. That's why Zen says even meditation is not to be done -- one has to be meditative. Prayer cannot be done; one has to be prayerful. Love cannot be done; one has to be loving. The difference is between doing and being. When you are loving, it is part of the vertical. When you are meditative, it is part of the vertical. When you start meditating, it becomes horizontal. All effort, all doing has to cease. That is the meaning of Jesus' hands on the horizontal line. And the whole, except the hands, is on the vertical. Except for what you do, all your being is part of God. Whatsoever you do is part of the world.

But only hands arc seen. If I don't do anything, I will become invisible. You will not be able to see me. Not that you will not see me, but you will not recognize me. If I don't do anything, I will be as if I am not; because you know only one criterion: that something should be done. That's why in your books of history, Buddhas are just footnotes; not more than that. That, too, seems to be a concession. Alexanders, Napoleons, they make history; Buddhas? -- just footnotes. You are so kind towards them that you allow them a small space, a few lines. But they don't become the main part of history because you ask, "What have they done?" And if Buddha is there, and Jesus is there, that too is because they have done something -- maybe not much, but something.

There have been Buddhas who have completely disappeared -- they have not even left a ripple in the history. Buddha himself talks about twenty-four Buddhas who preceded him. History does not know anything about them. They may have been absolutely silent people, people of being. Nothing is known about them, because how can you know if they don't DO anything? GUNDAS are known -- hooligans. Sages become invisible, because unless you do something, you don't leave a trace.

The more you DO, the more the horizontal line receives you. The more you ARE, you disappear. You only see hands; you don't see anything else.

The disciples said, "People think that you are an incarnation of John the Baptist, or Elias or Jeremias. They think about you in terms of others of the past" -- and that is where you miss. A man like Jesus is absolutely fresh; he does not come from the past. He has no history. In fact, he

has no autobiography. He is so fresh, like a dewdrop -- so fresh, just the fresh morning. It has nothing to do with the past. But then you will have to face him, then you will have to look directly.

People come to me. One man came who is a follower of Ramakrishna. He said, "I see Ramakrishna in you." Why? Can't you see me directly? Why see Ramakrishna in me? And I know that if this man was to face Ramakrishna, he would see Ram or Krishna in him; but not Ramakrishna; again, the past.

With the past you feel at ease because it is dead. With dead gods you feel very at ease and comfortable, because they cannot change you, and you can manipulate them. You can put your dead gods anywhere you like. They will not even say, "I don't like this place. " They cannot say anything; they cannot assert. They are not there It is good, comfortably good, conveniently good.

In Jesus you can see Jeremias. Jeremias himself was a very dangerous man. You missed Jeremias; then you were seeing Moses in him. Now Jesus comes. By the time Jeremias is dead, he has become a statue, a fossil. Now his words don't carry any meaning to you; you have listened to them so much, they have lost significance. Now you want to see that fossil in Jesus.

Why can't you see the truth that is facing you? Why do you go on avoiding? Why do you look sideways? Why can't you be immediate? Why can't you see that which is? Why are you obsessed with the past and why do you go on translating the present into the past?

If I say something, immediately your mind starts translating it into the past. You don't listen to me; you listen to your

translations. I say something -- the Hindu immediately translates it and he says, "Yes, this is what Krishna says in the Gita." The Mohammedan translates it immediately: "Yes, this is what Mohammed says in the Koran." Why can't you listen to ME? What is the need of bringing the Koran and the Gita in?

No, this is some trick of the mind. If you bring the Gita in, you can avoid me. Then the Gita becomes the barrier. Then you are protected behind a dead Gita; then you need not listen to the song that is happening this moment. Then your ears are filled with the past, your eyes filled with dust. Your being, afraid, is defending itself. This is your armour -- the Gita, the Koran, the Vedas, the Talmud this is your armour. You look BEHIND the scriptures. That is a way of not looking. If you want to look really, drop all scriptures, because truth is always fresh and virgin. It has nothing to do with the past.

SOME SAY THAT THOU ART JOHN THE BAPTIST: SOME, ELIAS; AND OTHERS, JEREMIAS, OR ONE OF THE PROPHETS.

There are two types of people who are against. One will say, "You are nothing; just a pretender, a deception, a deceiver." The other -- who does not seem against it -- will say, "You represent, you are an incarnation of Krishna, Buddha, Jeremias, Moses." Both are avoiding you -- one by denying, one by accepting but not looking at you. Not only are enemies against, sometimes even followers are against. Not only are enemies trying to escape, even friends. Maybe the friend is more cunning -- because the enemy simply

says NO. The friend says YES, but says it in such a way that it ultimately means NO. The friend is more cunning. There is only one way to see Jesus, and that is to see him as he is; directly. No scriptures are needed to interpret him. He has to be seen untranslated. He has to be seen directly -- he has to be faced and encountered, eye to eye, heart to heart. Dangerous it is, I know, and risky, because you will never be the-same again once you encounter the reality, that which is, the truth.

HE SAITH UNTO THEM, BUT WHOM SAY YE THAT I AM?

Leave people aside. Now he asks his own disciples, "What do YOU think? Whom say ye that I am.?" Only one disciple spoke. The eleven remained silent. Nothing is said about them. They must have been puzzled. What to say? -- because whenever you say to Jesus, "You are Jeremias," you think you are praising him. You are condemning; you are rejecting. You are not explaining -- you are explaining him away.

AND SIMON PETER ANSWERED AND SAID...

Only one... a very innocent man. Just the other day we were talking about his story; the man of little faith. But at least a little faith was in him, and even if there is a little faith, it can grow. The mustard seed can become a big plant, a big bush, and birds of heaven can shelter in it. Yes, Peter was a man of little faith, but even a little faith is like a spark. It can burn the whole forest. The spark is never little. Even a

little spark has tremendous energy, once it starts functioning.

AND SIMON PETER ANSWERED AND SAID, THOU ART THE CHRIST, THE SON OF THE LIVING GOD.

Very significant words -- try to understand them.
Thou art the Christ. What does this word'Christ' mean? It has nothing to do with Jesus. Buddha is also a Christ, Krishna is also a Christ. And there is every possibility that the word'Christ' comes from'Krishna'. In Bengali, Krishna is called'Cristo'. There is every possibility that Christ is a form of the same root, Krishna.
What does'Krishna' mean? The word means 'that which attracts'. Krishna is one who has become capable of attracting the divine in him. Christ is also the same. It means the drop has become capable of attracting the ocean in him. Christ is a meeting-point of the drop with the ocean, of the finite with the infinite, of the horizontal with the vertical. Where the horizontal and the vertical meet, that point of meeting is Christ.
When Simon Peter said, "Thou art the Christ," this is what he meant. He said, "In YOU I can see the finite and the infinite meeting. In YOU I can see the Son of man and the Son of God meeting. In YOU I can see boundaries dissolving, matter and no-matter meeting. In YOU I can see time and eternity meeting, life and death meeting." That is the meaning of Christ: where the opposites meet and become one.
Ordinarily the whole of life is divided into opposites -- day and night, summer and winter, morning and evening, birth

and death. The point of Christ is the meeting of the opposites, where opposites become complementary and are no more opposites. Christ is a paradox, Christ is a very irrational, illogical point. If you try to understand Christ by logic you will miss -- you will have to find some other logic. They call it 'the logic by the side' -- not on the main road. The main road is possessed by Aristotle; he dominates there. If you want to understand Christ you will have to go down some bypath, but not the main road. No, you will never meet Christ on the superhighway. That is possessed by the logicians, the professors, the thinkers, the philosophers. You will have to get down and run into the wilderness.

I am reminded of an old story. It happened: A merchant, very old man, was in heavy debt, and the money-lender was a very dangerous man. The money-lender came to the merchant's house. It must have been a morning like this, a winter morning. The merchant was sitting outside in his small garden. Where he was sitting the garden was paved with white and black pebbles.

His young and beautiful daughter was also sitting by his side. The money-lender had come to threaten that if the man was not going to pay the money within a certain limit of time, he would be thrown into prison for at least twenty years. But he softened a little on looking at the beautiful girl. He proposed. He said, "I know that you cannot pay your debts, and I know that legally you can be thrown into prison for at least twenty years. You are almost seventy; that will be the end of your life. But I am kind and I have always been kind to you. I will give you an opportunity, and this is my proposal: I will take two pebbles, one black

and one white, and put them in my bag, and then your daughter has to take one pebble from my bag. If she takes the white pebble out, you are freed of your debt, and nothing happens to your daughter. If she takes the black pebble out, then you are freed of your debt, but your daughter will have to marry me."

Very reluctantly the father and daughter agreed, because there was no other possibility. The money-lender took two pebbles. When he was taking the two pebbles, the old merchant could not see, he was almost filled with tears, but the sharp eyes of the young girl could see that he had taken two black pebbles.

Now, ordinary logic fails. What to do?. Two black pebbles in the bag! The obvious thing to do is to expose the fraud, but then he will be annoyed and will take revenge; and the father will be thrown into jail immediately. To annoy him didn't seem to be the right way. Then what to do? -- because whatsoever she does, a black pebble will be coming out. Logic fails.

In the West there is one logician, a new type of logician. He calls his logic 'lateral' and his name is de Bono. He quotes this story again and again. And he says that wherever he quotes it he enquires of people, "Now what to do ~" And he says that only once did a woman stand up and answer the right thing. But she said at the same time, "My husband thinks that I'm illogical."

What happened? What did the girl do? She didn't expose him; she didn't argue about the fact that he had taken two black pebbles. She withdrew one pebble out of the bag, fumbled, dropped the pebble on the path -- it was lost. There were many pebbles and it could not be recognized.

Profusely, she wanted to be excused, forgiven. And then she suggested a solution: "Look at the other pebble that is left inside. If it is black, then the one that I withdrew must have been white. If it is white, then the other was black." And the old money-lender could not do anything. The failure was absolute.

This is logic by the side. It is not on the path; it is illogical, it is lateral. You don't go directly, you zig-zag.

If you want to understand Jesus, you will have to go a little zig-zag. He is a paradox -- that is the meaning of Christ. In him the opposites meet. That's why he goes on calling himself son of man, and at the same time son of God. Anybody who thinks logically will say that you can say only one thing, not two together. Either you are son of man -- then finish, and don't say you are son of God. Or you are son of God, and don't say you are son of man. But he says both, he means both, and he is both.

In fact, everybody is both. But you have not looked at yourself, and your mind is caught up in logical patterns. So whatsoever is illogical within you, whatsoever is wild within you, you don't look at it; you simply deny it, you suppress it. That's how the unconscious mind is created. You have only one mind.Jesus has one mind. I have one mind, but your mind you have divided in two. You have created a boundary. A small space of the mind you call 'mind' and the remainder you have denied. That denied part has become the unconscious, and it takes revenge. It goes on fighting with you. You are split.

All humanity is schizophrenic. Only sometimes is there a man who is not schizophrenic, who is integrated and one.

Jesus is one. That is the meaning *of'Christ'. In him, the infinite and the finite meet.

THIS SIMPLE MAN SIMON, ALSO CALLED PETER,... ANSWERED AND SAID, THOU ART THE CHRIST, THE SON OF THE LIVING GOD.

What does this Peter mean when he says, "Son of the living God"? Is there a God who is dead? Yes! Not only is there a God, there are a thousand and one gods that are dead. The whole past is dead. If you cling to the past, you cling to dead gods. The living God is always here now, because God has only one time, and that is present. He has no past, no future. People believe in past gods, and people also believe in future gods. Jews who crucified Jesus believed in past incarnations -- Moses, Abraham, Ezekiel, all the prophets; and they also believed in a messiah who was to come in the future. And Jesus was there. The future had already come and the past was already fulfilled in him. The past and future were meeting in him, the paradox, the Christ, but they wouldn't see. They are still waiting for a future messiah to come.

Remember, God is never in the past. Past is already dead, and God cannot be dead, so all past gods are dead gods. That means they are not there, they are only in your memory. And there is no future for God. For God, only present exists. From that altitude, from that peak, there is no future -- there is only present.

Have you heard about the scientific discovery of the fact that if a watch moves as fast as light, it stops? It is a beautiful phenomenon: time stops itself And all scriptures

say that God is light. At that speed, time stops. There is no past, no future, only the present. The hands of the clock don't move. They remain, they always remain, at the same point.
There is no future God; there is no past God; there is only God as life herenow.
That is the meaning of "the Son of the living God". Christians have been misinterpreting it. They say, "The god of the Hindus is dead, the god of the jews is dead, the god of the Mohammedans is dead, only the Christian god is alive." They have been misinterpreting the whole thing. No, the Christian god is also dead. The past is dead. Whatsoever become past is dead, and whatsoever is part of the future is not yet born. God is. Is-ness is God, present presence, absolute presence herenow.

AND JESUS ANSWERED AND SAID UNTO HIM, BLESSED ART THOU, SIMON BARJONA: FOR FLESH AND BLOOD HATH NOT REVEALED IT UNTO THEE, BUT MY FATHER WHICH IS IN HEAVEN.

Jesus said, "Blessed art thou, Simon. You are blessed. Because: FOR FLESH AND BLOOD HATH NOT REVEALED IT UNTO THEE. Because whatsoever you have seen cannot be seen by the eyes of flesh. Whatsoever you have seen cannot be seen by YOU. It is possible only when God reveals it to you; it is possible only when the infinite descends in you, when the grace happens."
You cannot realize God because you are the barrier. You are not there, God realizes himself in you.

BLESSED ART THOU, SIMON BARJONA: FOR FLESH AND BLOOD HATH NOT REVEALED IT UNTO THEE, BUT MY FATHER WHICH IS IN HEAVEN.

Once Alexander asked Diogenes, "What do you think about God?"
Diogenes said, "It does not matter what I think about God. The only thing that matters is what God thinks about me."
Absolutely true: it does not matter what you think about God. How can it matter? The only thing that matters is what God thinks about you. Your philosophy, your thinking, your doctrines, your creeds, are useless, all rubbish, rot.
Be silent. You need not think about God. When thinking disappears, God starts thinking about you, caring about you, fulfilling you. He comes. He becomes a guest.

AND I SAY ALSO UNTO THEE, THAT THOU ART PETER, AND UPON THIS ROCK I WILL BUILD MY CHURCH; AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT.

... the man of little faith, but at least of faith. Jesus says, "I will build my church upon your rock, and the gates of hell shall not prevail against it."
Jesus gathered very simple people around him. He was a great master who could see deeply into the possibilities and potentialities.
It is said of Michaelangelo that once he came across a great marble rock which was discarded by the builders. He asked the builders, "Why have you discarded this rock?"

They said, "It is useless."
Michaelangelo laughed and said, "Who told you it is useless? I can already see an angel waiting to be released in this rock, an angel imprisoned, an imprisoned splendour. Send it to my studio. The angel needs a little help. It is not useless."
No man is useless. Unless you have decided to remain useless, no man is useless. If you allow, as the marble ALLOWS the artist, the sculptor, to transform it so that the imprisoned splendour can be released, faith -- even a little, that will do -- is needed. A little trust is needed, and Christ can release in Simon something which can become the rock for his church, for his family, for his community, for those people who are going to love him, and follow him.

AND I WILL GIVE UNTO THEE THE KEYS OF THE KINGDOM OF HEAVEN: AND WHATSOEVER THOU SHALT BIND ON EARTH SHALL BE BOUND IN HEAVEN: AND WHATSOEVER THOU SHALT LOOSE ON EARTH SHALL BE LOOSED IN HEAVEN.
THEN CHARGED HE HIS DISCIPLES THAT THEY SHOULD TELL NO MAN THAT HE WAS JESUS THE CHRIST.

... THE KEY OF HEAVEN. He says, "I will give you the keys of heaven, and whosoever is released on earth by those keys, will remain released in heaven; whosoever is freed on the earth will be free in heaven also, because whatsoever happens on the earth is going to happen in heaven also. Wherever you are right now, you will be there."

And Jesus says, "I will give you keys..." What keys? There is only one key in fact, and the key is: how to commit ego suicide, how to commit self-murder, how to become a no-self, how to be, and at the same time be without the'I'. That is the only key and all other keys are just supportive; all other keys are just supports for the main and basic thing -- how to be egoless. And the door opens....

I have heard a story that when Jesus died and reached heaven, the angel Gabriel met him at the gate and asked, "What plans do you have, so that the work you have started can be continued on earth?"

Jesus said, "I have left twelve men and a few women who are going to spread my message till it reaches to every heart, to every mind, on the earth."

The angel said, "And if they fail you, have you made other plans also?"

Jesus smiled and said, "I am counting on them. I have no other plan."

Counting on love, counting on these simple villagers -- counting on them: there is no other plan, there cannot be. Meditation is the key. Egolessness is the key, and love is the only plan to spread it all over the earth.

I am also counting on you, on your love, on your trust, on your courage. I am also giving you the key. Don't use it only for yourself -- use it first for yourself, then spread the message; because everybody is imprisoned in a rock and everybody needs to be released.

THEN CHARGED HE HIS DISCIPLES THAT THEY SHOULD TELL NO MAN THAT HE WAS JESUS THE CHRIST.

Why? Because these things are revealed in trust and cannot be told to others. These things are revealed in love.
You call me Osho. That is because of your love. It can be revealed to you. When you talk to others, don't tell it to them. That will offend them and it will be pointless. They will start arguing about it.
You love me. Through your love you have seen something which they cannot see, unless they also love.
Jesus said, "Don't tell them. You have realized the truth. You have seen the vertical in me, but don't go on telling it to others. They will not understand. They will misunderstand. They will be offended: because that which is known through love can only be understood through love."
Come Follow To You, Vol 3

Chapter #4

Chapter title: Surrender is the door to bliss, to beauty,
14 December 1975 am in Buddha Hall

Question 1
HOW WOULD YOU DESCRIBE YOUR PARTICULAR PATH TO ENLIGHTENMENT IN RELATIONSHIP TO OTHER TRADITIONAL PATHS SUCH AS THE VARIOUS KINDS OF YOGA, SUFISM, BUDDHISM, ZEN, CHRISTIANITY, ETCETERA?

I HAVE NO particular path. I don't belong to any path whatsoever, and therefore all paths belong to me. Each path is perfect in itself, but each path can help only a very minor

part of humanity. Each path exists for a particular type. It is complete in itself. Nothing is to be added to it -- nothing is to be deducted from it. As it is, it is perfect. But it can help only a particular type. Humanity is vast; one path cannot carry the whole of humanity. All paths are needed. In fact, as the human mind changes, more new paths have to be evolved. With the mind changing, many old paths have become by and by useless, or can be used only by a very few individuals.

I use all paths. Whenever I see a seeker, I start looking into him -- what type he is and what type of path will be helpful to him. I may not use the name of the path, because those names have become too much loaded. If a Hindu comes to me and I say to him, "Sufism is your path," he will not be able to understand; he will be immediately closed to it. A Hindu cannot conceive himself on the path of Mohammedans -- that's impossible for him.

I will not talk about Sufism, but whatsoever I will give him will be Sufism. To me the path is not important, but the seeker. Paths exist for you, not vice versa. You don't exist for any path or any doctrine. All doctrines, all paths, all dogmas, exist for you. If they are helpful, good; if they are not helpful, they have to be thrown on to the rubbish heap. Man is important, because man carries the potentiality of being God. Paths are just means. Use them, but don't be used by them. Remain masters, and always remember that you are the end and nothing else is more important than you, than your innermost core. If you remember this, you can use many paths and you can be enriched by many ways.

And this is my understanding, that the more you travel, the more you walk on many paths, the more open you become, the more enriched you are. The whole past of humanity belongs to you. If you are a Mohammedan, don't say that only Mohammed belongs to you -- Buddha is also yours, Christ also. The whole past of humanity is your heritage. Why be poor? Why say, "I am a Hindu and only Krishna belongs to me and Christ is a stranger. I won't allow him in my house; only Krishna is allowed"? If only Krishna is allowed, then you will have only one door to your house, only one room to your house -- then you cannot be multi-dimensional. But if Christ also comes, and Mohammed is also welcomed, then you will have an enrichment; then you have different flowers in your garden; then you will have many types of diamonds in your treasury.

Don't confine yourself Remain open. Welcome everything that has happened on the earth, and that all is yours. Claim it, and use whatsoever you can use for your own growth. Don't stick and don't cling, otherwise you will be frozen. My whole effort here is to melt you, so that you can start flowing in many currents.

You are frozen. Somebody is a frozen Christian. Somebody is a frozen Hindu. Somebody is a frozen Jain. Somebody is a frozen Buddhist -- all dead. Melt! Become a little warmer! You have become so cold and so closed. Become warm. Allow the sun's rays to work on you.

And don't protect yourself Become vulnerable. Melt in a thousand and one currents -- unafraid and fearless, start flowing. God comes through a thousand and one ways. And if he comes through a thousand and one ways, let him come that way -- let yourself be introduced to God through as

many possibilities as possible. Why cling to one form? Why cling to one name? All names are his and all forms are his. And the more you become acquainted that all forms are his, the more possibility there is that you will become aware that he is formless. Otherwise, how can all forms be his? Only the formless can manifest itself in millions of forms. Only the pathless can be travelled through so many paths, and only the gateless can be achieved through so many gates.

Don't be poor. Become rich, and claim the whole heritage of man! That's why I go on talking of Christ, Mahavir, Krishna, Patanjali, Buddha, Zarathustra, Lao Tzu. This is nothing but to show-you that the whole of humanity is yours. You are vast! You are not frozen dead particles -- you are alive beings, and life is infinite.

I have no particular path. All paths are mine. I am not concerned with paths -- I am concerned with you. I look into you because you are important; you are the goal, and nothing else matters. Then I decide what will be suitable for you. Sometimes one path is suitable for you, sometimes two, sometimes three, sometimes many. It depends how you have grown in your past lives. You may once have been a Mohammedan and you worked a little on that path; you progressed a little on that way. Then you became a Christian, and you worked on that path a little. Then you became a Buddhist. You have lived so many lives. You have forgotten them -- I cannot forget them. You can be forgiven if you forget. I cannot be forgiven if I forget. When I look into you, I don't look only into your present because in your present all your past is involved: it is there in its totality, layer upon layer; you are an infinite

territory... when I look into you, I look at how many ways you have been working upon yourself, a little on this path, a little on that. Then both of the paths will be helpful to you; then in you already a synthesis has happened.

I'm not for synthesis, for any artificial combination -- I'm not in favour of it. I'm not in favour of synthesizing Christianity with Hinduism, but what can I do? I am helpless; it has happened in you. You have been once a Mohammedan, then a Hindu, then a Christian. What can I do? It is in your blood, in your consciousness; the synthesis has already happened. I'm not trying to synthesize, but for you a synthetic path in which all the three are involved, will be helpful. It will give you a sudden surge of energy -- it will release something within you. You will start flowering in many directions immediately, and many flowers are to come....

When I see that a man has been consistently following one path, then there is no need for synthesis; then he has to follow that path. If one has been for at least seven lives a Buddhist, then there is no need -- then it will be confusing for him to give him something else. He has already worked hard on a particular path; now he has to be helped on the same path.

So when YOU come to me, if you are a Buddhist and you have been a Buddhist in your past lives, I am here to make you a greater Buddhist. If you come to me and you have been a Christian in your past lives, I am here to make you a greater Christian. I may not tell you that I am helping you to be a Christian, but don't be deceived by the appearances. I may not be saying that I am helping you to be a Buddhist, but I am doing that. One day when the light will dawn on

you, then you will suddenly realize that I was not a detractor. I have not taken you on another path which you were not on -- I have simply helped you on the same path, because all paths are mine. No particular path is mine. In that way I am richer than anybody else who has ever existed in the world. They had particular paths. The same Christ cannot say to you what I am saying. And the same Mahavir cannot say to you what I am saying. They had particular paths -- I have none. I claim the whole of humanity.

Question 2
WHAT IS THE DIFFERENCE BETWEEN BEING A FATALIST AND JUST FLOATING, FEELING EVERYTHING IS BEAUTIFUL?

A vast difference, a lot of difference. And the difference is not of quantity, the difference is of quality. The fatalist is one who has not understood life, but who has felt failure. A fatalist is one who feels helpless, frustrated. In fatalism he seeks consolation. He says, "It was going to be so." He's trying so avoid that he has failed. It was going to be so, so what can he do? He is throwing the responsibility on fate, on God, on XYZ. "I'm not responsible, what can I do? It was written in my fate. It was predetermined, predestined." He is saying, "I'm not responsible." He has failed. In deep frustration he is trying to find some refuge, some shelter. Fatalism is a consolation.
And the other thing,'just floating, feeling everything is beautiful', is not a consolation -- it is an understanding. It is not fatalism; it is not failure; it is not helplessness. It is

simply a deep insight into reality, as things are. It is to understand that you are a very small part of the cosmic whole. And you are not separate. You are one with the continent -- you are not an island.

The understanding that the ego is false, the understanding that the separation is false, the understanding that you don't have a separate destiny than the whole, that a drop in the ocean need not worry about its own destiny -- the ocean has to worry about it -- is not helplessness. In fact it releases tremendous power. Once you are unburdened by yourself, once you are no more worried about yourself, you become a tremendous energy. Then the energy is no more struggling; now it floats. Now you are not fighting with the whole, now you are with the whole, marching with the whole. Then you are not trying to prove anything against the whole, because that is simply foolish.

It is as if my own hand starts fighting with me and starts trying to have its own destiny, separate from me. I am going to the south, and my head starts going to the north. It is so foolish, it is impossible -- foolish, and impossible -- and frustration is bound to be there. Sooner or later the hand will see that the hand wanted to go to the north, but it is going to the south. Deep in frustration, the hand will say, "It is fate. I am helpless."

In fact, the feeling of helplessness arises because of the struggle. When you understand that you are part of the whole, that you are not separate at all, that in fact the whole has been trying to attain some heights through you; you are only a passage, a vehicle -- suddenly all frustration disappears. When you don't have a goal of your own, how can you be frustrated?. When you don't have to prove

anything against anything; when you don't have to struggle, there is no need for fatalism; you need not have any consolation. You simply dance with the whole; you flow with the whole. You know you are the whole.
That is the meaning when the Upanishads say: AHAM BRAHMASMI -- I am God. That is the meaning when Jesus says, "I and my God are one" -- not fatalism, not settling in helplessness; rather, knowing the fact that we are one with the whole. Then your atomic tinyness disappears. You become cosmic.
... JUST FLOATING,FEELING EVERYTHING IS BEAUTIFUL. Then it happens; then you just float; there is nothing else to do. The same energy that was trying to fight surrenders. Then you are not pushing the river: you simply float on the river, and the river takes you. The river is already going to the ocean. You are unnecessarily worried. You can simply Leave that responsibility to the river. Whether you leave it or not, it is already going.
Don't fight, because in fight there is going to be frustration -- in fight is the seed of frustration, and in frustration you will seek some way to console yourself. Then fatalism is born.
If you don't fight then everything is just beautiful. Why? Because then you don't have any idea of your own to compare it with. Everything is beautiful for how could it be otherwise? You don't have any conflict; hence everything is beautiful. If the river turns to the right, you turn to the right -- beautiful. If the river turns to the left -- perfectly beautiful, you turn to the left. If you have some idea and some goal, if you say, "I am a leftist," then there is going to be trouble. When the river starts turning towards the right,

you will say, "Now this is going too far; now I cannot surrender -- I am a leftist." Then you will start fighting against the river, and then the river will not be beautiful because your notion, your idea, your ideal, has come in. Whenever ideology comes in, things become ugly. All idealists live in hells. Ideology creates hells. If you don't have any ideology you have nothing to compare: you don't have any criterion. Then whatsoever is happening, is happening -- you have nothing to compare it with. Then wherever the river is going, that is the only way to go. Then one simply allows existence to have its own way. One never comes in the way; a deep let-go.

Then everything is beautiful. And then you realize that it has never been otherwise. Everything was beautiful, always. Look at the animals; look at the birds; look at the clouds; look at the trees. Ask the trees; ask the stones. Everything is beautiful. The trees must be very much surprised that you look so sad. The trees must be puzzled that man looks so burdened, when everything is so light and so floating. The birds must be laughing at you that you go on carrying such a load -- the load seems to be nowhere except in your mind.

So much burdened, you miss life. So much burdened, you miss love. So much burdened, you miss celebration. So much burdened, you miss laughter. You cannot sing; you cannot dance; you cannot laugh. And because of this, you become desperate and you start fighting more. You think you are not fighting as much as you should. That's why you are not so happy.

Once a man came to me, a very rich man, but very reluctant to accept the fact that he was not happy. People don't

accept that they are not happy. They are unhappy, but they won't accept it because that is very ego shattering. They, and unhappy? Impossible.

I looked into that rich man. I see thousands of unhappy men, but he was rare -- I have not found another so unhappy. And he had everything. And he tried to smile. The smile was absolutely false, painted, just on the lips, not coming from anywhere; not coming from the inner being; just mentally created, a facade, a trick of the mind. I immediately looked at the man and felt that he was so unhappy, but also unable to accept being unhappy. So I said to the man, "You look so happy. What are the reasons for your happiness?"

He looked surprised. He was never expecting that. He said, "What do you say -- I, and happy?"

"Yes, I have never seen such a happy man. And that's why I would like -- enlighten me a little -- what are the causes of your happiness?"

The man started enumerating, "I have so much money, a beautiful wife, children, palaces, cars, swimming pools, this and that." But while he was enumerating, deep down, there was only hell and darkness. And he knew it, and he could not believe that he had deceived me. But still he was trying.

Then I asked one question more: "You say that because of these things you are happy; just one question more. You say that you are happy. I would like to know, how much happiness has your happiness given you? How much happiness has your happiness really given you?"

Then he caught the point. He started crying and he said, "I am not happy. And you have caught me. I go on deceiving

myself that I am happy. I go on deceiving others. I am desperate to prove that I am happy."

Remember, only an unhappy man tries to prove that he is happy; only a sad man tries to prove that he is not sad; only a dead man tries to prove that he is alive; only a coward tries to prove that he is brave. Only a man who knows his inferiority tries to prove that he is superior. You go on trying to prove the opposite of what you are, and the possibilities are ninety-nine out of a hundred that you are just the opposite. When you smile, I can see hidden tears. When you try to dance, I can see the rocklike heart within that cannot move. Dancing is impossible.

Why is man in such a plight? The whole world laughs. The trees laugh at you. You may not hear; you may be escaping; you may have become deaf. The birds laugh; the animals laugh. Something has gone wrong with man. What has gone wrong with him? Only one thing: the whole of nature is flowing and man is fighting. In nature the ego does not exist. Trees are there, but without any egos -- only man is with the ego. And that ego is the whole hell.

That ego needs continuous fight, because it feeds on fight. The more you fight, the stronger your ego becomes. It is a fighter. That's why surrender is so difficult. But unless you surrender you will remain in misery. Surrender is the door to bliss, to beauty, to truth, to love, to life, to God. Surrender is the door. And when I say 'surrender', I don't mean that surrender has to be towards someone. That is just an excuse; because you cannot surrender unless you have someone to surrender to -- that's why someone is needed. Otherwise there is no need; you can simply surrender, and the door is open.

That's what Buddha says. He said,"Simply surrender." But that looks very difficult for the mind. You need some excuse. Jesus says, "Surrender to God." If you cannot just surrender, then surrender to God. Krishna says, "If you cannot surrender, then surrender to me. Let me be the excuse." But when you surrender, then you know that Krishna tricked you. When you surrender you will not find Krishna there: you will find the whole cosmos and you floating in it, part of it. Then you are no more separate -- not going on your way. Then everything is beautiful, blissful. Without conflict ugliness disappears; without conflict sadness disappears; without conflict sorrow disappears. Then whatsoever is, is beautiful.

And it is so. But it is not fatalism. It is not an 'ism' at all. It has nothing to do with a faith or predetermination or any nonsense. It has simply something to do with the insight that I belong to the whole and the whole belongs to me; that I am in my home, I am not a stranger. And there is no need to fight.

With whom are you fighting? All fight is foolish, is stupid. Surrender is wisdom. Fight is stupid. Float; flow with the flow; move with the whole. Don't have private dreams and don't have private goals. Don't have a private ideology. Then this moment you live; and when the next moment comes, you live in it. If life is there, you live life; if death comes, you live death. Whatsoever happens, you are grateful.

I have heard about a Sufi mystic who used to pray and every day thank God. His disciples were worried. Many times they were very much puzzled, because sometimes it was okay to thank God because things were going well. But

the man was absolutely unconcerned about things -- sometimes when things were going very badly, then too he would give thanks.

One day it was too much: the disciples for three days were hungry and starving, and they were not given refuge in any town. They were thrown out. The people were very orthodox, and the master was a revolutionary, a very unorthodox, non-traditional man, unconventional, nonconformist; so no village would allow them even to have shelter in the night. And they were without food. On the fourth day, in the morning, when the master started praying, the disciples said, "Now it is going too far -- he said to God,'How wonderful you are! You always give me whatsoever I need.' "

Then one disciple said, "Wait, one minute. Now it is becoming absurd. What are you saying.? Three days we have been hungry. We are dying; no shelter in any town, and you are thanking God that whatsoever you need he always gives!"

And the mystic started laughing, and he said, "Yes, for these three days we needed starvation; for these three days we needed to be rejected. He always gives whatsoever we need. For these three days we needed to be poor, absolutely poor. Whatsoever we need he always gives, and I am thankful." And he started praying and thanking God and being grateful.

If you are not fighting, then an understanding arises that everything is beautiful and whatsoever is needed is happening, whatsoever is needed for your growth. Sometimes poverty is needed; sometimes starvation is needed; sometimes illness is needed. In fact, I have not

come across anything which is not a need sometimes to someone. If you understand, you accept. If you accept, you grow. If you reject, your whole energy becomes a wastage in fighting. The same situation could have been a growth -- now it is simply a wastage, a leakage.

Don't be a fatalist, because in the first place don't fight. If you fight and get frustrated, then fatalism enters in. In the first place, don't fight.

One man came to me and he was in much trouble because he got married and he found a woman, as almost all people find, a very quarrelsome woman, continuously fighting and creating hell for him. He came to me and said, "Have compassion on me." And he said, "I would like to ask one question. What would you have done in my place?"

I told him, "In the first place I would not have been in your place! Why should I be?"

A man who is floating, accepting, understanding, has no need of fatalism. In the first place he is not fighting, so there is no need to seek some consolation.

Fatalism is the end of a wrong life, and the feeling of let-go is the beginning of a right life. They are vastly different, tremendously different, qualitatively different. Remember the difference, because it happens that you would also like to say good things about your failures. When you fail, you start saying, "Now I am in a let-go." Don't try to deceive yourself, because you are deceiving only yourself; the existence is not deceived. If you have failed, try to understand why you have failed. In the first place you started fighting, that's why.

If you understand that, then even your successes will look like failures. They are. Sooner or later each success

becomes a failure. It is only a question of time. What you call success is failure on the way.
So if every man is given enough time to fight then success and failure will all disappear and everybody will become a fatalist. That's why in old conditions, ancient conditions, fatalism exists -- not in new countries. For example, in America fatalism does not exist. It is a child country, a baby country, just three hundred years of history; it is nothing. In India, fatalism exists:thousands and thousands of years of history, so old and so ancient that it has known all success, all failure; it has known all types of frustration. Now, finding no other way, it seeks consolation in fatalism. As a country grows old, it becomes fatalist. As a man grows old, he becomes a fatalist. Young people are not fatalists: they believe in themselves. Old people become fatalists, because by that time they have come to know at least one thing, that they have failed. Then they find consolation.
The whole basis is wrong. In the first place don't fight, then there will be no need to fail; there will be no need to succeed; there will be no need to fight and there will be no need to console yourself Each moment is such a blessing if you don't fight.

Question 3
AS AN ARTIST, I TEND TO CLAIM MY PERCEPTIONS, DESIRING RECOGNITION FOR SHARING MY VISIONS WITH OTHERS. MY EGO IS STRONG. HOW CAN THE WESTERN ARTIST BE

FREE OF EGO AND TRANSCEND THE DICHOTOMY OF THE AESTHETIC AND THE SPIRITUAL?

First, there is no dichotomy between the aesthetic and the spiritual. The aesthetic is spiritual in the seed form; there is no dichotomy. The same sensitivity grows into spirituality. If you cannot see beauty, you will be absolutely incapable of seeing God. If you can see beauty, then you are approaching near God; the temple is coming closer. You may not be fully aware, but you are on the way. You have heard the first note of that music. Maybe you cannot yet recognize it; it is vague, but you have seen the first glimpse of the sun. Maybe it is too much clouded.

Beauty is the first glimpse of the divine. Wherever you see beauty, remember you are on holy ground. Wherever, I say: in a human face, in a child's eyes, in a lotus flower, or in the wings of a bird in flight, in the rainbow, or in a silent rock. Wherever you see beauty, remember, you are on holy ground -- God is close. Beauty is the first glimpse of the divine; so there is no dichotomy between beauty and truth. The aesthetic and the spiritual are not two things, two points on the same path, two milestones on the same pilgrimage.

But the so-called religions have created a dichotomy. They have created a dichotomy and they have poisoned the whole mind of humanity. The so-called religions are afraid of beauty because somehow, in beauty they feel sex hidden. That becomes the trouble. Wherever they feel beauty they feel the erotic, and they have been thinking that the erotic is against the divine. It is not. The erotic is the first glimpse of the divine. It is not the last; that has to be remembered. But

it is the first arising of the same energy. The energy is the same; it is the first flood; it is the first tremor, but the energy is the same. If the energy goes higher and higher and higher, then it becomes a great wave of bliss; then it reaches to the heavens.

Because religions became afraid of sex, because they became afraid of the body, they became afraid of beauty: because beauty is form. God is formless. Beauty is form, but the form is of the formless. Because religions became afraid of the world, they started thinking of God as against the world -- this is some absurdity that entered into all religions. They all say that God created the world, and at the same time they say that you cannot attain to God if you don't renounce the world. This is patent foolishness, because if the world is God's creation, then why should it be a basic requirement to renounce it? Rather, one would think that the basic requirement should be that one should rejoice in it. It is God's creation. If you love the painter, you love his paintings also. In fact, you come to know the painter only through his paintings; there is no other way. If you love the poet, you love his poetry also. How do you know that he is a poet? It is only through his poetry. No poet will say that you can love him only if you renounce his poetry.

If God is the creator, then the world has to be loved, loved totally, loved deeply. You have to get involved in it: rejoice in it, delight in it. Only through your delight will you by and by have glimpses of the creator in the creation. If you look at the painting of a great painter, you will have glimpses of the master. It cannot be otherwise, because the master has come into those colours; his touch is there, the

master touch. If you love the poetry and you penetrate into it, you will find the heart of the poet beating there. And unless you have penetrated that depth, you have not understood, you cannot understand it. Unless the poetry becomes the heart of the poet, it is not understood.
The world has to be rejoiced. The body is beautiful -- delight in it. It is a gift of God. Don't try to renounce it, because renouncing it means you reject the master. Gurdjieff used to say that all religions are against God, and he is perfectly right. The so-called religions are all against God. They talk about God, but they are against God. They show it through their actions. They say, "Renounce the world, renounce the body."
'Renounce' should be a dirty word. Rejoice! Replace 'renounce' by 'rejoice' and a totally different conception of religion arises. Then aesthetics, then beauty, then the sensitivity to beauty is not against spirituality. Then it becomes the beginning.
And one has to deepen it. Be committed to beauty, and through it you will come to know what religions call'God'; you will come to know divinity, divineness.
So this is the first thing, that there is no dichotomy between aesthetics and spirituality, between poetry and religion, between body and spirit, between the world and God. There is no dichotomy. The world is God become visible. Poetry is the poet expressed. Painting is the painter in form. The formless has descended into the form, but there is no dichotomy, there is no duality and there is no antagonism.
Second thing: AS AN ARTIST I TEND TO CLAIM MY PERCEPTIONS DESIRING RECOGNITION FOR SHARING MY VISIONS WITH OTHERS. Sharing is

beautiful, but seeking recognition is not so beautiful. In fact, both cannot exist together -- they are antagonistic. If you want, if you are desiring recognition, then you don't want to share really. You share as a means to be recognized. Then your painting or your poetry or your dance is just a means to fulfil the ego. That will make you separate from the whole. The ego is the separation. Then your whole life will become ugly, and how, out of an ugly life, can beauty be born? Impossible.

If you are beautiful deep within you, only then can the beauty flow from you. Only out of a beautiful life, a beautiful painting is born. There is no other way. YOU are flowing into your painting, into your work of art, into your sculpture, into your music, into your poetry. It is coming from you. It brings you; it is your consciousness flowing. If it is only to gain recognition, then you are ugly. The ego is ugly because it is a separation from the whole, because it is false. You are not separate.

The untruth cannot be beautiful, remember. Truth is beauty. The untrue, the lie, cannot be beautiful. It is ugly -- they are synonymous. The ego is the moss untrue thing in the world. It only seems to exist, it doesn't exist, it is a false phenomenon. And if you are seeking recognition, then you are seeking the ego and you are trying to fulfil a false thing. Out of this ugliness, beauty cannot flow -- out of ugliness, only ugliness is possible.

And if you are trying to fulfil the ego you are not interested in sharing, because sharing is an act of love. Not that there will not be recognition if you share -- but that is not the point. In fact if you share, much recognition will happen, but you are not seeking it; you were not after it. If it

happens it is okay; if it doesn't happen it is the same. You want to share. Your happiness is in sharing, not in the after-effects of it; not in the result, not in the end, but in the act itself.

For example, you love a man or a woman. While you love, you hold hands or you embrace each other. The very act in itself is the end, not that you are trying to prove that you are a man; not that the woman later on says to you that you are a great lover. If you love a woman just to hear from her that you are a great lover, you have not loved her at all. But if you love a woman, who bothers what she says? What she feels in the moment of sharing is the thing, is the real thing; it is enough unto itself.

If a woman loves a man and she loves only as a means, so that the man can say later on, "How beautiful you are," she is seeking recognition for her beauty. That is an ego effort, an ego trip, but there is no love in it. And she cannot be beautiful.

If she loves and shares her being, in that sharing she is beautiful. There is no need even to say, "You are beautiful." If someone says it, okay; if somebody doesn't say it, that doesn't mean that it has not been said, because there are deeper ways to say things. Sometimes to remain silent is the only way to speak.

I have heard, that in one museum in Europe, there is a piano on which Wagner used to play. A woman came there to see it, and she was just a learner, just knowing only the ABC of it. She immediately started playing on the piano. The guide was shocked, but he was a very polite man, so he remained silent. After a few strokes, the woman said that many great musicians must have come to the museum to

see this piano of Wagner, and they all must have played on it.

The guide said, "Madam, you are the first. Great musicians come here. They stand absolutely silent. And I have heard them say,'We are not worthy even to touch it'. They remain in silence; they don't utter a single word. The moment they see this, the master's piano, it is as if they become dumb. They don't touch it. They say,'We are not worthy of it.' In their deep silence, they say something.

When you love a woman, in deep silence much is said. When somebody comes to see a painting, if he starts chattering about it, that simply shows he has been not in deep rapport with it; otherwise the chattering would stop. If he starts saying something about it, that shows that he is trying to show his knowledge about paintings. Otherwise, before a great painting one becomes silent; one has nothing to say. Language is lost; one becomes dumb. The mind stops.

When you love a person, you share; you don't ask for recognition. If you ask recognition, you don't share, you don't want to share. Your sharing is just an empty gesture, just a means to recognition. It is not love; it is prostitution. A great artist does not bother about recognition. He loves his art, his work. He loves to share it, but he's not asking for anything; it is unconditional sharing: and then it has tremendous beauty. That is the difference between great art and mediocre art, and that is the difference between Eastern art and Western art.

Go to the Eastern temples. Go to Khajuraho or to Ellora, Ajanta -- tremendously beautiful works, but you don't even know who has made them; they have not even signed them.

What of recognition? Nobody knows; they are anonymous. Nobody knows who has written the Upanishads -- anonymous. But they shared; they are still sharing and they will go on sharing to the very end of time. Whenever you go to Khajurao, your mind will stop. Such tremendous beauty has never been revealed anywhere in the world. Stones have never been so expressive as in Khajurao, sermons in stones. Even real women have never been so beautiful as the Khajurao sculpture. And to bring it into stone... such subtle, euphoric feelings, like two lovers making love! -- what happens to their faces, what type of energy surrounds them, what ecstasy travels between them- in stone, the hardest medium! But they have depicted even the ecstasy. When two lovers make love, what type of energy they have brought to those stones; it surrounds them still.

Looking at those faces, you can see that they are not only erotic. The erotic is just the beginning, the first rung of the ladder. If you have insight you will see the ladder going higher and higher, and then it disappears into the clouds. Somewhere in the clouds the ecstasy is there. But nobody knows who made those beautiful images. Anonymous -- but they shared. And one still feels grateful and will always feel grateful.

Eastern art is anonymous and hence its beauty -- it is as if of the other world. Western art, particularly the modern, not the classical, is too much egoistic. Even a Picasso is too much egoistic. He may be a great painter, a great master, but neurotic all the same; a great genius, but gone astray, neurotic. He's mad. His madness may be a method, that's another thing, but he is mad. And the whole madness is

because of the ego. Whatsoever he has painted, great works, but the neurosis is there

And if you look and meditate on Picasso's paintings long enough, you will feel restless, uneasy. Something of the neurosis will start happening in you also, something of the quality of nightmare. Don't keep Picasso's paintings in your bedrooms; otherwise you will have nightmares! Have a small Buddha, by some anonymous sculptor. That will surround your sleep; that will protect your sleep; that will give you a subtle awareness even while you are asleep.

So sharing is one thing, and asking for recognition is totally another. Share; don't ask for recognition. I'm not saying that recognition will not come -- it will come profusely. Ask for recognition and it won't come so profusely. Even if it comes, it will limp. Because when YOU ask for recognition, the other becomes reluctant to give it. Because when YOU are seeking your ego, the other also wants to seek his own ego. Then you provoke criticism rather than recognition. And the one who recognizes your art is deep down recognizing, through his recognition, his own recognition. So you say that you are great lover of art-then the ego game. Then the beauty is lost; two lies are trying to prove themselves to be true.

Share. Recognition will come; it always comes, like a shadow. Don't be bothered by it. Only small mediocre minds are bothered by it.

And the third thing: you say, "My ego is strong." If it is really strong then you can surrender. Only weaklings cannot surrender. To surrender, you need tremendous energy of will. Only a very mature ego can surrender;just as a ripe fruit falls, not an unripe. An unripe fruit cannot

fall; you have to force it. A ripe fruit falls of its own accord, so easily that the tree does not even become aware that it has fallen. It falls so naturally.
If the ego is strong, then you can surrender. This is the only thing in favour of the Western mind -- that people are being taught to be egoistic. The whole Western psychology has been teaching them to have ripe, mature egos. That is a beautiful thing -- dangerous, if one remains clinging to the ego, but with tremendous possibilities. If one really becomes strong in the ego, then surrender is possible.
The Western mind is more egoistic. Surrender seems difficult. The Eastern mind is more humble. Surrender seems easy. But these are appearances. The Eastern mind can surrender very easily, but the surrender is impotent, because you don't have anything to surrender. The ego which has to be surrendered, is not there. It is just like an impotent man taking a vow of celibacy, or a poor man renouncing the kingdom -- it is meaningless.
For the Western mind surrender is difficult but meaningful.It will take a long time and a long struggle for the Western mind to surrender, but once the Western mind surrenders, then there is nothing like it. The Eastern mind has to be brought up; the ego has to be ripened and matured. Only at a certain point of maturity, where the ego feels too heavy, the surrender is possible.
The Eastern mind is so humble. It goes on surrendering everywhere and anywhere; it goes on touching everybody's and anybody's feet. The whole thing has become useless; it has become just a mannerism, an etiquette. But when a Western mind bows down and touches somebody's feet, it has significance; otherwise he would not have done it. It is

not just a mannerism; it has happened. Something deep has been touched and stirred.
So if you say, "The ego is strong," then prove it! That is the only way. Surrender; that is the only way to prove it. Otherwise I will say it is still weak.
Question 4
I AM SO CONFUSED. I WANT TO PERFECT MYSELF, BUT HAVE LOST ALL IDEA WHAT EFFORT TO MAKE IN WHAT WAY. YOUR PRESENCE MAKES ME WANT TO LET GO, BUT MUCH ELSE URGES ME TOWARD A DESPERATE PROGRAMME OF SELF-RENEWAL. WHAT CAN I DO?
Perfectionism is a neurosis. It is an illness. And the more you try to become perfect, the more frustrated you will become. The goal of perfection has led the whole of humanity towards madness; the earth has almost become a madhouse.
I don't teach perfection. What do I teach? I teach wholeness, not perfection. Be whole; be total; but don't think about perfection.
Be whole. Whatsoever you do, do it totally. What is the difference? When you do it totally you are not worried about the result. You did it totally. You are finished. More you could not do. You are not holding anything; you have put all your energy in it, you were whole in it. Now if you fail, you fail. If you succeed, you succeed. But whether you fail or you succeed, you are fulfilled all the same. A deep contentment arises because you have done whatsoever you could do.
You can never be perfect. How can the part be perfect? You can never be perfect. Whatsoever you do, you can

always imagine that it could have been better -- whatsoever you do, you can imagine that better could have been done.
I have heard about a great painter. He was seventy years old, and one day he finished his painting and started crying and weeping. His disciples surrounded the master and said, "Master, why are you crying? What has happened?"
The master said, "I cannot see any imperfection in this painting. It seems I am dead, finished. It seems I have lost my imagination; that's why I'm crying. This is the first time I cannot see any defect in my painting. I must have lost my imagination."
Whatsoever you do, you can always imagine better. So a perfectionist is always in misery. He can never be satisfied, never; that is not for him.
I want you to be whole. Whatsoever you do, you do totally and you are not concerned with the result. You are only concerned that you are not withholding anything. You love; you love totally. You meditate; you meditate totally. You dance; you dance totally. You just become the dance and forget the dancer completely. Whether the dance was perfect or not is not the question at all. And who is to decide? Only one thing you have to decide -- whether you were totally in it or not. If you were totally in it, I say it is perfect -- if you were not totally in it, I say it is imperfect. That is my meaning of perfection.
It is not comparative. If you dance, you may not dance like Udaya Shanker. Comparatively your dance may be poorer than Udaya Shanker's. But there is a possibility you may be more total in it than Udaya Shanker himself in his dance. Then I say you are more perfect: because it is not a

question of form; it is a question of your inner involvement. If the ego drops, then it is whole, then it is total.

I have heard that there was a man in Socrates' time -- his name was Alcibiades. He was a perfectionist and of course, he was the most miserable man. Always worried, because everything is going wrong. He was very rich, he could purchase anything. But he wasn't happy because there was always something else to be purchased, something else to be brought to his treasury. He travelled all over the world, but whenever he would come back to Athens he was more miserable than before.

He came to see Socrates and he asked Socrates, "Why am I so miserable? -- and I have travelled all over the world. I am the most travelled man in Athens, and one would think that travelling gives experience and maturity. But nothing like that has happened to me. I have become more and more miserable. And I go to the far-off countries and then come back, from India, from China, but I'm not gaining any experience. I am becoming more and more imperfect day by day, rather than becoming perfect. What is the trouble with me?"

Socrates said, "Because you take yourself always with yourself. Wherever you go you take yourself with yourself; that is the trouble. This time you go alone. Leave yourself in Athens. Then there is a possibility of maturity."

If you drop the ego, there is a possibility you may become whole. The moment you become whole, you become holy. Then you are healed; then all wounds disappear. Then you are perfect in your total aloneness. It is not comparative -- that you are more perfect than others. No. You are simply

perfect; you are a unique piece; there is nobody else like you; you are only like yourself
In your wholeness you are perfect, and a deep contentment comes. It becomes a climate around you.

The last question, and very important:
Question 5
YOU ARE SO SWEET AND RARE THAT I FEEL LIKE KIDNAPPING YOU BEFORE I LEAVE POONA. WHAT DO YOU SAY?

I surrender
Come Follow To You, Vol 3
Chapter #5
Chapter title: No man has ever found God. Whenever man is
15 December 1975 am in Buddha Hall

MATTHEW 21
12 AND JESUS WENT INTO THE TEMPLE OF GOD, AND CAST OUT ALL THEM THAT SOLD AND BOUGHT IN THE TEMPLE, AND OVERTHREW THE TABLES OF THE MONEY-CHANGERS, AND THE SEATS OF THEM THAT SOLD DOVES,
13 AND SAID UNTO THEM, IT IS WRITTEN, MY HOUSE SHALL BE CALLED THE HOUSE OF PRAYER; BUT YE HAVE MADE IT A DEN OF THIEVES.
23 AND WHEN HE WAS COME INTO THE TEMPLE, THE CHIEF PRIESTS AND THE ELDERS OF THE

PEOPLE CAME UNTO HIM AS HE WAS TEACHING, AND SAID, BY WHAT AUTHORITY DOEST THOU THESE THINGS? AND WHO GAVE THEE THIS AUTHORITY?
24 AND JESUS ANSWERED AND SAID UNTO THEM...
25... A CERTAIN MAN HAD TWO SONS; AND HE CAME TO THE FIRST, AND SAID, SON, GO WORK TODAY IN MY VINEYARD.
29 HE ANSWERED AND SAID, I WILL NOT: BUT AFTERWARD HE REPENTED, AND WENT.
30 AND HE CAME TO THE SECOND, AND SAID LIKEWISE. AND HE ANSWERED AND SAID, I GO, SIR: AND WENT NOT.
31 WHETHER OF THEM TWAIN DID THE WILL OF HIS FATHER. THEY SAY UNTO HIM, THE FIRST. JESUS SAITH UNTO THEM, VERILY I SAY UNTO YOU, THAT THE PUBLICANS AND THE HARLOTS GO INTO THE KINGDOM OF GOD BEFORE YOU.
32 AND WHEN THE CHIEF PRIESTS AND THE PHARISEES HAD HEARD HIS PARABLES, THEY PERCEIVED THAT HE SPAKE OF THEM.
33 BUT WHEN THEY SOUGHT TO LAY HANDS ON HIM, THEY FEARED THE MULTITUDE, BECAUSE THEY TOOK HIM FOR A PROPHET.

ALL REVOLUTIONS have failed. And when I'say all`, I mean all. The very concept of revolution proved absolutely futile, a mirage. Revolution means a rebellion organized. But you cannot organize a rebellion -- that's impossible -- because in the very organization, the rebellion dies.

Organization is against rebellion; so all revolutions fail because they try to succeed. To be successful they have to be organized. The moment they are organized they become another establishment. They may be anti-establishment but still, they have their own establishment. They cannot be non-establishment -- that is impossible. Organize a revolution and you have killed it. An organized revolution is aborted already.

Rebellion is unorganized, rebellion is individual. It comes out of the authenticity of a single being; it comes out of the authenticity of a single being's heart. Revolution is political, rebellion is religious. Revolution means a social phenomenon; rebellion is meditative. This has to be understood, this distinction. It is very significant. And if you miss it, you will miss the very meaning of the life of Jesus, because he is a rebel -- he is not a revolutionary. Neither is Buddha a revolutionary, nor Lao Tzu. Manu is revolutionary, Marx is revolutionary, Mao is revolutionary, but not Jesus, not Krishna, not Buddha. They are rebels.

A revolution is a planning. A revolution thinks of the future; a rebellion is herenow. Revolution is utopian -- a dream, somewhere in the future, the golden age, the utopia, the paradise. Rebellion is to live it here and now. To be rebellious means to be transformed totally.

In revolution, and in the ideology of revolution, you try to change the others, you try to change the scene. In rebellion, you change yourself and the scene changes by itself, of its own accord, because your vision is different. You have different eyes to look with.

Rebellion is spontaneous. It has nothing to do with any ideology. Rebellion is non-ideological. Rebellion is like

love; you don't think about it; you cannot think about it. Either you live it or you don't live it; either it is there or it is not there. Rebellion is a happening. If you are ready, you start living a totally different life: the life of authenticity, the life of innerness, the life of God, or whatsoever you would like to call it.

Jesus is a rebel, but even his followers misunderstood him -- they thought he was a revolutionary; they organized. Then Christ disappeared, and Christianity was left behind. Christianity is the corpse, the corpse of Christ.

Christianity is again the same establishment against whom Jesus was rebellious. Christianity belongs to the same priests who crucified Jesus. Now the temple has moved. It is not in Jerusalem, it is in the Vatican; but it is the same temple. The money-changers have changed, but the money-changing is the same. The establishment is now owned by other people, by other names, in other names, but the establishment is the same. If Jesus comes back, and goes to the Vatican, he will again do the same thing. He was a rebel. A rebel simply lives out of his spontaneity; he has no idea what it should be. He acts out of his understanding; he responds to a situation, and something starts happening.

AND JESUS WENT INTO THE TEMPLE OF GOD, AND CAST OUT ALL THEM THAT SOLD AND BOUGHT IN THE TEMPLE, AND OVERTHREW THE TABLES OF THE MONEY-CHANGERS, AND THE SEATS OF THEM THAT SOLD DOVES.

Remember, I tell you, he had not gone there with this idea. He had not planned it, he was not thinking about it,

otherwise he would have organized it. He would have gone there with a group organized to do this. Even his own disciples were not aware what was going to happen. I tell you, even Jesus was not aware what was going to happen. A man like Jesus lives from moment to moment. He's available. Whatsoever happens, he will respond to it.

It happened suddenly. He entered the temple and saw that the temple had been destroyed; that no more was it a house of prayer, that people were not praying, that people were not meditating, that people had completely forgotten the purpose of the temple, for what it existed, and that this temple was no more the abode of God. Now it had been captured by the priests.

And priests have always been against God. They live in the name of God, but they have always been against God. They teach prayer, but whatsoever they teach is false. They teach doctrines; they don't teach the truth, because you can teach the truth only if you live it. There is no other teaching about it.

I have heard a beautiful story about St. Francis, another Jesus. One day he said to his disciple, Leo, "Brother Leo, let us go to the town, and teach and preach to people."

They went into the town. They went up and down the streets meeting people, smiling, talking to people -- sometimes patting a boy, sometimes smiling at a woman, and sometimes saying a cheery word to a tired traveller. And it went on and on. But now it was almost getting dark and the sun was setting. Leo asked, "Master, when are we going to preach?"

And Francis said, "And what have we been doing? We have been preaching; we have been talking to people. They

have observed us; they have listened to us. A few of them even looked into our eyes; a few of them have become aware what treasures we are carrying within our hearts. And there is no other teaching; there is no other preaching." Said St. Francis, "There is no use walking anywhere to preach, unless we preach as we walk."

A priest is not living what he is speaking. A priest goes on talking about and about and about. And whenever a temple is possessed by a priest it is destroyed. The great temple of God in Jerusalem was not destroyed by the enemies; it was destroyed by the priests. But it has always been so -- the friends are the real enemies. Those who pretend they are the protectors, they are the ones who are destroying. And it has always been so, because rebellion has always been misunderstood as revolution.

Once Jesus is gone, his disciples start organizing -- the doctrine, the dogma. Then the doctrine and the dogma become more important; then the future becomes more important. Then they become missionaries; not people who live in the here and now, not people who are spontaneous, not people who love, but people who talk about love. And if you argue against them, they are ready to fight. They are even ready to go to wars to defend the doctrine of love.

It happened that an authentic enquirer, a seeker, went to a rabbi, to a priest -- the most famous of course of those days, and he said, "Please tell me the whole Torah, but in short. I will be standing on one leg, and you have to finish the whole Torah while I am standing on one leg."

The priest was annoyed, the rabbi became angry, and he told his disciples, "Throw this man outside the temple. He

seems to be a sceptic. And this is insulting. He has insulted the sacred book; he has insulted our tradition."

Then the same enquirer went to a mystic, Hillel, and he said the same thing to him. And this is the difference between a priest and a mystic: Hillel said, "Perfectly true. In fact, the Torah is so short that I can repeat it a thousand and one times while you are standing on one leg. You stand." The man stood on one leg. Hillel said, "Do unto others what you would like to be done to you. This is the whole Torah. All else is just commentary."

You cannot annoy a mystic. The mystic cannot be forced by you to be angry, because he lives love. But the priest goes on talking about love. If you argue, if you are sceptical, if you are a doubter, he is angered -- he can even kill you to help you. He can kill you because he has to defend the doctrine of love.

No other religion has created as many wars as Christianity, and all its preaching is about love. Nobody else has created as many wars as Islam, and the very word'Islam' means peace. The word 'peace' creates war. The whole of Christianity is based on a single word 'love', but the ultimate result is crusades, wars, murders.

Why does it happen? Once religion becomes a dogma it is bound to happen. Once rebellion turns into a revolution, into an organized thing, it is bound to happen. Rebellion is individual, pure, virgin; it comes out of the heart; it is not some doctrine.

A man came to me once and he said, "I wish I had your creed. Then I would live a life like you." He repeated it: "I wish I had your creed; then I would live a life like yours."

I told the man, "You please start living the life like me. Soon you will have the creed."
The vice versa is not true -- you cannot have the creed first, and then the life. Life is the primary, the basic; creed is just a shadow.

AND JESUS WENT INTO THE TEMPLE OF GOD, AND CAST OUT ALL THEM THAT SOLD AND BOUGHT IN THE TEMPLE, AND OVERTHREW THE TABLES OF THE MONEY-CHANGERS, AND THE SEATS OF THEM THAT SOLD DOVES. AND SAID UNTO THEM, IT IS WRITTEN, MY HOUSE SHALL BE CALLED THE HOUSE OF PRAYER...

Tremendously beautiful words -- he says, "... My house." When you are deeply centered in yourself, you are no more a man; you become god. That is the meaning of God: a centered consciousness. It has no other meaning. You can become a god if you are rooted deeply within yourself, centered. If your consciousness has become a flame, without any smoke around it, you are a god.
When Jesus said, "It is written, My house shall be called the house of prayer," he's not really quoting any scripture, he's creating a scripture. He says, "It is written..." because those priests won't be able to understand. He quotes the scripture, but he is not really bothering about the scripture; he is creating it. His each word is a scripture.

... MY HOUSE SHALL BE CALLED THE HOUSE OF PRAYER; BUT YE HAVE MADE IT A DEN OF THIEVES.

It is no more a prayer-house, it is no more a temple.

AND WHEN HE WAS COME INTO THE TEMPLE, THE CHIEF PRIESTS AND THE ELDERS OF THE PEOPLE CAME UNTO HIM AS HE WAS TEACHING, AND SAID, BY WHAT AUTHORITY DOEST THOU THESE THINGS? AND WHO GAVE THEE THIS AUTHORITY?

The organized religion always asks, "By what authority?" -- as if the consciousness itself is not enough authority; as if some other authority is needed; as if something from the outside has to become the proof. But consciousness in itself is the authority, the only authority -- there is no other authority and no other proof. But when the priest faces a mystic like Jesus, even then he is asking about scriptures -- he says, "Who has given you this authority?" He's talking about the law, the legal code. He's talking the language of the establishment, "Who has given you this authority?" -- as if to be prayerful needs anybody else's authority; as if to be centered one needs any licence; as if to be centered one needs any sanction from the government.
But that is what organized religion becomes. In Christianity ridiculous things have been happening. They issue orders, and they issue recognitions that somebody has become a saint. The very word 'saint' is ugly. It comes from a root term which means 'sanction'. It means the church has sanctioned that a certain person is now a saint -- the recognition of the church, as if it is a Nobel prize, or a government award. The court and the legal advisers of the

government have to decide, as if it is a university degree, that now you are a Ph.D. or a D. Litt. Sainthood has no need of any sanction. Sainthood is its own sanction, it is an inner authority.
Unless you speak with your inner authority, please don't speak, don't utter a word; because those words are going to be false, untrue. The true word arises out of your own being; it is born out of you as a child is born out of a mother. You have to become pregnant with God, and then the word is born. That is the only authority; no other authority is needed.

AND WHEN HE WAS COME INTO THE TEMPLE, THE CHIEF PRIESTS AND THE ELDERS OF THE PEOPLE CAME UNTO HIM AS HE WAS TEACHING, AND SAID, BY WHAT AUTHORITY DOEST THOU THESE THINGS?

"Who has given you the authority to overthrow the tables of the money-changers? Who has given you the authority to change the rules and regulations of the temple?"
WHO GAVE THEE THIS AUTHORITY? Jesus must have laughed. He didn't answer them because even that is irrelevant; their question is absurd.
I have heard a story about Diogenes. He was caught by thieves. And then they brought him to a slave market. He was a beautiful man; v ery few people have been so beautiful... a very strong body. And they put him on the slave-block to be sold. He stood there smiling, humming a song, unconcerned with what was happening. Then he saw a man, a young man, very rich -- his clothes were very rich,

but he was standing there very absentmindedly, maybe drunk. He was standing there in the crowd, almost asleep, depressed, sad; a deep sorrow surrounded him. Diogenes said to the thieves who had caught him, and who had brought him to the slave market, "Sell me to that man. He looks as if he needs a master."

Jesus or a Diogenes, Buddha or Mahavir, they have their own authority; they are masters of their being. It is said of Buddha that a great scholar came to him and said, "Sir, whatsoever you are saying, it is not written in the Vedas." Buddha said, "Then write it in the Vedas."

The scholar was a little puzzled. He could not believe somebody could say that -- "Write it!" The man said, "Sir, not only is that the case but sometimes you contradict. Whatsoever is written in the Vedas, you say contrary things."

Buddha said, "Then amend the Vedas. Because when I am here, when the Veda is alive here, then the dead Veda has to be corrected according to me."

A Buddha is not to follow the Vedas; the Vedas have to follow him -- because they have been created by Buddhas, other centered beings. From where is their authority? If you ask Jesus, "From where is your authority?" then, because you are asking, "Has Moses given you a certificate?" you will ask from where Moses gets his authority. And if Moses can get it directly from God, then why not Jesus?

You must have heard the beautiful story when Moses encountered God. He was moving on Mount Horeb and suddenly he heard God calling him from a thorn bush. He was afraid. He started trembling and God said, "Don't be afraid. It is I. Don't be afraid. But take your shoes off,

because you are walking on holy ground." He threw off his shoes. He ran towards God, who was like a burning flame, a burning fire in the thorn bush. He could not believe his eyes, because the bush was green and the fire was burning and the bush was not burned and he asked, "Who are you? This is a miracle."

And God said, "This is nothing -- because I am life, I am creative force. I am not a destroyer, I am a creator. So even when my fire is there, the bush is not burning. I cannot burn; I can only heal. I cannot wound; I can only heal."

When Moses was coming back with the message God gave him, he was afraid, because his people would ask, "By what authority? From where have you brought these ten commandments? Who are you to force these ten commandments over our heads? What is your authority?"

Moses was a little more legal than Jesus. Jesus himself says, "Moses gave you the law; I give you love." Love has something in it which is always beyond law. And if your love is legal, it is not love. "Moses gave you the law. I give you love. Moses gave you the commandments, the outer morality; I give you the inner source of all morality," says Jesus.

Moses must have been a legal mind. He was. He asked, "People will ask,'From whom do you bring these commandments?' "

And do you know what God said? God said, "Tell them it is from I."

Moses asked, "Who are you, what is your name? They will ask your name."

And God said, "Tell them, I am that I am."

What does this mean, "I am that I am"? It means: "I am not talking from the outside, I am talking from the inside. I am your deepest am-ness. I am your deepest I. When the superficial I disappears, you will come to know me within yourself." All authority is from within. And they asked Jesus: BY WHAT AUTHORITY DOEST THOU THESE THINGS? AND WHO GAVE THIS AUTHORITY TO YOU? Jesus didn't answer. Many times it seems Jesus got into trouble by not answering. But there are things which cannot be answered. On the last day of his life, Pontius Pilate asked, "What is truth?" and he remained silent, because silence is truth and truth is silence. But the governor-general could not understand it.

Governor-generals are almost always stupid people, otherwise why should they be governor-generals? Politicians are almost always mediocre people, otherwise why should they waste their lives in politics? Much more is available, and they waste their lives just in competition, they are just on the ego trip.

If Jesus had said something, he may have understood, at least he may have thought that he understood. Jesus remained silent. He could not understand that. He must have thought, "This man is insulting me by not answering." The priest asked him: BY WHAT AUTHORITY DOEST THOU THESE THINGS? Who has given you the authority? -- and Jesus remained silent again. Because there are things which cannot be answered.

He is his own authority. And this is his message, that everybody should be his own authority. Be your authority, be an authority unto yourself. You are not here to follow anybody; you are here to be yourself. Your life is yours;

your love is yours; your innermost core of being is your authority for everything you do. And until you become an authority unto yourself you will be moving astray; you will be following this and that. You will be following shadows, and you will never be fulfilled. Jesus didn't say anything. Rather, he told them a parable. He is one of the greatest story-tellers.

AND JESUS ANSWERED AND SAID UNTO THEM.
... A CERTAIN MAN HAD TWO SONS; AND HE CAME TO THE FIRST, AND SAID, SON, GO WORK TODAY IN MY VINEYARD.
HE ANSWERED AND SAID, I WILL NOT:
BUT AFTERWARD HE REPENTED, AND WENT.

He said, "No," but afterward he repented and went, and in reality said, "Yes." He said no through his mind, but he said yes from his totality.

AND HE CAME TO THE SECOND, AND SAID LIKEWISE, AND HE ANSWERED AND SAID, I GO, SIR: AND WENT NOT.

He said yes through his mind, and said no from his totality.

WHETHER OF THEM TWAIN DID THE WILL OF HIS FATHER?

asked Jesus. Who did the will of his father? -- the one who said, "No," but transformed his no into a yes, or the one who said, "Yes," but whose yes was impotent, and whose

yes was just a way, a polite way of saying no? Who followed? Who obeyed? WHETHER OF THEM TWAIN DID THE WILL OF HIS FATHER? asked Jesus.

The priests SAY UNTO HIM, THE FIRST.
JESUS SAITH UNTO THEM, VERILY I SAY UNTO YOU, THAT THE PUBLICANS AND THE HARLOTS GO INTO THE KINGDOM OF GOD BEFORE YOU
-- because you have been saying yes but doing no. Your yes is just verbal, just skin-deep -- it doesn't come from your heart.
Why is this the way Jesus is answering them? He has not said anything where his authority comes from, but in a way he has said everything. He says, "Because I have said yes to my God totally, from there comes my authority: because I have obeyed him, because I have surrendered myself to him."
He's not saying that on the surface, but deep down he has asserted his authority.
Who has done the will of his father -- the one who says yes and never goes to do anything about it? This is what has been done by priests and scholars, by men of learning and knowledge, and by pundits.
I have heard one ancient Indian story. A sage had a parrot and the sage used to say to everybody, "Watch out for the trap. Don't sit on the trap." Of course he meant the MAYA, the illusion of the world, the trap of greed, the trap of possessiveness, the trap of anger and violence. So he used to say to his disciples, "Watch out for the trap. Don't sit on the trap."

By and by the parrot also learned it. So whenever the sage would say it, the parrot would also repeat it, even louder than the sage. And the parrot would say, "Watch out for the trap! Don't sit on the trap!" And everybody enjoyed it.
One day by mistake, the cage of the parrot was left open, and he flew out of it. Everybody had started to love the parrot, so the sage and his disciples, they all went all over the forest to search for him. When they were reaching deeper and deeper into the forest they heard the parrot saying, "Watch out for the trap. Don't sit on the trap." So they were very happy that he was there. So, following the direction of his voice, they reached there. And what did they see? They could not believe it: he was sitting on a trap. He was trapped -- sitting on a trap he was continuously repeating, "Watch out for the trap Don't sit on the trap."
That happens to people who live in the head. Whatsoever they say, their life is just the contrary. They don't live it; they go on just repeating like a parrot. They become great scholars: they know everything about God and they have not tasted even a little bit what God means. Their life has remained untouched. Their knowledge has a separate world; it is a storage in the memory. Their heart has remained as ignorant as ever. They know much, and they know not. They seem to know much, but their ignorance is tremendous.
I was reading the autobiography of a great mystic, a Chinese mystic, who used to be the librarian of the Chinese emperor. Once somebody asked him some question, and of course it was expected that the librarian should know all the answers. He was there to read and study for the king, so

whenever the king wanted to know anything he could ask the librarian.

But this librarian had a bad habit of saying to almost all questions, "I don't know." So when some minister of the emperor asked some significant question which needed to be answered and the librarian said, "I don't know," the minister became annoyed. He said, "The king pays you for it; you have to know it."

The librarian said, "The king pays for my knowledge. If the king is ready to pay for my ignorance also.... He pays me for things I know, but if he starts paying me for things I don't know, then his treasures will not be enough. Only a few things I know. In fact, only one thing I know," he said, "and that is myself All else I can pretend to know. I can collect information, but that will not be knowledge."

If you go on collecting information then this will happen -- you will go on saying yes in your head and you will go on saying no in your life. You will become a dichotomy, a split personality. Your head will be going north; your heart will be going south, and you will be in a constant tug of war.

That's what has happened. You know everything about love, but have you loved? You know everything about prayer, but have you prayed? You know everything about beauty, but have you observed beauty, have you got lost in some beautiful phenomenon? Have you become in any moment so total that the head and heart lose their constant tug of war? Has there ever been a moment when you were so total that you were not? If that has not happened, then you can go on saying yes but it will not mean much -- maybe just a polite attitude.

The so-called religious people of the world are just like the second son who said, "I go, sir" -- and went not. Even an atheist is better because he says no. At least he is true, at least he says whatsoever he feels. He's authentic; he says, "No, I'm not going." A man who is authentic will sooner or later become aware. He will become remorseful about the no; he will repent.

Remember this: the world is irreligious because of so-called religious people. It would be better if you were never taught to be religious. It would have been better if you were not conditioned to be religious, because all conditioning can create only a polite yes, but not a transformation, not a mutation. Better to say no -- because if you say no, and your no is true and authentic and honest, sooner or later you will have to say yes.

Why? Because nobody can live in a no. This has to be understood -- one of the most fundamental things. Nobody can live in a no. No is negative. You cannot live in negativity; you can live only in the positive. To live in no is to live as if in death. No is absolutely poor; it has nothing in it; it is impotence. It is absence; it is like darkness. It is empty, hollow. To say no is to remain a beggar; to say yes is to become an emperor.

Nobody can live in a no, but if you have said a false yes, you can think you are living, because you say that you have said yes. That false yes can deceive you. A real no is better than a false yes because a false yes becomes a mask.

For example if you don't love someone, don't say that you love. It is better to say that you don't love; better to accept in deep humbleness that you are unable to love; then there is a possibility some day or other that love will arise,

because nobody can live in a state of no-love. But if you go on saying that you love and you love not, then you can waste your whole life. That polite yes, that false yes, that false love, that dishonest love, that inauthentic attitude, can become a cloudlike thing behind which you can go on hiding. But you are wasting your life. Unless you say a total yes to life you will not have lived it to the maximum. Then you will live it at the minimum.

Say yes, and that is what I call being religious. No is a first step, yes is a second step. Nobody can avoid the first step, of saying no. If you avoid it, the second step will be false because a true yes arises only from a true no.

One who has really been an atheist can become a theist. One who has denied and doubted can attain to faith and trust. One who has from the very beginning believed, will never attain to trust. His belief is a defence. He cannot gather courage to say no, so he says yes. But if you don't have the courage to say no, how can you have courage enough to say yes? Your yes will be dead.

This parable is really beautiful; it carries much implication and meaning in it.

... A CERTAIN MAN HAD TWO SONS; AND HE CAME TO THE FIRST, AND SAID, SON, GO WORK TODAY IN MY VINEYARD. HE ANSWERED AND SAID, I WILL NOT... A SINCERE MAN, AND SINCERITY ALWAYS PAYS... BUT AFTERWARD HE REPENTED, AND WENT.

I tell you, even sinners -- that's what Jesus is saying, even harlots and publicans, even sinners -- can reach to God,

because through their life they were saying no, but nobody can go on saying no eternally. One day or other you become fed up with your no, because you are living a hollow and empty life; one day or other you divorce yourself from your no-saying, you get married to yes-saying; you become a yea-sayer, you become religious. One day or other you have to drop your doubt, because doubt is a disease. And nobody can remain ill forever; nobody would like to remain ill forever. There is a deep natural urge to be healthy and whole; there is a deep urge to be trusting; there is a deep urge to say yes. Have you watched? Whenever you say yes a certain freedom immediately bursts in you; whenever you say no you shrink. Whenever you say no you are left alone, cut off from the world. Whenever you say yes a bridge immediately starts spreading towards existence. Say yes and you are related to the world, to existence. Say no and you are cut off, unrelated.

Hate is no; love is yes. Money is no; prayer is yes. People who are doubters, sceptical, go on accumulating money because they cannot trust life. They feel so insecure with life that they find security in money, in something dead. People who love, and who have loved tremendously, loved abundantly, loved totally and said yes to life in all the ways life demands, challenges, people who have always been ready to say yes, they don't gather money. There is no need. Life is such a security. In its deepest insecurity there is security.

In its deepest challenge there is love; in its deepest hardship there is growth. Once you have said yes you are in a let-go, you have become religious.

WHETHER OF THEM TWAIN DID THE WILL OF HIS FATHER? Even the priests had to say, "The first." But up till now they were not aware that the parable was about them. That is the beauty of a parable: you become aware only when the parable has penetrated your heart. That is the beauty of the parable: from the very beginning you are not defensive. You are simply listening to a story, unaware... and indirectly, something is penetrating your being like an arrow.

A parable is like an arrow that appears in the beginning like a flower. You allow it because you are just listening to a story. You are not worried about it; you are not defensive. You are not alert; you are relaxed.

The priests listened to the parable. Even they answered.

THEY SAY UNTO HIM, THE FIRST. JESUS SAITH UNTO THEM, VERILY I SAY UNTO YOU, THAT THE PUBLICANS AND THE HARLOTS GO INTO THE KINGDOM OF GOD BEFORE YOU.

... BEFORE YOU: the priests, the pundits, the rabbis, the moralists, the puritans, the so-called good guys. But they are so-called; the good has not happened. It is forced, cultivated; it may be a discipline. It gives respectability, it enhances the ego.

Observe, whenever you say no you feel the ego strongly. That's why people say no so much, because each time you say no you feel you are somebody.

Sometimes I have been watching people saying no where it was not at all necessary. A small child asks the mother, "Can I go outside and play?" and immediately she says,

"No." He was not demanding anything -- just a little sunlight; just with the flowers a little bit, running after the butterflies. He was not asking much, and it costs nothing. The sun is available, free; the butterflies are waiting, because if nobody chases them they don't feel good; and the flowers are there -- somebody should come and smell them; they would like to share their happiness with somebody.

And the child asks, "Can I go outside?" And the mother says, "No." And the mother has not even pondered over it, not even for a single moment. No comes easy, as if it is always there, ready. You just say anything and she says no. And she knows well that the child will go out, because he will insist again and again; two, three times he will ask, and the fourth time she will say, "Yes, you go out. Don't bother me so much." And she knows, and the child knows, but still the no comes. The yes doesn't seem easy.

The servant asks for his pay. You can give him it right now but you say, "Tomorrow." No comes easy, yes seems to be very hard. And whenever you say yes you feel as if you are missing, as if you are helpless.

Just go to the railway station. Ask for a ticket and the booking clerk may be sitting doing nothing. He starts looking in the book. He is saying, "No. Who are you?" He's trying to feel he is also somebody. He can give it right now, but then who will say no?

Look at the policeman standing on the crossroads, no written on his face. Look at people's faces; this is the way to judge who is religious and who is not. If the face says no the man is irreligious, though he may be in the temple

praying. If the face says yes, a welcoming yes, then the man is religious. He may not ever have gone to the temple; that doesn't matter.

Yes has to be earned; one has to grow towards it. It's the most beautiful phenomenon that can happen to a man, ever. But that is possible only if you have been honest from the very beginning. If you have been honest in saying yes, if you have been honest in saying no, only then an honest yes can evolve out of it -- because nobody can live with a negative attitude. But you can live with a false positive attitude, and that's how you have been living.

I have heard a story about a Hassid mystic. His name is Rabbi Mossey. He was very poor in the eyes of others. Himself, he was an emperor, tremendously rich, infinitely rich, but his richness was of the within.

A beggar came one day as he was sitting with his disciples, and he gave him his last coin. One disciple objected. And the objection was also meaningful, because the man to whom he gave the coin was a drunkard, who would immediately go to the pub. So the disciple said two things: "First, you don't have enough to eat today, and this is your last coin. Now the whole day and the whole night you will have to starve. Second, you have given your coin to a man who is not worthy of it -- he is a thief and a drunkard. What do you say about it?"

The Hassid mystic, Mossey, said, "Shall I be more particular than God who gave the coin to me? Shall I be more particular than God? If he can give to me, a worthless man, and has not asked whether I am a sinner or a drunkard, then who am I to bother whether this man is a sinner, a thief or a drunkard?"

This is the quality of a real religious man; he's not condemnatory towards others. The false religious man is always condemnatory towards others; in fact, he tries to be a moralist just in order to condemn others. He wants to be respectable and he wants to be higher than others. He always wants to look bigger than he is, and he always tries the attitude of 'holier than you'. So whomsoever he looks at he's condemning -- his whole morality is just a decoration of the ego.

Remember this: if your morality is just a decoration, and your prayer and meditation just flowers to decorate around the ego so that it looks a little beautiful, then you are not religious. And Jesus is right...

VERILY I SAY UNTO YOU,
THAT THE PUBLICANS AND THE HARLOTS GO INTO THE KINGDOM OF GOD BEFORE YOU

-- because they have said no; and they will repent, and they will feel remorse, and they will not be able to live with the no. Nobody can live with the no.

Try to live with any no -- anger, hatred, jealousy, possessiveness -- try to live with any no. Just remain with it. Don't try to change it; don't hide it and don't suppress it, and you will see you cannot live. And when you cannot live, you drop them and you start moving towards a yes. The yes is the temple of God.

AND WHEN THE CHIEF PRIESTS AND THE PHARISEES HAD HEARD HIS PARABLES, THEY PERCEIVED THAT HE SPAKE OF THEM.

But it was too late then -- he had made his point clear. And he had not only made his point clear to the rabbis and the priests, he had made his point clear, even more clear, to others who were standing there.
Always remember, ordinary people have more understanding than the so-called religious people, because an ordinary man has no investment in religion. The priest has an investment in religion. He's on guard always. And people like Jesus can be dangerous. If they are heard and their message spreads, then the priest will disappear. Temples will be there, but the priests will disappear. Religion will be there, but the exploitation that goes on in the name of religion will disappear.
The priest is always afraid of the prophet; the priest is always afraid of the mystic; the priest is always afraid of the really religious, the authentically religious person.

BUT WHEN THEY SOUGHT TO LAY HANDS ON HIM, THEY FEARED THE MULTITUDE, BECAUSE THEY TOOK HIM FOR A PROPHET.

Now not only have they understood the parable, but the people who were listening there, they have also understood it. It was so clear. Now it is difficult to lay hands on Jesus. They had tried in every way to stop Jesus. They had wanted to throw him into prison; they had wanted to kill him. They did whatsoever they could, but they were always afraid of the multitude, of the crowd, of the ordinary people -- for these are more sensitive; they can see things more clearly; their eyes are not so clouded as the eyes of pundits and scholars, the knowers.

They had to wait for the right moment. They crucified him in the end, but they had to wait for the right moment. And the right moment came, when they could persuade the political power that this man was not talking religion, that this man was not a rebel -- this man was a revolutionary. They persuaded the political powers: "This man is not talking about the kingdom of God -- that is just a strategy. This man is talking about this kingdom on the earth. This man is not trying to lead people towards God; this man is trying to possess power; the kingdom of this earth, for himself He is against the government."

When they could persuade the government, only then.... And remember, there is always a conspiracy between the priests and the political leaders. They have always been in conspiracy; they help each other. Whenever the politician needs his position sanctified by religion, the priest comes to help. He says, "The king is no ordinary human being. He is an incarnation of God." He says, "He is made king by God himself. His authority is not in himself but in God; he's just a representative of God on earth."

That's how the priests help the king, the political power, and give him an aura of religion and divineness; that's how kings have existed up to now.

And so the priest is in difficulty from the mystics, and both the king and the priest are in difficulty from the mystics, because the mystic is a rebel. A mystic is a rebellion. His very being is so free that he would like to liberate everybody else. His message is liberation, freedom -- total, absolute freedom. The king is afraid; the priests help. The priest is afraid; the king helps.

The priests and the political power both joined together to kill this innocent man who had no power at all; or, his power was not of this world -- his power was that of a meek and humble man; his power was that of a realized man. The power is not violent. His power is that of love, what Lao Tzu calls 'the man of tao'. He is powerful, because he is powerless. He is supremely high, because he lives at the lowest point. He's at the peak, because he lives in the darkest valley. He's great, because hc does not claim greatness. The power of the meek, the power of the humble, the power of the egoless, the power of one who is not... then the power of God enters. Then he becomes the vehicle for the whole.

The last thing: be alert, because in each of you these three possibilities are all hidden. You can be a priest if you say a false yes and you can also be a scholar accumulating much knowledge and information. The second: if you say no, but cling to it and don't go ahead, if you make your abode in no, then you become an atheist, a doubter. The priest misses because of the false yes and you will miss because of a true no. But if these are the only alternatives, I would like you to say the no, because at least it is true and honest; and through honesty there is some possibility. Be an atheist, but don't be a false religious man.

Then there is a third possibility: that you say an authentic no but don't cling to it; you don't make it your abode. Good, if you rest for a night, but then in the morning start moving -- because no will be a suicide. Don't commit suicide with no. Don't be a hypocrite with a false yes and don't be suicidal with a true no.

The third is the right direction. Say an authentic no and go on moving. That is not the end -just the beginning, the first step. And the yes has to be born in you. If you allow it, it will be born. If you go on moving, observing, living, experiencing, and not falsifying things, looking at things as they are, sooner or later the yes is born; you become pregnant with yes. Then you are the temple. Then there is no need to go to any other temple. Then God descends in you. In fact, no man has ever found God. Whenever man is ready, God finds him.
Come Follow To You, Vol 3

Chapter #6

Chapter title: A man who is enlightened has no masks, has
16 December 1975 am in Buddha Hall

Question 1
I MYSELF AM A QUESTION. I KNOW NOT WHO I AM. WHAT TO DO? WHERE TO GO?

REMAIN WITH THE QUESTION. Don t do anything, and don t go anywhere; and don't start believing in any answer. Remain with the question. That is one of the most difficult things to do -- to remain with a question, and not to seek the answer; because the mind is very cunning, it can supply a false answer. It can console you; it can give you something to cling to; and then the question is not answered but suppressed. Then you go on believing in the answer, and the question remains deep down in your unconsciousness like a wound. The healing has not happened.

If you remain with the question, I'm not saying that you will receive the answer. Nobody has ever received any answer. If you remain with the question, by and by the question disappears. Not that the answer is received; there is no answer. There cannot be, because life is a mystery. If there is any answer, then life will not be a mystery.

It has no answer to it, it cannot be solved. It is not a puzzle, it is a mystery. And that is the difference between a puzzle and a mystery. A puzzle can be solved, howsoever difficult it is to solve. A mystery cannot be solved -- not that it is difficult. It is very simple, but its nature is such that it cannot be solved.

Remain with the question -- alert, aware, not seeking, not trying to find an answer. Very arduous it is, but if you can do that... it can be done. I have done it. And all those who have dissolved their questions have done it. The very awareness, the fire of awareness, burns the question. The sun of awareness melts the question; it disappears, it evaporates. One day, suddenly, you find you are there, and the question is not there. Not that the question is replaced by an answer. There is none. But the question has simply disappeared. You are there and without a question. That is the answer.

YOU, without a question, is The answer. Not that you will be able to say who you are -- you will laugh at the very question. The question has become absurd. In the first place, the very asking was wrong. But right now you cannot understand that; you have to ask. You have to ask very intensely. Ask the question, but don't ask for The answer.

That is the difference between theology and religion. Theology gives you the answer; religion gives you awareness. Theology supplies you answers -- ready-made, manufactured, polished, perfect. Religion doesn't give you any answer; it simply helps you to penetrate deep into the question. The deeper you go into the question, the more you find it is melting, it is disappearing. And when the question has disappeared, a tremendous energy is released within you. You ARE there, with no question.

And when there is no question, of course, there is no mind. Mind is the questioner. When there is no questioning, the mind has also disappeared -- pure consciousness -- just the sky without any clouds, the flame without any smoke. That's what God is. That's what a Buddha is; that's what a Christ is. Remember, I repeat it again and again, Buddha has not found the answer; that's why Buddha never answers. You ask him, "God exists?" He will avoid, he will not answer. You ask him, "What happens when a Buddha dies?" He will avoid, he will start talking about other things. He will not answer.

He is not a metaphysician. He is not a philosopher. He has come to face the question, and the question has disappeared. The question disappears as darkness disappears when you kindle a light, when you bring a lamp. Bring more awareness to the question.

You ask me: OSHO, I MYSELF AM A QUESTION.

Beautiful -- that's how it should be -- reduce all questions to the basic question and that is: Who am I? Don't go on moving on the periphery, like -- "Who made the world? Why did he make The world?" -- all nonsense questions.

Come to the basic question, the most fundamental question: Who am I?
WHO? Let your consciousness penetrate into it, like a deep arrow going deeper and deeper and deeper. And don't be in a hurry to find the answer -- because the mind is cunning. If you are in a hurry, impatient, the mind can supply you with it; the mind can quote scriptures; it is the devil. It can say, "Yes, you are god, you are BRAHMA, you are pure consciousness, SATCHITANANDA, you are The ultimate truth, the eternal soul, the deathless being." Those answers can destroy your very search.
A seeker has to be aware of ready-made answers. They are available; from every side they are being supplied to you. In fact, your mind has already been conditioned: the answers have been given to you before you had even asked the question.
A small child -- he has not asked who God is, and he is being supplied with the answer; he is being conditioned. He has not asked -- the question is still not there, and the answer is being given. Many people go on believing in these answers, and they never ask the question themselves. If you have not asked the question, whatsoever you know is. just rubbish. Throw it on the rubbish heap, all your knowledge -- because there is no knowledge; there is only knowing. There is no answer, only a state of consciousness where the questioning disappears; only a clarity, a clarity of vision and perception, a clarity of eyes, you can see through and through; not that you find an answer somewhere. Existence is so vast, so mysterious.
And it is good that it is so. Just think of the misfortune if you could have found the answer. Then life would not be

worth living; then it would not have any meaning. Because you cannot find the answer, the life goes on having infinite meaning. God is not the answer. God is the state of being where the question has disappeared. God is the state of no-mind.

Remain with the question. I am here to help you to remain with the question. I am not going to give you any answer; you already have too many. I am not going to burden you any more. I am to teach you how to unlearn the answers that you have learned, so that the question becomes crystal pure; so the question becomes authentic and yours; so the question arises from your innermost being.

And remain with it. Don't go here and there; don't be in a hurry. Be patient. Let this question become your constant companion. This is the only discipline I teach you: the discipline of questioning, and without being in any hurry for the answer.

And it is beautiful to remain with the question because answers corrupt. They destroy your innocence; they destroy your pure ignorance. They fill your mind with words, theories, dogmas; then you are no more a virgin. They corrupt you. The question is pure; it does not corrupt you. In fact, it intensifies your purity; it makes you more and more clear.

Become aware of the question. Not that you have to continuously ask, "Who am I?" Not that you have to verbalize it. Let the question be there without any verbalization. Let it be like your breathing; let it be like your being. Let it be there, silent, but continuously, as if you are pregnant with it. One day, if you have lived enough with the question, it starts disappearing. It evaporates, just

as when the morning comes and the sun rises, and the dewdrops start disappearing. When the consciousness has become a fire, an intense light, the question starts disappearing.
And when the question has disappeared, you cannot say who you are, but you know. It is not a knowledge; it is a knowing. You cannot answer, but you know. You can dance it; you cannot answer it. You can smile it; you cannot answer it. You will live it, but you cannot answer it.

Question 2
MY ANGER HAS LESSENED, MY SEXUAL DESIRE IS NOT MY MASTER, MY MIND IS MORE STILL, AND STILL I KNOW I AM NOT SURRENDERED TO YOU. WHAT WILL IT TAKE -- A THUNDERBOLT.?

The first thing to be understood you cannot surrender; it is not something you can do. If YOU are there, then how is the surrender possible? If the doer is there, then how can the surrender happen? It is not an act. When YOU are not there, then the surrender IS. So you cannot surrender -- one thing is absolutely certain. YOU cannot surrender, because YOU is the barrier. And this is what you have been trying, trying to surrender. It is like trying to go to sleep: try hard, and then failure is absolute. Sleep comes when you are not there and the effort has ceased. When you are trying no more to go to sleep -- you have completely forgotten about it, because any activity is against sleep -- if you are trying to go to sleep.... That's what so many people who suffer from sleeplessness, insomnia, are doing all over the world. They try: they do many tricks; they count sheep, they do

transcendental meditation, they do MANTRAS, and a thousand and one things they do to get to sleep, because they don't know that the DOER is the barrier. Sleep comes when you are not.

Sometimes those mantras may appear to help, because by doing a MANTRA, you by and by get fed up with it; you are bored. That is the whole mechanism of a MANTRA, that it bores you. You become so bored that the mantra drops; and in your boredom the very effort to get to sleep also drops. Suddenly the sleep is there. Sleep comes when you are not. The truth comes when you are not. The God comes when you are not. Surrender is not something that you can do. You can only be receptive for it to happen; it is a happening.

You ask: MY ANGER HAS LESSENED -- good! MY SEXUAL DESIRE IS NOT MY MASTER -- very good! MY MIND IS MORE STILL -- beautiful! The situation is building itself. Now don't be in a hurry to surrender. Everything happens only in its own time. Ripeness is all; just don't be in a hurry; the fruit is ripening every day. The moment is coming closer and closer when suddenly, without any previous notice, the fruit falls from the tree. Just like that, surrender happens. You will not be notified, remember. There is nobody going to say to you, "Now, surrender is going to happen!" There is not going to be any announcement of it. In fact when it happens, in that moment, you are surprised, taken unawares; you were not expecting it.

Remember this, while you are expecting it, it is not going to happen, because when you are expecting, you are there.

It happens only when you are not expecting at all; in fact, you have forgotten about it. Suddenly it is there.

Have you observed? -- sometimes it happens you have forgotten the name of someone. And you know that you know. And you say, "It is just on the tip of my tongue." And still, you cannot recall it. Try hard. The more you try, the more it will be frustrating. The more you try hard, the more you will be in a weird situation. You know it -- it is right on the tip of the tongue -- and it is not coming. One feels at a loss; one cannot think what is happening.

Then you try, and try, and try, and it doesn't come. You are fed up with the whole effort. You go out of the house; you start digging in the garden, and suddenly it is there. It bubbles up to the surface.

What happened? Try to understand the mechanism. It was there, but the very effort made you tense. And a tense mind is a narrow mind, the tenser the narrower. The mind became so narrow and so tense, so one-pointed that the name could not pass through it. Your mind became like a needle's eye, and the camel could not pass through it. You knew it was there, but the very effort narrowed you, because effort means concentration.

Remember, I don't teach concentration; I teach meditation. And the difference is this: concentration is a narrowing of the mind. And I tell you, that even a camel can pass through the eye of a needle, but one who is concentrating cannot pass through the gates of God -- because the mind becomes narrower and narrower. That is the whole meaning of concentration. Meditation is not concentration. Meditation is simple awareness -- widening of the mind, widening of consciousness -- expansion, not narrowing.

Meditation is all-inclusive. You listen to me... if you are listening to me, and at the same time the crowing of the crows is not reaching your consciousness, it is concentration. Then you may remember what I am saying, but you will never understand -- because a narrow mind cannot understand much. But while I'm speaking and the crow is crowing and the birds are singing -- and you are not narrowed; you are flowing in all directions, aware of all -- in this moment, your consciousness is open to every possibility that is happening. Then I am talking and the crow is crowing and there is no conflict, because the conflict arises only when you are concentrating.

There is no conflict. In the same moment, simultaneously, all is happening. Each moment is multi-dimensional. If you are simply aware, you listen to me and you listen to the crow also. And you are not disturbed. Only people who concentrate are disturbed and distracted. A man who meditates is never distracted, because nothing can distract him. He's not narrowing his mind; he's not excluding anything -- he's all-including. He's simply here and now. And whatsoever happens -- if God feels like crowing through the crow perfectly good. And if he thinks of singing a song through a bird -- perfectly beautiful. Then everything is accepted; then the total is allowed.

When you are trying to remember a name or a word, the more you try, the less possibility there is of succeeding -- because the mind is becoming narrower and narrower and narrower. Then you drop the whole effort; you relax in your chair and start smoking -- and suddenly it is there. The mind is narrow no more; the tension is gone -- effort is no

more there; you have become effortless. Then you have become meditative.
Meditation is effortless awareness; concentration is a narrowing of the mind with much effort. I teach meditation; I teach expansion of consciousness, an ability to flow in all directions simultaneously.
Open up all the doors of your being. Why be narrow? Let the sky enter from all the doors; let the light come from all the windows; let the breeze blow from all the directions. Why be narrow? Accept -total, meditative. Then one day, suddenly, you are surprised: surrender has happened. You were not trying to do it, and it has happened. It has always been so. You cannot surrender. One day when you are in a relaxed mood....
Remember, when you are in a relaxed mood, you are not. You are, only when you are in a tense mood. When you are relaxed you are part of the whole; you are not. Then boundaries are blurred; then the whole and the part are no more separate. They meet, they merge... surrender happens.
So, good that anger is lessened; sexual desire is no more the master; the mind is getting still. Now please, don't make any effort to surrender. Otherwise the mind will again become tense, and the stillness will be lost. And again you will become angry -- because when you cannot surrender, you will find the sex has again become the master.
When the mind is angry -- it doesn't matter, angry against others or against yourself, it doesn't matter -- when the mind is angry and when the mind is tense, sex becomes the master, because then sex is the only release. Then you are so much tense that you have to throw some energy out some way. Then sex becomes the outlet.

It is a safety valve, a natural safety valve. The nature has given you an opening: if you cannot cope with your energy and you cannot remain relaxed, then the energy goes on accumulating, and there comes the point when it has to be released; otherwise you will go mad. Mad people all over the world are somehow or other mad, because they suppressed their sex energy. Either transform it, or don't suppress it.

Sex becomes the master because you are so tense. You need it; you need its help. When you are relaxed, sex disappears. The more you are relaxed, the more sex disappears. If you are totally relaxed, sex disappears completely; and the energy that was involved in sex becomes love, becomes compassion, becomes awareness, becomes freedom.

And the last thing: WHAT WILL IT TAKE -- A THUNDERBOLT? You go on thinking about ego as if it is a very big and strong thing. It is not. It is just a water bubble, a soap bubble. It does not need a thunderbolt; just a small prick and it is gone -- and the bigger it is; the weaker; the stronger it is, the weaker.

This paradox has to be understood. It's just as if you make a soap bubble, and go on making it bigger and bigger and bigger. The bigger the bubble, the more the emptiness in it; the bigger The bubble, the weaker -- sooner or later it is going to explode. If it was small, it was stronger.

That's why I say that the ego has to be strengthened, so that it becomes weak and bursts. The bigger the balloon, the more emptiness it carries. Just a prick.... That's why it was so easy for a Buddha to attain to truth, because he was the son of an emperor. A big balloon he must have carried

within, a big ego -- he was no ordinary man. It must have been more difficult for Jesus than it was for Buddha. He was just a son of a carpenter, a poor man's son. It must have been very difficult for him to drop it. For Buddha it was simple; in fact it dropped of its own accord, it was so big, so empty.

So don't wait for a thunderbolt. Just a small breeze.... Your ego is nothing but a dewdrop on a grass leaf. A small breeze and it slips and is gone. It happens very easily. But I am saying: it happens. You cannot do. If you do, then even thunderbolts won't help. It happens. You just go on becoming more and more still, silent, peaceful, loving; and one day, when the time has come, when the right moment has arrived, when the ego is ripe, it slips. And when it slips, it is beautiful, because it doesn't leave a trace behind.

If you drop it, it never drops. First, you were thinking you were somebody; then you start thinking you are nobody. First, it was hiding behind 'somebodiness'; now it will hide behind 'nobodiness'. First, you were thinking you were something extraordinary, a rare gem, a kohinoor; now you will think, "I am the most humble man in The world" -- but the MOST humble -- remember. "There is nobody who is more humble than me -- I am the humblest." Now it is hiding in your humbleness. The wound has not disappeared; only the label has changed. You are the same; you have moved from one extreme to another, but nothing is transformed.

A man whose ego has disappeared is not humble at all. Because how can you be humble without an ego? A man whose ego has disappeared -- his ego has disappeared, that's all; and with the ego, all humbleness also -- because

humbleness is a quality of the ego; it is a function of the ego. A man who is egoless is not humble at all. He is neither humble nor arrogant; he simply is.

Question 3
WHAT CONSTITUTES THE BEHAVIOUR OF AN ENLIGHTENED MAN?

An enlightened man is all emptiness. What constitutes an emptiness? It has no 'constitutes' in it; hence it is empty. A man who is enlightened has no character.
Let me repeat it: an enlightened man has no character at all. He lives from moment to moment. He has no character to follow; he has no structure around him. A character is a structure, a character is an armour. An enlightened man has no character. Let me say he is characterless.
But try to understand me -- because he has no structured consciousness. He HAS consciousness but the structure has been dropped. He's neither Hindu nor Mohammedan nor Christian. He is neither good nor bad, neither moral nor immoral, neither this nor that. He simply is. All duality has disappeared. You cannot evaluate him; you cannot categorize him; you cannot put him into any pigeon-holes of your logic. He exists like an emptiness -- nothingness he is. And out of that nothing, every moment the miracle -- that he goes on functioning without any armour around him, without any structure. He goes on flowing.
It is difficult for you to understand, because you cannot think how you would function without a structure. If you don't have any morality conditioned on you, how will you behave morally? -- it seems difficult for you. It is just like

saying to a blind man that we walk without groping. The blind man says, "I cannot believe you. How can one walk without groping? Groping is a must." The blind man has his stick; he goes on groping with his stick -- "Where is the door?" -- and if you say that we don't carry any sticks, he will laugh: "You must have gone mad, or you must be joking." And he will say to you, "Don't be funny. Don't try to be funny. Because if you don't grope with a stick, how can you walk?"

Our character is like the blind man's staff. We grope in darkness; we somehow manage to be good; we somehow manage to be moral. And inside, the immorality goes on and on, ready to explode any moment -- a great turmoil within. And we go on managing somehow on the surface. That's what we call character.

A man who is enlightened -- who has come to know who he is, who has faced himself -- has no masks, has no character, has no rules to follow. There is no need, because each moment his consciousness is there, and out of his consciousness arises his act.

You act out of your conscience; he acts out of his consciousness. Conscience is given by the society; consciousness is your nature. You act 'good', because you have been told to act 'good'. Not that you are good. You ACT'good' because you know it pays to be good; you know honesty is the best policy. Just see: it is policy, it is politics. It is cunningness, because it pays. And if dishonesty pays -- if dishonesty is the best policy -- then you move to dishonesty.

That's how the hypocrite is born. He goes on pretending to be honest, and he goes on doing whatsoever pays.

Sometimes honesty pays -- then he is honest; sometimes dishonesty pays -- more often dishonesty pays -- then he goes on being dishonest. Whatsoever pays, whatsoever fulfils your greed....

A man who is enlightened lives out of his consciousness. He has no conscience. He has thrown out all that structure, that conditioned mind. Now he lives out of his purity, innocence. His act is here and now; your act is mind-manipulated. You do something, but either it comes from the past, because you have been conditioned to do it that way, or it comes from the future, because you have been told about awards in heaven and somewhere in the future. Either it comes out of fear, or it comes out of greed -- it never comes out of your consciousness. The enlightened man lives out of his consciousness.

Let me say it in a different way: you react, he acts. Somebody insults you: immediately you react. There is no time gap. You become angry, you retaliate. If you insult a Buddha, there is a time gap. He does not react. He looks at you; he watches you; he observes you: "Why are you behaving in this way?" And out of that observation he responds. It is not a reaction; it is not a push-button thing. Somebody insults you; he has pushed a button. You react; you go mad. You cannot push any button in a Buddha; he has no buttons. That's what I mean: he has no character around him. You cannot push any button. He has dropped the whole mechanism. You can be angry; you can insult him; but you cannot decide his reaction, because he has none.

Once it happened: A few people insulted him very badly... abused him. He listened, listened very silently -- you

cannot find a greater listener than Buddha. Those people started feeling a little awkward, because they were waiting for him to react; and he was listening so silently, so meditatively, as if they were reciting the Vedas; and they were just abusing him. They started feeling awkward, because the expected reaction was not coming.

One of them asked, "Are you listening or not to what we are saying? Your face has not changed even a little bit. You don't seem to be angry."

Buddha said, "Because I am listening to you, I feel much compassion. Poor fellows -- why are you in such a rage, and why are you in such an anger? Why are you poisoning your systems?" Buddha is thinking about them.

They said, "Forget about us. We have not come to ask for any advice. What about you?"

Buddha said, "If you had come ten years before, then I would have reacted. You came a little late. Now you can insult me, but it never reaches me, because I never accept it. And unless I accept it -- unless at my end I receive it -- you cannot give me anything. You can give; but I don't take it."

Buddha told them a parable. He said, "Just in The other village people had come with many sweets, but I told them that I didn't need sweets -- 'Please take them back.' I ask you, what should they have done about those sweets?"

Those people gathered there said, "They must have distributed them in the town."

Buddha laughed and said, "Now what will you do? You have brought abuses, insults, anger, hatred, and I say to you,'I don't take them.' Now you will have to take them

back and distribute them in the village. I feel sorry for you."
This is action. And remember, reaction binds; action is freedom, action has no bondage. If you act, you are free; if you react, you are in The bondage to it. Act means total -- out of your total consciousness a response comes -- not out of conscience, not out of concepts, not out of The mind, but out of your being, the innermost being, which is beyond you. Your nature is beyond you -- it comes from there.
An enlightened man is a miracle every moment. He remains in absolute silence, and acts out of that silence, responds out of that silence. He has no ideas about good and bad, but whatsoever happens through him is good. Whatsoever happens through him is love, whatsoever happens through him is compassion, because it is not possible otherwise. Not that he decides, "I should love you." He has no 'shoulds', no ideals. Not that he decides, "I should not be bad; I should not sin" -- he has no ideas about 'bad' or' sin'.
Out of awareness is virtue born. Whatsoever comes out of awareness is virtue, and whatsoever comes out of your sleep is sin. If you ask my definition of sin, I will say, "An unconscious act, which is a reaction, is sin. A conscious act which is not a reaction -- which is a response -- is virtue."

The fourth and The fifth question... but before I take them, I will tell you a parable; before I even read the questions to you, I will tell you The parable.
It happened Once: There was a small village of artists in Tibet. For centuries they had developed one art. The art was of twisting wires, metals, into beautiful forms: of man,

animals, birds, gods, angels. And they had become tremendously efficient in it. All over Tibet they were known as 'the expert twisters'. And by and by they also became very rich, because their goods were sold all over the country. Their goods had even started to be sold in India and China, and beyond the borders.

The village became very very rich and affluent. And as it happens always: whenever a society, a village, a family, a man, becomes very affluent, the awareness dawns that this whole success has been a failure. Because riches are there, but the poverty is not destroyed by them. In fact, only a rich man knows how poor he is. A poor man is never so poor; he cannot compare, he has nothing to compare his poverty against. And a poor man is never hopeless; he goes on hoping. Some day or other, he will attain to happiness, he will attain to riches and success. But a rich man a man who has succeeded -- fails utterly, because suddenly he becomes hopeless; now there is no hope. Whatsoever could be attained, he has attained -- and nothing has been attained. For the first time, the inner poverty erupts into consciousness.

In that village it happened -- as it is happening in America today -- in that village it happened: people had become affluent, very rich. Their goods were sold all over Asia. And by and by they became aware that this whole life seemed to be pointless... just continuously twisting wires, metals, and bringing more and more money into the homes. But for what? There seemed to be no meaning in it.

So they decided to invite a sage who used to live in the hills, to tell them the secret of life. Because all that this

world could give, they had, but everything seemed to be pointless.
The sage came. Before he even uttered a single sentence, he knew what was going to happen. But still he spoke. He said, "Unless you die, you will not attain to the meaning you are asking for. Unless you lose yourself, you will not gain yourself." He talked about surrender, egolessness.
One man stood up and he said, "Wait. This is impossible. I am; how can I surrender my am-ness? Who will surrender it? It is impossible. You are talking nonsense."
Another man said, "If I lose myself, what is the guarantee that I will gain my self about which you are talking?"
Another said, "You are just talking absurdities. We have asked you to come to teach us life, and you are teaching death. What you are saying to us means: should we commit suicide?"
The sage laughed and he said, "I knew beforehand what was going to happen. I know your disease. For centuries, and for generations and generations, you have been twisting wires and metals; you have become expert twisters. So I knew it beforehand: whatsoever I would say, you would immediately twist it."
It seems that from that village, one man has come here. Now I will read the two questions. He has asked many, but there is no need of them -- two will give you the vision of how things can be twisted.
First question:

Question 4
YOU HAVE GIVEN ME YOUR LOVE. NOW I WANT YOU TO HATE ME. CAN YOU?

My love is not the opposite of hate; it is the absence of hate. So I cannot hate you. Your love is just the opposite of hate, not the absence of hate; so in fact, when you say to somebody, "I love you," at the same time hate is present in you. The very moment you say to somebody, "I love you," go and search within yourself, and you will find that you also hate the same person. That is what is going on between each and every lover. They fight, they love, they hate. They are continuously shifting from love to hate, from hate to love.

My love is not the opposite of hate. So please don't challenge me: that I cannot do. There comes my limitation. That's why I say God cannot be omnipotent, because he cannot hate; it is impossible.

But what is the point? -- I am here to teach you love, and you are challenging me to hate you. Twisters! And for what have you come here? And what is the point of such stupid questions? But you must be thinking in your mind that you are asking great questions.

Second question:

Question 5

DO YOU THINK THAT YOU WILL BE UNABLE TO WORK UPON ME IF I DO NOT TAKE YOUR SANNYAS?

Have you come to find your capacities or have you come to find my capacities? Are you your problem, or am I your problem? Leave me to myself; you at least solve yourself. And you don't know what you are asking. What is sannyas?

It is just a gesture, a gesture that you are receptive towards me, a gesture that you welcome me in your heart, a gesture that if I come you will not reject me, a gesture that you are ready to come with me, to walk with me, to follow me -- a gesture, I say.

And you ask me, "Do, you think that you will be unable to work upon me if I do not take your sannyas?" You are asking the sunlight, "Will you be able to come to my house if I don't open my doors?" If you don't open your doors, how can the sunlight come in?

To be a sannyasin is just to open your doors for me. I cannot force my way into you; that would be violence, that wouldn't be love. I cannot force any change in you. That would be violence; and through violence how can God be born? How can you be reborn out of violence?

The sun will stand outside the door. It will not even knock, because you may be fast asleep and dreaming beautiful dreams; and who knows, you may be disturbed, and who am I to disturb you.? If you have decided to be fast asleep and dreaming, who am I to change your decision?

I am not violent; I am not a mahatma?. You have become accustomed to know mahatmas. Mahatmas are violent people who are chasing you, chasing after you. Anyhow they have to change you -- obsessed with YOUR change. But why should I be obsessed with your change?. It is for you to decide; it is up to you to make it or not make it.

I am like a river flowing by. If you feel thirsty, come. You challenge the river, "If I don't bend, and if I don't make a cup out of my hands, are you capable of quenching my thirst?. But why should I?. Thirst is yours. Who am I to quench it? If you have decided to remain thirsty, it is up to

you -- I bless your thirst. Remain thirsty. If you have decided to remain a desert, who am I to change you, and why.? And how is it possible if you have decided to remain a desert, to make a garden out of you? Impossible... because you are alive, you are energy, cosmic energy. You will resist; you will fight; and whatsoever I will do, you will destroy.

Sannyas is just a gesture -- a gesture from your side, a signal that you are ready. Just a signal from your heart that you are welcoming, that you will receive me. I cannot make love to you, but I cannot rape you. And you are asking for rape.

Whatsoever I say, you will twist it. I am not asking these things for the person who has asked the question. He comes from that village; he will twist. I am saying these things for those who don't come from that village. They must understand.

Question 6

THIS MORNING IN THE DANCING MEDITATION I FOUND MYSELF CRYING HEART-RENT TEARS OF HAPPINESS. WHAT IS THIS STRANGE PARADOX?

Life is a paradox; paradox in its nature. It is not strange. But you are so much addicted to logic that whenever life reveals itself to you, it looks strange. Logic has been continuously taught to you -- that contradictory things cannot exist together. Logic has been teaching you that either it is day or it is night; either it is life or it is death, either it is happiness or it is unhappiness. The whole mechanism of logic is of 'either-or'.

And life is both together. Life is all together. Whenever you reach to the deepest sadness, suddenly you will see it is turning into happiness. Or, you reach to the deepest happiness and you will see that it is turning into sadness. At the centre they meet; only on the periphery are they separate.

It is just as if you make a circle, and from the centre you can draw many lines towards the periphery. On the periphery, the circumference, the lines are very far away. Move towards the centre and by and by they come closer and closer, and exactly on the centre they become one point.

All paradoxes meet within you; all paradoxes meet in existence. Only on the periphery of the mind are they separate. Deep in you, life and death are both one. Deep in you, happiness and unhappiness are both one. Deep in you, God and the devil are both you. Deep in you, this world and the other are both one, this shore and the other shore are both one.

But whenever you come for the first time to that point of realization, it looks strange, unfamiliar. But I tell you, if you are really happy, tears will come. It is impossible if the happiness has gone really deep -- it cannot be without tears. Of course, the quality of those tears is absolutely different. It is not of sadness; it is of overflow.

And remember, if you have not known sadness together with happiness you have not known anything yet. Then your happiness is superficial; your sadness is also superficial. Then you have been living on the surface; then you have known only the waves; you have not known the depth of the ocean that you are.

Life is contradictory, paradoxical. It has to be so, because only then can it be so rich. If your happiness cannot cry and weep, it will be shallow, it cannot be rich. And if your tears cannot laugh, and if your sadness cannot dance, then it is superficial. In the depth, the sadness becomes a song -- a tremendous beauty of silence surrounds you, and a song is born out of the depth.

If you look into it, you will find you are not sad. The sadness is there, the happiness is there, and you are neither. This is the innermost triangle of existence; this is the point of transcendence where opposites meet. You immediately transcend. You become the third, immediately. When you see happiness and sadness meeting, suddenly you are separate from both; all identity is broken. Then you know you are a witness. Now it is for you to be identified -- either, if you want, you can be identified with sadness or you can be identified with happiness. When you are identified with happiness, sadness is suppressed; when you are identified with sadness, happiness is suppressed -- but both are two aspects of the same coin; and you are the master. The coin is in your hand; you are not the coin at all. When opposites meet, you transcend. So don't be worried about the strange experience. Allow it! Because if you become worried, you will stop allowing it -- because you will start feeling it is something like madness. You have known only mad people who can both smile and cry together. The East knows better. In the West, if you cry and laugh together immediately you will be taken to the psychiatrist. Something has gone wrong. You are contradictory. You are mad. In the East we know better.

Madmen and mystics have something in common: the mystic has transcended beyond the duality, and the madman has fallen below it; but they are both out of the duality; they have a similarity. A mystic can laugh and weep, and sometimes there have been rare mystics: for example, Gurdjieff, He could weep from one eye and laugh from another. He could deceive people -- one sitting on the left side, the other on the right. And when they would both go out they would both report different things about him. And they would both start quarrelling and saying, "You are wrong. That man was very sad; I have even seen a tear drop from his eye."

And the other would contradict. He would say, "You must have gone mad, because I have seen his eyes so sparkling with happiness." Only later on, people became aware that he was playing games.

A mystic has transcended. He has become the master through his transcendence. A madman has fallen below. But both have one thing in common -- the madman has something of the mystic, and the mystic has something of the madman. So sometimes in the West, mystics have been forced to live in madhouses; and sometimes in the East, madmen have been worshipped as mystics.

The boundaries are a little blurred. But don't be afraid. The fear comes because you see something like madness inside; you become afraid. Don't be afraid -- otherwise what am I here for? Don't be afraid. Whenever something like this happens and you get scared, remember me, and go on and on. Never escape from the innermost core; because if you once escape from it, that will become a block. Then again

and again you will go to the same point, and the fear will grip you and you will fall back.
Don't create such blocks. Go on and on. That is the meaning of sannyas: so you can trust me when the need arises. When you feel too much alone, and when you feel paradoxical things happening in you -- where life looks like death and you are scared -- you can lean on my shoulder, you can remember me. You can gather courage and you can go on. Once you go on, you know that it was nothing. That phase has passed; but that you will know only when you have gone on and on and on.
Spiritual growth has many hazards, many danger points. If you escape from those points once, you become afraid forever. So trust me, and trust yourself, and go on. There is nothing to fear, because the closer you are coming to yourself, the closer you are coming to real sanity. The further away you are from your centre, the further away you are from sanity. The world may call you sane, but you know that you are not.

Question 7
OSHO, HERE WITH YOU IS THE DEEPEST, MOST GROWING PLACE FOR ME TO BE AND I DISLIKE MUCH OF WHAT I SEE HERE -- DEAD RAJNEESHIANITY RISING LIKE AN IKON, LICENTIOUSNESS NOT FREEDOM EMERGING, ARROGANCE AND AGGRESSIVENESS THE RULE, HUMILITY AND CARING THE EXCEPTION. OPENING TO THE AWARENESS THAT THESE ARE MY QUALITIES, PROJECTED, RETURNS ME TO A

DEEP APPRECIATION IN BEING HERE. THANK YOU.

This is from Amitabh. I can only say, "Thank you, Amitabh." If you can understand that it is your own mind projecting things, nothing need be said. You have understood the right thing. Always remember, the whole world acts like a screen, and you go on projecting yourself. Whatsoever you say about others, says more about you. It docs not say anything about others; because how can you know others? -- you don't even know yourself.

If this awareness has come to you, that this is your own projection -- beautiful. Keep it; hold it fast so it does not slip away. And not only about this ashram: about the whole world. Always remember, that you go on seeing your own face. The world acts like a mirror.

And that should never be your worry -- how the world is -- because nothing can be done about that. All that can be done has to be done by you, with you, upon yourself. Once you change, your projections will disappear. Once YOU change, the world will remain the same, but it will not be the same at all.

Because you are your world. It comes out of you, and spreads outwards. Always remember, whenever you see something in somebody, first look within: the other may have functioned as a mirror. And try to change your inner being.

It has always happened that when you become silent the whole world becomes silent; when you become loving the whole world becomes loving. It reflects you, it echoes you; it is you, magnified a million-fold. But it is you: you are

your world; there is no other world. This is the meaning of the Hindu concept, MAYA -- illusion.
The whole world is illusory because it is just your projection. once your projections disappear, then suddenly you become aware that world has disappeared, and another world has arisen, the real. When you don't have anything to project then the real arises, that which is. Call it God, call it truth, or whatsoever you like; but the only way to know that truth, is to become aware of your projections. And in awareness they start dropping by and by.
The day is not far off when projections will disappear, if you can remain aware. Awareness is a tremendous fire: it burns all, root and all. It burns the very seeds. And only then, the truth is realized.
Come Follow To You, Vol 3

Chapter #7

Chapter title: The more you love, the more fear disappears.
17 December 1975 am in Buddha Hall

MATTHEW 22
35 THEN ONE OF THEM, WHICH WAS A LAWYER, ASKED HIM A QUESTION, TEMPTING HIM, AND SAYING,
36 MASTER, WHICH IS THE GREAT COMMANDMENT IN THE LAW
37 JESUS SAID UNTO HIM, THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIND.
38 THIS IS THE FIRST AND GREAT COMMANDMENT.

39 AND THE SECOND IS LIKE UNTO IT, THOU SHALT LOVE THY NEIGHBOUR AS THYSELF.
40 ON THESE TWO COMMANDMENTS HANG ALL THE LAW AND THE PROPHETS.

THESE TWO WORDS, law and love, are tremendously significant. They represent two types of mind: the polar opposites. The mind which is legal can never be loving, and the mind that loves can never be legal. The legal attitude is irreligious; it is political, social; and the attitude of love is non-political, non-social, individual, personal, religious. Moses, Manu, Marx, Mao, these are the legal minds: they have given the law to the world. Jesus, Krishna, Buddha, Lao Tzu, these are the people of love. They have not given a legal commandment to the world; they have given a totally different vision.

I have heard a story about Frederick the Great, the King of Prussia -- he was a very legal mind. A woman came to him and complained about her husband. She said, "Your Majesty, my husband treats me very mean."

Frederick the Great said, "That is not my business."

But the woman persisted. She said, "Not only that, Your Majesty, he speaks ill of you also."

Frederick the Great said, "That is none of your business."

This is the legal mind.

The legal mind is always thinking of law, never of love. The legal mind thinks of justice, but never of compassion; and a justice which is without compassion can never be just. A justice which has not compassion in it is bound to be unjust; and a compassion which may appear unjust cannot be unjust. The very nature of compassion is to be

just. Justice follows compassion.as a shadow. But compassion doesn't follow justice as a shadow, because compassion is the real thing, love is the real thing. Your shadow follows you; you don't follow your shadow. The shadow cannot be followed, the shadow has to follow. And this is one of the greatest controversies of human history: whether God is love, or law; whether he is just, or compassionate.

The legal mind says God is law. He is just. But the legal mind cannot know what God is, because God is another name for love. The legal mind cannot reach to that dimension. The legal mind always goes on throwing responsibility on somebody else: the society, the economic structure, the history. Always the other is responsible, for the legal mind. Love takes the responsibility on itself: it is always'I' who is responsible, not you.

I have heard a Chinese parable. In Chuang Tzu's garden there was one rose-bush which used to flower much. Then suddenly it stopped flowering. Chuang Tzu became, of course, worried -- he had always loved that rose-bush. He started showering his love on it, watching it more, taking more and more care. But nothing happened; the rose-bush remained barren unblossomed. Weeks passed, and then months passed. Then one day Chuang Tzu thought that something had gone basically wrong. It seemed the rose-bush could not be helped, and he was just going to decide not tO interfere, when the rose-bush spoke up. And the rose-bush said, "Sir, nothing is wrong with me -- it is because of the wrong surroundings that I cannot produce flowers. Look at the soil; look at those rocks near me. They are destroying my roots. Look at the hot sun -- it is so hot,

burning hot. How can I flower? How can you expect me to? And, I am alone here; I need other rose-bushes as companions, as competitors. Only then can I flower."
Chuang Tzu put a shield on the rose-bush to protect it from the sun. The beautiful rocks that he had arranged at the side were removed; the soil was changed. But nothing happened. Weeks passed; then one day Chuang Tzu said, "Don't be hurt. Now let me tell you the truth. Nothing is wrong with the surroundings -- something has gone wrong in your mind. You remind me of one of my disciples who is a lawyer, who always goes on throwing responsibility onto somebody else. And, because of that, he cannot change."
The rose-bush laughed, and said: "Sir, in fact that lawyer disciple of yours -- he has corrupted me also; I have been following him". And from the next day the rose-bush became different, became greener, and soon flowers were coming. The rocks were replaced, the shield was removed, and the surroundings were as of old. But bigger and bigger flowers were coming.
Once you understand that you are responsible, you start blossoming. Law is an excuse. It is cunningness, of the mind, so that you can always protect yourself, defend yourself. It is a defence. Love is vulnerable, law is a defence arrangement. When you love somebody, you don't talk law. When you love, law disappears, because love is the ultimate law; it needs no other law. It is enough unto itself; and when love protects you, you don't need any protection. Don't be legal, otherwise you will miss all that is beautiful in life. Don't be a lawyer, be a lover; otherwise you will go on protecting yourself, and in the end you will find that there is nothing to protect -- you have been

protecting just an empty ego. And you can always find ways and means to protect the empty ego.

I have heard about one very famous artist, Oscar Wilde. His first play was dramatised. It failed completely; it was a flop. And when he came out of the theatre hall, friends asked, "How did it go?" He said, "It was a great success. The audience was a great failure."

This is the legal mind, always trying to protect one's ego, the empty ego -- nothing but a soap bubble, hollow within, full of emptiness, and nothing in it. But the law goes on protecting. Remember, the moment you become legal, the moment you start looking at life through the law -- maybe the law is that of the government, or the law is that of the churches, it makes no difference -- the moment you start looking at life through the law, through the morality, the code, the scripture, the commandment, you start missing it. One needs to be vulnerable to know what life is; one needs to be totally open, insecure; one needs to be able to die in knowing it -- only then one comes to know life. If you are afraid of death, you will never know life, because fear can never know. If you are unafraid of death, if you are ready to die to know, you will know life, eternal life, which never dies.Law is hidden fear, love is expressed fearlessness. When you love, fear disappears -- have you observed? When you love, there is no fear. If you love a person, fear disappears. The more you love, the more fear disappears. If you love totally, fear is absolutely absent: fear arises only when you don't love. When love does not exist, then the fear arises. Fear is absence of love; law is absence of love, because law is basically nothing but a defence of your inner

trembling heart, of your inner trembling -- you are afraid; you want to protect.

If the society is based on law, the society will remain continuously in fear. If the society is based on love, the fear disappears and the law is not needed -- courts will not be needed; hell and heaven will not be needed. Hell is a legal attitude: all punishment is legal. The law says if you do wrong you will be punished; if you do right you will be rewarded. And then there are so-called religions -- they say if you commit sin you will be thrown into hell. Just think about their hell. These people who have created the idea of hell must have been very deeply sadistic. The way they have arranged hell, they have made every arrangement possible to make you suffer.

I have heard about a priest who was teaching, and he came to talk about hell. He warmed up to the theme, and said, "There will be much fire, and you will be thrown into it. And there will be much trembling and gnashing of teeth." And an old woman stood up and she said, "Sir, I have lost my teeth." The priest said, "Don't be worried. False teeth will be provided."

They have made every arrangement to make you suffer -- it comes out of a sadist's imagination. These people who have invented hell are dangerous. And they have invented heaven also: heaven for themselves and for those who follow them, hell for those who don't follow them and don't believe in them. But these are legal attitudes: the same attitude as punishment. And punishment has failed.

Crime cannot be stopped, it has not been stopped, by punishment. It goes on growing, because in fact the legal mind and the criminal mind are two aspects of the same

coin; they are not different. All legal minds are basically criminal, and all criminal minds can become good legal minds -- they have the potentiality. They are not two separate worlds; they are part of one world. Crime goes on increasing, and the law goes on becoming more and more complicated and complex.

By punishment man has not been changed; in fact, man has been more corrupted. Courts have not changed him; they have corrupted him more. And neither the concepts of reward, heaven, respectability, have been of any help, because hell depends on fear, and heaven depends on greed. Fear and greed, those are the problems. How can you change man through them? They are the diseases, and the legal mind goes on saying they are the medicines.

A totally different attitude is needed: the attitude of love. Christ brings love to the world. He destroys law, the very basis of it. That was his crime; that's why he was crucified -- because he was destroying the whole basis of this criminal society; he was destroying the whole foundation rock of this criminal world, the world of wars, and violence, and aggression. He gave a totally new foundation stone. These few lines have to be understood as deeply as possible.

THEN ONE OF THEM, WHICH WAS A LAWYER, ASKED HIM A QUESTION, TEMPTING HIM, AND SAYING...

TEMPTING HIM... He wanted to pull him down into a legal argument. There are many instances in Jesus' life where he had been tempted to come down from the heights of love to the dark valleys of law. And the people who

tempted were very tricky. Their questions were such that, if Jesus was not really a realized one, he would have fallen a victim. They gave him what is called in logic, dilemmas -- whatsoever you answer, you will be caught. If you say this, you will be caught; if you say the opposite, then you will also be caught.

You must have heard the famous story. He is sitting by the side of the river; the crowd have come, and they have brought a woman. And they say to him that this woman has committed sin: "What do you say?" They tempted him; because it is said in the old scripture that if a woman commits sin, she should be stoned to death. Now they are giving two alternatives to Jesus. If he says follow the scripture, then they will ask, "Where has your concept of love, of compassion, gone? Can't you forgive her? So that talk of love is just talk." Then he will be caught. Or, if he says, "Forgive her," then they will say, "Then you are against the scripture; and you have been saying to people,'I have come to fulfil the scripture, not to destroy it.'" This is dilemma; now these are the only two alternatives.

But the legal mind never knows that a man of love has also a third alternative, which the legal mind cannot know about, because the legal mind can only think in opposites. Only two alternatives exist: yes or no. The legal mind does not know about the third alternative, which de Bono has called po -- yes, no, and the third alternative is po: it is neither yes nor no; it is totally different.

Jesus is the first man in the world to say po. He didn't use the term; the term has been invented by de Bono. But he said po, he actually did it. He said to these people, to the crowd, that the scripture is right: one who has committed

sin should be stoned to death. But..."Only those people amongst you who have never sinned, and never thought of committing sins, you should come forward. You should take stones in your hands and kill this woman." Now there was not a single one who had not committed sin, or who had not thought of committing it.

There may be people who have not committed sin, but they may be thinking continuously about it. In fact, they are bound to think about it. People who commit, think less about it: those who don't commit, continuously think and fantasise. And for the innermost core of your being, it makes no difference whether you think or you do.

By and by the crowd started disappearing. People who were standing in front disappeared to the back -- the legal leaders of the society, the prominent citizens of the town, started disappearing. This man had used a third alternative. He didn't say yes, he didn't say no. He said, "Yes, kill the woman" -- but only those who have never committed sin or thought about it, they should kill her. The crowd disappeared. Only Jesus was left with the woman. The woman fell at his feet and said, "I have really committed sin. I am a bad woman. You can punish me." Jesus said: "Who am I to judge? This is between you and your Lord God. This is something between you and God. Who am I to interfere? If you realize that you have done something wrong, don't do it again. God bless you."

Such situations were continuously repeated. The whole effort was to bring him into an argument where the legal mind can succeed. You cannot argue with the legal mind -- if you argue you will be defeated because in argument the legal mind is very efficient. Whatsoever position you take

up, it matters not; you will be defeated. Jesus could not be defeated because he never argued. This is one of the signs, one of the indications that he had attained to love. He remained on his peak; he never descended.

THEN ONE OF THEM, WHICH WAS A LAWYER, ASKED HIM A QUESTION, TEMPTING HIM, AND SAYING, MASTER, WHICH IS THE GREAT COMMANDMENT IN THE LAW?

That respect is false. He says, "Master," but that respect is not true. The legal respect is never true. Whenever you pay respect as an etiquette, as a social manner, if your respect is just because you have been taught to show respect -- you respect your father because you have been told again and again, conditioned -- then that respect is false. If you pay respect to your mother because you have been told that one should pay respect to the mother, then that respect is false. Unless it comes out of love, it is a false coin.

And love is an unconditioned feeling -- you have never been taught anything about love. Love you have brought into the world with yourself; it has just come with you; it is your nature. Only when respect comes out of love is it true; otherwise it is a deception.

The lawyer said: MASTER, WHICH IS THE GREAT COMMANDMENT IN THE LAW? Now, it is a very difficult question: which is the great commandment, which is the foremost commandment, which is the fundamental commandment in law? It is very difficult, because every law depends on other laws -- they are interlinked. You

cannot find the basic law, because no law is basic. They depend on each other; they are interdependent.
For example, if you ask somebody what is matter, he will say, "Not mind." Then ask him what is mind, and he will say, "Not matter." Both are undefined, both are indefinables, but you create a fallacy of definition. Asked what is matter, you say, "Not mind." The mind itself is undefined. You bring one indefinable to define something else -- which is stupid, but on the surface looks very wise -- it seems you have answered. Then you are asked what is mind, and you say, "Not matter." Neither mind is known, nor matter. Two unknowns are there, but you go on fooling yourself, and fooling others. The fundamental law is not known, cannot be known. It is not only unknown, it is unknowable; and all other laws are dependent on each other: for example, whether truth is the fundamental law, or nonviolence.
In India it has been one of the controversies: which is basic -- non-violence or truth? If you are in a situation where you have to choose between truth or non-violence -- if you say the truth, then there will be violence; if you don't say the truth, the violence can be avoided. What will you do? Will you say the truth, and help the violence to be committed? For example, you are standing at a crossroad, and a group of policemen come. And they ask you, "Have you seen a man pass along this road? He has to be caught and killed. He has escaped from prison. He is sentenced to death." You have seen the man. You can say, "Yes," and be true; but then you will be responsible for the death of that man. You can say you have not seen him, or you can even give a wrong direction; then that man is saved. You remained

non-violent, but you became untrue. What will you do? It seems impossible to choose, almost impossible. Which law is the most fundamental?

JESUS SAID UNTO HIM, THOU SHALL LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIND.

This is po: he is not answering the question at all; he is answering something else. He is not getting down to the legal world; he remains perched on his peak of love. He says,

THIS IS THE FIRST AND GREAT COMMANDMENT.

Love thy God with a]l thy heart, all thy mind, and all thy soul. The question was about law, and the answer is about love. In fact, he has not answered the question; or, you can say he has answered the question because this is the only answer, there can be no other answer.

This has to be understood. Only from a higher plane can the question of a lower plane be answered; remaining on the same plane, the answer is impossible. For example, from where you are the question arises, many questions arise. If you ask a person who remains on the same plane as you, he cannot answer you. His answers may look relevant, but cannot be relevant, because he is also in the same situation as you.

It is like a madman helping another madman, the blind leading the b]ind, a confused man helping another confused man to attain to clarity. More muddledness, more confusion

will happen out of it. That's what has happened in the world -- everybody is advising everybody else. Nothing is cheaper than advice; in fact, it costs nothing -- just for the asking, and everybody is ready to give you advice. Neither you think about it, nor those who are giving you advice, that they exist on the same plane, that their advice is simply useless; or, it can be even harmful. Only somebody who is on a higher plane than you can be of any help; one who has a clearer perception, a deeper clarity, a more crystallised being -- only he can answer your questions.

I have heard -- it happened once: In a certain city in Tibet, wisdom was sold. A man who wanted to become wise went to the marketplace. There were many shops, and in every shop wisdom was sold. And it was plentiful; in fact so much so that it was very cheap. So he purchased thousands of wisdom bits. He came home loaded with many bullock carts. He became wise. Then he used to visit his friends to show the wisdom, because when you have it, you have to show it; otherwise what is its use? A wisdom that is borrowed or purchased can have only one function -- that of exhibition. It cannot be of any use to you; you can just use it as a decoration. But those friends had also purchased from the same market, and everybody was wise. In that town it was difficult to find a foolish man, because all fools had purchased. They discussed, they argued; every day they would meet and hurt each other by their arguments, and everybody would try to prove that 'my' view was right. And nobody was ready to listen to anybody. They created much confusion, much anger, much hostility. And they enjoyed it -- that fiery exchange of hostility -- -they became addicted to it.

But this man, by and by, became fed up with the whole nonsense. He started thinking, "I was better before I purchased these wisdom bits. My mind is more burdened; I am more tense; I cannot sleep, with continuous arguments and discussions leading nowhere, moving in vicious circles." So he went to a wise man and asked what he should do. The wise man said, "It is natural. When people exist on the same plane, they cannot help each other. They can only fight, and they can only try to help each other; but they will basically cause harm. You throw away all this nonsense that you call wisdom. Wisdom cannot be purchased; one has to grow into it." And he said one very profound thing: he said, "If you purchase wisdom, if you learn from somebody else, if you borrow it, if it is not your own, then you will always be in trouble; because everything that you can borrow has its opposite. But if you grow in it, then it has no opposite to it."

Let me explain it to you. Every law has its opposite, because law is borrowed wisdom. Love has not its opposite -- if it has, then it is not love at all. Every law has its opposite; every law can be argued against, every proof can be disproved, and there is no argument which is absolute or final.

I used to know a very great lawyer. He founded a university in India -- he was one of the topmost men in his profession. Once it happened: he was a little absent-minded, and he was fighting a case in the Privy Council. Two Indian States were fighting. He forgot -- he had drunk too much the night before and he had a hangover. And when he went to the Privy Council, he forgot for whom he was fighting. So he started arguing for the opposite party; and he was a great

lawyer, so he argued well. His assistant became very much worried -- what should he do? He pulled his coat many times, but he wouldn't listen; he was so much in the debate. When there was a break for tea, the assistant said, "You have destroyed the whole thing. You are arguing against yourself" But the lawyer didn't say anything. When the court started again, he said, "Up to now, I was giving you the arguments for the opposite party. Now I will give the arguments for my party." And he won the case.

Every law has its opposite; every argument has its opposite. Every proof, if it is only logical, has its opposite. Only love has no opposite to it. The lawyer asked Jesus something; Jesus answered something else. As if the lawyer was only asking for stones, and Jesus gave him diamonds. In a way, it is irrelevant. In another way, in a deeper way, this is the only way it should be. Diamonds were not asked for -- the lawyer had no idea about those diamonds; he was only asking about some coloured stones, at the most, semi-precious. Jesus gave him diamonds -- tremendously valuable; he was asking about law, and Jesus talked about love.

Always remember it: whenever you come to an enlightened man, whatsoever you say is not the point. He talks out of his heart. In fact, he does not answer your questions; he answers you, your deepest need, about which you yourself are not aware.

It happens so many times when I am answering your questions. Many times you feel as if your question has not been answered. I know it; I am aware of it. It need not be answered. But through your question I can feel a deep urge, a deep enquiry, about which you yourself are not aware.

You cannot be aware in the state you are in -- in your unconsciousness you can ask only wrong questions. In my awareness I can answer only right answers. I will repeat: in your sleep you can ask only wrong questions; in my awareness I can answer only right answers. On the surface it will look absurd.

There are three possibilities of dialogue: one, two ignorant persons talking. Much talking goes on, but nothing happens out of it; it is just bogus. They talk, but they don't mean what they are saying, they are not even aware of what they are saying -- it is just an occupation; it feels good to be occupied. They are talking like mechanical things, two computers talking. Then there is the possibility of two enlightened persons talking. They don't talk; there is no need to talk. The communion is silent; they understand each other without the words. Two ignorant persons talking -- too many words, and no understanding. Two enlightened persons meeting -- no words, only understanding.

The first situation happens every day, millions of times all over the earth; the second situation happens rarely after thousands and thousands of years -- rarely does it happen that two enlightened persons meet.

There is a third possibility -- one enlightened person talking to an unenlightened person. Then there are two planes: one is on the earth, the other is in the sky; one is moving in a bullock cart, the other is flying in an aeroplane. The person on the earth asks one thing and the person in the sky answers something. else. But this is the only way, this is the only way the person on the earth can be helped. The lawyer had asked about the law. He had asked,

MASTER, WHICH IS THE GREAT COMMANDMENT IN THE LAW?

He is not asking about love; Jesus is trying to seduce him towards love -- he has changed the whole pattern. Once it is in Jesus' hands, then he will take you into a dimension you know not, into the unknown, into the unknowable.

JESUS SAID UNTO HIM, THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIND.

WITH ALL THY HEART means with all thy feelings. That is what prayer is. When all your feelings are together, integrated into one unity, it is prayer. Prayer is your total heart, throbbing with the desire of the unknown, throbbing with a deep urge, a deep enquiry for the unknown, each beat of your heart devoted.
WITH ALL THY MIND: that is the meaning of meditation, when all your thoughts have become one. When all your thoughts become one, thinking disappears; when all your feelings become one, feeling disappears. When your feelings are many, you are sentimental; when your feelings are one, all sentimentality disappears -- you are full of heart, but without any sentimentality. Prayer is not sentimentalism. Prayer is such a harmony of feelings, such a total unity of feelings that the quality of the feelings immediately changes. Just as you put water on to heat, it goes on becoming warmer, warmer, hot, more hot -- up to 99o it is still water. Then the 100o comes, and suddenly there is a transformation. The water is no more water, it

starts evaporating; and the quality immediately changes. The water has a quality to flow downwards: when it evaporates, the vapour has a quality to float upwards. The dimension has changed.

When you live in feelings, so many feelings, you are just a confusion, a madhouse. When all the feelings are integrated, there comes a moment of transformation. When they all become one, you are at the 100o point, the evaporating point. Immediately the nature of the feelings disappears. The old down-flowing is no more there; you start evaporating like vapour towards the sky. That is what prayer is.

And the same thing happens when all your thoughts are one -- thinking stops. When thoughts are many, thinking is possible; when thoughts are one, then there comes a moment that this oneness of thought becomes almost synonymous with no-thought. To have one thought is to have no thought, because the one cannot exist a]one. The one can exist only with the many, the one can exist only in a crowd. When the crowd has disappeared, the one also disappears, and there comes a state of no-thought.

So Jesus, in his small sentence, has condensed the whole of religion.

THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART: this is what prayer is all about.

WITH ALL THY MIND: that is what meditation is all about.

AND WITH ALL THY SOUL: the soul is the transcendence of thinking and feeling. The soul is beyond prayer and beyond meditation. The soul is your nature -- it is the transcendental consciousness in you. Look at yourself

as a triangle -- on the lower base, feeling, thinking. But feeling and thinking are the only two that you have been feeling up to now; you don't know the third. The third can be known only when the feeling becomes prayer, and starts moving upwards, and thinking becomes meditation, and starts moving upwards. Then prayer and meditation meet at a point -- that point is soul. Somewhere your heart and your mind meet: that is you, that is a beyondness. That's what Jesus calls the soul.

THIS IS THE FIRST AND GREAT COMMANDMENT.

Now he is using the language of the lawyer. He has said whatsoever he wanted to say; now he comes to the language of the lawyer. The first sentence belongs to Jesus' plane; the second sentence belongs to the lawyer's plane. And he has tried to create a bridge between the two. THIS IS THE FIRST AND THE GREAT COMMANDMENT: love is the first and the great commandment. In fact, love is not a commandment at all, because you cannot be commanded to love; you cannot be ordered to love, you cannot be forced to love, you cannot manage and control love. Love is bigger than you, higher than you -- how can you control it? And if you are commanded to love, if somebody comes just as they do in the army: "Right turn! Left turn!" -- and somebody comes and says, "Love!" what can you do ~'Right turn' is okay.'Left turn' is okay. But'Love turn'? -- you don't know where to turn, where to go; you don't know that way -- it cannot be commanded.

Yes, you can pretend; you can act. That's what has happened on this earth. The greatest curse that has happened on this earth is that love has been forced. From the very childhood everybody is taught to love, as if love can be taught.'Love your mother','Love your father','Love your brothers','Love your sisters', love this, love that: and the child starts trying -- because how can the child know that love cannot be an act? It is a happening.

Just the other night I was saying... once it happened: A musician was playing on his organ -- just sitting idle, with nothing to do; in a playful mood, not serious at all -- in fun. Suddenly something happened for which he had been waiting his whole life. He struck a chord. For that chord he had been waiting, and waiting, and waiting. He had tried his utmost and he had never been able to manage it; and suddenly it was there... and he had just been fingering the keys. He was thrilled, ecstatic. He danced. And then he tried again. But he could not get it again. He tried hard -- the harder he tried, the more frustrated he was. For months he became almost mad. He tried and tried, day and night; and the more he tried, the further away it looked. In fact, after a few weeks he started to wonder if it had ever happened, or if he had imagined it. The memory of it had also gone so far away that he started thinking, "Maybe I simply dreamt about it, and it has not happened." Then he dropped the whole subject. Then he forgot about it.

Again one day after a few months, he was just sitting at the organ, fingering the keys. Again it was there; again it happened. He was thrilled; he was ecstatic. But now he understood -- it happened only when he was not there. Then he never tried; then he never tried to bring it back. It

started to happen almost every day. It started to happen, by and by, whenever he touched the keys. It became a natural flow.

Love is just like that. You cannot force it. You have been missing because you have been trying too hard. The more I look and observe you, the more I feel your desert-like state. Everybody is in search of love. You may call it God, you may call it something else; but deep down I know you are in search of love. But you have become incapable, not because you have not tried, but because you have tried too hard.

Love is a happening; it cannot be commanded. Because you have been commanded to love, your love has been falsified from the very beginning, poisoned from the very source. Never say to a child -- never commit this sin -- never say to a child, "Love your mother." Love the child, and let love happen. Don't say, "Love. Love me, because I am your mother, or I am your father. Love me." Don't make it a commandment; otherwise your child will miss for ever and ever. Just love him. In a loving milieu, one day suddenly the chord just happens, the harmony is found in the innermost organ of your being. Something starts; some melody, some harmony arises, and then you know that it is your nature. But then you never try to do it; then you simply relax and allow it to be.

THIS IS THE FIRST AND GREAT COMMANDMENT.

Jesus is using the language of the lawyer, because he is answering him; otherwise love is not a commandment, and cannot be a commandment.

AND THE SECOND IS LIKE UNTO IT, THOU SHALT LOVE THY NEIGHBOUR AS THYSELF:

The first is, love thy God. God means the total, the tao, the brahma. God is not a very good word; tao is far better -the total, the whole, the existence -- love existence. That is the first, the most fundamental.

AND THE SECOND IS LIKE UNTO IT, THOU SHALT LOVE THY NEIGHBOUR AS THYSELF;

... because it is difficult to find God, and it is difficult to love God, if you have not found him already. How can you love God, who is unknown? How can you love the unknown? You need some bridge, you need some familiarity. How can you love God? It looks absurd; it is absurd.Hence the second commandment.

AND THE SECOND IS LIKE UNTO IT, THOU SHALT LOVE THY NEIGHBOUR AS THYSELF:

I was reading a story -- I liked it. A learned man asked Rabbi Abraham, "They say that you give people mysterious drugs, and that your drugs are effective. Give me one, that I may attain to the fear of God."
"I don't know any drug for the fear of God," said the Rabbi. "But, if you like, I can give you one for the love of God."
'That is even better!" cried the scholar. "Just you give it to me.
"It is the love of one's fellow men," answered the Rabbi.

If you real]y want to love God, you have to start by loving your fellow men, because that is the nearest God is to you. And by and by, ripples of your love can go on expanding. Love is like a pebble thrown into a silent lake: ripples arise, and then they start spreading tO the faraway shores. But -- first the touch of the pebble on the lake; close to the pebble they arise, and then far and far away they spread.

First, you will have to love those who are like you -- because you know them, because at least you can feel a certain familiarity, a certain at-homeness with them. Then the love can go on expanding. Then you can love animals, then you can love trees, then you can love rocks. And then only can you love existence as such, not before then.

So, if you can love human beings, you have taken the first step. But just the opposite has been happening on this unfortunate earth -- people love God, and kill human beings. In fact, they say because they love God so much, they have to kill. Christians kill Mohammedans, Mohammedans kill Christians, Hindus kill Mohammedans, Mohammedans kill Hindus, because they all love God -- in the name of God, they kill human beings.

Their gods are false. Because if your God is true, if you have really known what God means, if you have realised even a bit, if you have even attained to just a glimpse of what God is, you will love human beings; you will love animals, you will love trees, you will love rocks -- you will Love. Love will become your natural state of being. And if you cannot love human beings, don't be deceived -- then no temple is going to help you.

Just two or three days before, one beautiful woman, a rare person, came to see me. Her whole life she has been a

humanist, not believing in God, a no-sayer. She told me, "I am surprised that I am here." Her surprise is natural. She had never been to any temple, to any church, to the so-called religious people; and then she has come here. And not only that she wanted to be initiated into sannyas. She could not believe herself -- what was happening. But I could look into her. She has been able to come to me because she has loved human beings. She has taken the first step towards the temple. She may not have gone to any temple -- that is not needed. She may not have ever thought about God -- that is not needed. But she has taken an authentic step; she has loved human beings. She has been a no-sayer, but that is the basis for saying yes. She has earned her sannyas.

There are two types of people who come to me and want to be initiated: a few who have not earned it -- she has earned it. Some will start earning it only after they have taken sannyas -- for them it is a beginning. But for that old woman it is not a beginning, it is a culmination. She has arrived. Her whole life has been a preparation for it. She said no. To say yes to human beings she denied God: perfectly good -- as it should be. Say no to God, but never say no to human beings, because if you say no to human beings, the path is cut; then you will never be able to reach God. Say no to the church, to the temple; there is no problem about it. But never say no to love, because that is the real temple. All other temples are just false coins, pseudo-images, not authentic. There is only one authentic temple, and that temple is love. Never say no to love -- you will find God; God cannot hide for long.

The second commandment, Jesus says,

THOU SHALT LOVE THY NEIGHBOUR AS THYSELF.

... because, in fact, all humanity is you, in many faces and in many forms. Can't you see it -- that your neighbour is nobody else than you, your own being in a different shape and form

Many rivers in the world are named after colours. In China we have the Yellow River; somewhere in South Africa they have the Red River; in the U.S., I have heard, they have the White River, the Green River, the Purple River. In Spain they have a river, the Rio Tinto -- it has three names. Somewhere it is known as the Green River, somewhere as the Red River, somewhere as the White River. The river itself has no colour; water is colourless, but the river takes the colour of the terrain it passes through, the colour of the shrubbery on the banks. If it passes a desert, of course it has a different colour; if it passes through a forest, the forest is reflected -- the shrubbery, the greenery -- it has a different colour. If it passes through a terrain where the mud is yellow, it becomes yellow. But no river has any colour. And every river, whether it is called white, or green, or yellow, reaches naturally to its end, to its destiny, falls into the ocean, and becomes oceanic.

Your differences are because of your terrain. Your colours are different because of your terrain. But your innermost quality of being is colourless; it is the same. Somebody is black, a negro; somebody is white, an Englishman;somebody is just in them middle, an Indian; somebody is yellow, a Chinese -- so many colours. But

remember, these are the colours of the terrain of the body you pass through. They are not your colours; you are colourless.

In India, we have a name for the sannyasin -- we call him VIRAGI. That means colourless. RAG means colour; VIRAG means colourlessness; and VIRAGI is one who has come to know his colourless being.

You are not the body; neither are you the mind, nor are you the heart. Your mind differs, because it has been conditioned differently; your body is different, because it has come through a different terrain, through a different heredity; but you are not different.

Jesus says: THOU SHALT LOVE THY NEIGHBOUR AS THYSELF. As you love yourself, love your neighbour. And one thing very basic, which Christians have completely forgotten Jesus says, "Love thyself," and, "Love thy neighbour as thyself"

Unless you love yourself, you cannot love your neighbour.All the so-called Christianity has been teaching you hatred towards yourself, condemnation towards yourself. Love yourself, because you are the nearest to God. It is there that the first ripple has to arise. Love yourself. Self-love is the most fundamental thing -- if you ever want to be religious, self-love is the basis. And all so-called religions go on teaching you self-hatred: "Condemn yourself, you are a sinner, guilty -- this and that -- you are worthless."

You are not a sinner. They have made you so. You are not guilty. They have given you wrong interpretations of life. Accept yourself, and love yourself. Only then can you love your neighbour, otherwise there is no possibility. If you

don't love yourself, how can you love another being.? I teach you self-love. At least do that; if you cannot do anything else -- love yourself. And out of your self-love, by and by you will see love is starting to flow; it is expanding; it is reaching to the neighbours.

The whole problem today is that you hate yourself and you want to love somebody else, which is impossible. And the other also hates himself, and he wants to love you. That lesson has to be learned first within yourself.

If you ask Freud and the psychoanalysts, they have come to discover a very basic thing. They say -- first, the child is autoerotic, masturbatory; the child loves himself. Then the child becomes homosexual -- the boys love boys and want to play with boys; girls want to play with girls, and they don't want to mix with each other. And then arises heterosexuality -- the boy wants to mix, and love a girl; a girl wants to meet a boy and love. First, auto-erotic, then homo-erotic, then hetero-erotic -- this is about sex. The same is true about love.

First, you love yourself Then you love your neighbour, other human beings. And then you move beyond: you love existence. But the basis is you. So don't condemn yourself; don't reject yourself. Accept. God has taken abode in you. He has loved you so much, that's why he has taken abode in you. He has made a temple of you; he lives in you. If you reject yourself, you reject the nearest to God that you can find. If you reject the nearest, it is impossible that you will love the faraway.

When Jesus says: THOU SHALT LOVE THY NEIGHBOUR AS THYSELF, he is saying two things:

first, love thyself, so that you can be capable of loving thy neighbour.

ON THESE TWO COMMANDMENTS HANG ALL THE LAW AND THE PROPHETS.

In fact it is one commandment, Love. Love is the one and only order of things. If you have understood love, you have understood all. If you have not understood love, you may know many things, but all that knowledge is simply rot. Throw it on a rubbish heap and forget all about it. Start from the very beginning. Be a child again, and start loving yourself again.

Your lake, as I see it, has no ripples. The first pebble of love has not fallen in it.

I have heard a Danish story. Remember it -- let it become part of your mindfulness. The story tells about a spider who lived high up in the rafters of an old barn. One day he let himself down by a long thread to a lower beam, where he found the flies were more plentiful and more easily caught. He therefore decided to live permanently at this lower level, and spun himself a comfortable web there. But one day he happened to notice the line down which he had come, stretching away into the darkness above. "I don't need this any more," he said. "It only gets in the way." He snapped it, and with it destroyed his whole web, which needed it for support.

This is the story of man also. A thread joins you with the ultimate, the highest; call it God. You may have completely forgotten that you have descended from there. You come from God, and you have to go back to him. Everything

goes back to the original source; it has to be so. Then the circle is complete, and one is fulfilled. And you may even feel like this spider, that the thread that joins you to the highest comes in the way. Many times because of it you cannot do many things: again and again it comes in the way. You cannot be violent as you would like to be; you cannot be aggressive as you would like to be; you cannot hate as much as you would like to hate -- the line comes again and again in the way. And sometimes you may feel like this spider: to cut it, to snap at it, so that your path is clear.

That's what Nietzsche says: "God is dead." He snapped at it. But immediately Nietzsche became mad. The moment he said, "God is dead," he became mad, because then you are cut away from the original source of all life. Then you are starved of something very vital, essential. Then you miss something, for you had become completely oblivious that it was the very base. The spider snapped at the thread, and with it destroyed his whole web, which needed it for support.

Wherever you are, in your darkest night, a ray of light is still joined with you from God, from existence. That is your life; that's how you are alive. Find out that thread, because that is going to be the way back home.

On 5th June, 1910, O'Henry was dying. It was getting dark. Friends were surrounding him. Suddenly he opened his eyes and said, "Put the light up. I don't want to go home in darkness." The light was put up; he closed his eyes, smiled, and disappeared.

The thread that is joining you, the single ray of life that is making you alive, is the way back home. Howsoever far

you have gone, you are still joined with God -- otherwise it would not be possible. You may have forgotten him, but he has not forgotten you; and that is the real thing that matters. Try to find out something in you which joins you to existence. Search for it, and you will come to the commandment Jesus is talking about. If you search, you will come to know it is love, not knowledge, that joins you to existence; not riches, not power, not fame -- it is love that joins you to existence. And whenever you feel love, you are tremendously happy, because more and more life becomes available to you.

Jesus, or a Buddha, both are like a honey-bee. The honey-bee goes and finds beautiful flowers in a valley. She comes back, she dances a dance of ecstasy near her friends to tell them that she has found a beautiful valley full of flowers. Come, follow me. A Jesus is just a honey-bee who has found the original source of life: a valley of beautiful flowers, flowers of eternity. He comes and dances near you to give you the message: Come, follow me.

If you try to understand and seek within you, you will find it is love that is the most significant, most essential thing in your being. Don't starve it. Help it to grow, so that it can become a big tree; so that birds of heaven can take shelter in you; so that in your love, tired travellers on the path can rest; so that you can share your love; so that you can also become a honey-bee. In your ecstasy, you can also tell people to come and follow you. Each and everyone has to become a Jesus one day, and don't be contented for less. Unless you become a Jesus, you cannot be a Christian. If you are satisfied by being a Christian, you are fooling yourself. Be a Jesus -- less than that is not worthwhile. And

you can be, because in fact you are. Only a recognition... just a recognition.
Come Follow To You, Vol 3
Chapter #8
Chapter title: I bring the greatest synthesis that is
18 December 1975 am in Buddha Hall

Question 1
I OFTEN DESIRE TO HAVE AN ISOLATED, SECURE PLACE TO ALLOW SURRENDER. MEDITATIONS SEVERAL HOURS A DAY GOING DEEPER AND DEEPER WITHOUT DISTRACTION. AS I UNDERSTAND, MOST YOGA MASTERS TEACH THAT WITHDRAWAL FROM THE WORLD IS NECESSARY FOR A PERIOD OF TIME, ONCE KUNDALINI STARTS RISING, UNTIL ONE IS FINALLY ESTABLISHED IN SAMADHI; AT WHICH TIME ONE CAN REALLY BE IN THE WORLD, BUT NOT OF IT. YOUR TEACHING SEEMS TO BE DIFFERENT: TO ENGAGE IN THE WORLD WHILE THE TRANSFORMATION IS OCCURRING. IF THIS IS SO, HOW DO I AVOID THE DISTRACTION OF MAYA BEFORE I CLEARLY SEE THE REALITY?

THE FIRST THING: the ego always seeks isolation, in a thousand and one ways. When you become very rich, you become isolated. When you become politically very powerful, you become isolated. An Adolf Hitler is alone, more alone than a yogi in the Himalayas. He has no friends, nobody equal to him; he has no relationships. A very rich

man reaches to a Himalayan peak, where he is alone. Hence one seeks riches, hence one seeks political power.
The ego is always in search of isolation, because when you are alone, only the ego remains; the ego becomes the whole world. Then there is nobody to fight with your ego; there is nobody to humiliate you; there is nobody with whom you can compare yourself. You become supreme in your own eyes. You can believe in your ego absolutely; there will be no distraction.
I am against isolation. In fact you have to dissolve the ego, not to isolate it. You are not to become an island, independent, separate from the whole: you have to become a part of the continent, one with it. How can you be one with reality in isolation? The reality needs participation, not isolation. That's why the greatest SAMADHI occurs in love, not in isolation. And the greatest of yoga is love, because in love you have to dissolve yourself, in love you have to die, in love you have to melt, merge.
I teach love, not isolation. Isolation is the way of the world, not the way of religion. But it happens: you have been seeking riches, political power, possessions; then you become frustrated; then you turn to the Himalayas -- you renounce the world. You don't renounce the ego, you renounce the world. I teach you: renounce the ego, don't renounce the world.
The ego is very subtle. You could not attain to political power, then you try to attain to religious power. You call it KUNDALINI, but still it is power, still it is something that will make you separate, unique, independent, an island. If your religion is also a search for power, then isolation is needed.

But religion is not a search for power; it is a search for silence. It is a search for peace; it is a search for inner poverty -- what Jesus calls 'poor in spirit'. It is a search to be, in such a way that there is no difference between to be and not to be. Non-being becomes your only being.

This is possible not through independence, this is possible only if you realize interdependence. These three words have to be remembered: dependence, independence, and interdependence. Dependent you are; independence you seek; interdependence I teach. Dependent you are, because everywhere you will feel you are dependent, everywhere a limitation comes in. If you love somebody you become dependent on him or on her. Everywhere life brings dependence. Then the idea arises that in the world you can never be independent. Escape from the world. You can escape, but independent you can never be: you can only be deceived. Even in the Himalayas you are not independent; you are still dependent on the sun. If the sun does not rise, you will be dead immediately. You will be dependent on the oxygen and air: if the oxygen disappears, you will be dead. You will be dependent on water; you will be dependent on a thousand and one things.

Dependence has to be understood, not to be avoided. If you understand dependence, you will understand immediately that hidden behind it is interdependence. Dependence is just a misinterpretation. Those who have known have also known that you are not dependent on the sun; the sun is also dependent on you. Without you the sun cannot be, as you cannot be without the sun. Even a small blade of grass will be missed from existence; the existence will never be

complete without it. A gap, something missing, will be there.

So don't think that the stars are great, and a blade of grass is very small and tiny. In existence, nothing is great and nothing is small, because existence is one.

This is what is meant by ecology: interdependence. And ecology is not only of this earth, it is of the totality. Ecology is a spiritual phenomenon.

You are misinterpreting. You are interpreting interdependence as dependence. That is a wrong notion, and because of that wrong notion, a wrong desire arises: how to be independent. Out of one error another error arises. You cannot be; and if somebody teaches you independence -- there are people who teach this -- they are teaching sheer stupidity. You are part, you are one with the whole, you are a wave in the ocean. The wave cannot be independent. How can you take the wave apart from the ocean? And I tell you, the ocean also cannot be separate from the wave. Without waves the ocean will also disappear. The waves cannot be without the ocean; the ocean cannot be without the waves, because waves are nothing but the ocean waving. Because of language the separation arises. You say the waves and the ocean; in fact, there are not the waves and the ocean, it is all one -- the ocean waving. Waves are not things... a process, a movement, a breathing of the ocean. You and your breathing are not two things: you are the breathing, the breathing is you. You breathe and the breathing breathes you -- they are inseparable.

Life is one. For this oneness,. interdependence, God is another name. Love is still another name, and even better than God, because God has been destroyed by the theologians. Love is still pure and virgin.

So the first thing to be understood: I don't teach isolation, because I don't teach the ego. Your so-called yoga masters are all more or less egoists. Once a man came to me, and he thought he was a great seeker. The ego finds new ways to be fulfilled. He was a great seeker, and he was very old. He told me that throughout his whole life he had been seeking a perfect master, the greatest in the world, because he could not be satisfied with anything less than that. I asked him,"Could you find him?" He said, "Yes, I met many, but I had to leave them. A few were self-deceived; a few were deceiving others; a few were mad; a few were simply idiots; a few were greedy, exploiters; a few were just parrots, repeating the Vedas and the Upanishads. And many other wrong sorts of guides I met. But then," his eyes sparkled, and he said, "I came across a man who was a perfect master, and I immediately spoke up and told him,'You are the greatest master in the world.'" I asked this seeker, "When did you say this to him?" He said, "When he told me that I was the most perfect disciple in the world... immediately."

The ego goes on seeking different ways to be enhanced. In the name of yoga many ego-trips goes on. Don't become a part of it. I don't teach isolation, because I want you to leave the ego, and not the world. The world is not the problem. The world is tremendously beautiful; it is pure joy; nothing is wrong in it. Something is wrong in you, not in the world. Drop the wrongness in you; don't renounce

the world. I teach you to celebrate the world, not to renounce it. I affirm life, and affirm it unconditionally; and I say to you that those who tell you to renounce it are the poisoners, and that from the very beginning they are teaching you something absolutely wrong. They are saying something is wrong in the world: they call it MAYA. I call you MAYA -- not the world. The ego is the only MAYA, the only illusion -- not these trees, they are simply beautiful; not these flowers, not these birds, not this sky, not this sun, these stars -- no, they are simply beautiful; they are divine and holy.

You are the MAYA. So, if you want to leave anything, leave yourself. If you want to renounce anything, renounce yourself. And the only way, the only way to renounce oneself is to celebrate. Because whenever you are happy, you are not; whenever you are sad, you are; whenever you are depressed, you are; whenever you are delighting, you are not. In bliss, in ecstasy, you disappear. In sadness and sorrow, you again appear. Watch. When you laugh, you are not. In real laughter, you simply are not. It comes out from somewhere you know not of. It comes from beyond you. You don't laugh: when laughter is there, you are not. Dance. When the dance really possesses you, when there really is a dance, the dancer is no more, the dancer has disappeared; he doesn't exist. The dance is so tremendously real that the unreal has to disappear before it. The unreal cannot face the real; the false cannot confront the real; the lie cannot face the truth; the darkness cannot encounter light. When the real arises -- and the real is when you are part of the whole, whether in laughter, in dancing, in love --

whenever you are part of the whole, the real is. Separate, you are MAYA. One with the whole, you are God.
I OFTEN DESIRE TO HAVE AN ISOLATED, SECURE PLACE TO ALLOW SURRENDER. When you are alone, a false type of 'religiosity' arises. Because whenever you are alone, there is nobody to provoke your anger, nobody to create an opportunity where you can become sad, nobody to bring your own false faces before you. You are alone: anger does not arise. Not that anger has disappeared -- simply the situation for anger is not there. You are full of anger, but nobody is there to insult you, to hurt you. Only the opportunity is missing. Come back to the world: live fifty years in the Himalayas -- when you come back to the world, immediately you will find anger is there, as fresh as ever; even maybe more powerful now, because of fifty years accumulated anger, accumulated poison. Then one becomes afraid to come back to the world.
Go to the Himalayas: you will see many people hanging around there. Cowards, they cannot come back to the world. What sort of purity is this, which is afraid? What sort of celibacy is this, which is afraid? What sort of reality is this, which is afraid of MAYA, of illusion? What sort of light is this, which is afraid of darkness: that it comes to the dark, the darkness will be powerful and may destroy it? Has darkness ever destroyed any light? But they go on hanging around. The more they hang around there, the more they become incapable of coming back to the world -- because there in the Himalayas they can have their beautiful image: nobody else to destroy it. In the world it is difficult. Somebody, from somewhere, treads to your toe; somebody, from somewhere, hurts you. You have to drop

anger. My whole effort is so that you change. Don't try to change the scene, please change yourself. The change of the scene not going to help anybody; it has never helped anybody.

And you think... MEDITATION SEVERAL HOURS A DAY. Even if you meditate twenty-four hours a day it is not going to help unless meditation becomes a way of life -- not that you meditate. Whether you meditate one hour, or two hours, or three hours, or six hours, or many hours -- you may meditate twenty-four hours: you will go mad, but you will not attain to SAMADHI.

SAMADHI is when you completely forget what meditation is. You don't meditate; just the way you live is meditative. The way you may, the way you walk, the way you eat: that becomes meditative. Meditation becomes a quality of your life; it is not a question of quantity. Don't be quantitative. Don't think that if you meditate more, then more meditation will happen to you... foolish. The more is not the question -- quality, not quantity.

Meditation is not money that you can go on gathering and piling up. Meditation is a way of being: you don't pile it up, you cannot accumulate it, it is not a wealth. It is the way you are.

So whatsoever you are doing here are really not meditations. They are just situations through which I would like you -o see; they are just preparations for the meditation. We call them meditations, because they prepare you for the right meditation. That is just clearing the ground, just cleansing the ground: they are not real meditations, because real meditations cannot be done, as real love cannot be done. It happens. You are simply

cleaning your mindbody; you are purifying yourself so that you can become a vehicle, so that you can be possessed. Then whatsoever you do, you do meditatively.

There have been stories of people who are robbers, or butchers, who have attained to enlightenment. But they attained, because whatsoever they did was meditative. I have heard one taoist story: One Emperor of China had a butcher; and he always loved to see him whenever he came to kill the animals for his kitchen. The Emperor would come and see and watch, because the whole thing was so beautiful -- such an ugly thing, but the butcher was so beautiful. He did it as if he was doing a prayer; he did it as if he was in deep ecstasy. And for thirty years the Emperor watched and watched, and he was never fed up. Every day he waited with great excitement: the butcher would be coming. The butcher carried a certain climate around him, as if he was going to the temple to pray to God -- and he was just going to kill animals. First he would pray; then he would talk to the animal; then he would thank the animal. And when he killed the animal, each of his gestures had a tremendous beauty of its own. The Emperor used to watch. One day he asked, "I have been watching you for twenty years. I am never fed up; every day I wait excitedly -- I don't wait so excitedly for anything else in the twenty-four hours. What is the secret of it?" The butcher said, "Because it is meditation for me. I am a butcher: that is the way God has willed me to be. I was born the son of a butcher: that's how God has willed me to be. This is my life, and I have made it a meditation. If God wants me to be a butcher, let it be so. But I should be meditative, so this is my meditation.

I go into deep ecstasy; it is not just an activity: it is an act of love. God is there in the animal, God is in me; and God wants to kill God himself. Perfectly okay. Who am I to interfere? I simply become a vehicle; I am simply possessed."

There are stories of people who were robbers and thieves, who have also attained. What was their secret? Just the same. And I know people who have lived in a Himalayan retreat for their whole life, and have not attained to anything. It is not a question of quantity -- how much you do. the question is how you do it -- not how much: what quality you bring to it. You can just walk and it can be meditative; you can just sit and it can be meditative; you can eat and it can be meditative; and you can just take a shower and it can be meditative. Try to understand this. Meditation should become a climate around you, a milieu in which you live. And wherever you go, you carry your climate. This is my whole effort: that's why I don't send you to isolation, I don't send you to mountains so that you can meditate the whole day; because that would give you a wrong notion about it, the notion of quantity.

GOING DEEPER AND DEEPER WITHOUT DISTRACTION: you can never go deeper and deeper if you don't understand what distraction is. If you are trying to avoid distraction, you can never go deeper; because wherever you are, the distraction will follow you -- because it is in you.

I will tell you one story: One man was very much distracted by his wife, because whenever he meditated the wife would talk loudly, or walk and close doors so loudly that plates would start falling; and he was very much distracted. So he

left the house. He went into a forest. But then animals and crows started distracting him. Sometimes it was also happening that there was no distraction -- then this would become the distraction. What is the matter? -- there is no distraction. Absolute silence, and he would be distracted: what is happening? Have all the animals and the birds disappeared? Distraction is not something objective, not there outside you; it is something in you. If you cannot accept, you will be distracted; if you accept, distraction disappears.

Once it happened: I was staying in a rest-house. And a political leader was also staying there -- a very small rest-house in a very small village. The political leader came to me in the middle of the night, and said, "It is impossible to sleep. How are you sleeping?" He shook me, and said, "How are you sleeping, there is so much distraction?" Somehow or other at least two dozen dogs... they must have made the rest-house their abode -- the whole village's dogs. Maybe they were having a political gathering also -- and they were so many; there was such a loud barking and fighting.
He said, "But how are you sleeping? These dogs won't allow me to sleep, and I am tired."
So I said to the political leader, "But they are not aware of you. They don't read newspapers, they don't listen to the radio, they don't look at television; they are not aware of you. I was also here before you. That is their usual way: they are not doing it specially for you. You are fighting, resisting. The notion that they are disturbing you is disturbing you; not they. Accept them" I told him to do one

small meditation. "Lie down on the bed. Enjoy their barking. Let it be a music. Enjoy it. Listen to it, as attentively as possible."

He said, "How is it going to help me? I want to avoid, I want to forget that they are there, and you are telling me to listen to them. That will disturb me even more."

I told him, "You just try. You have been trying your way, and it has failed. Now try my way; and you can see that it has been successful with me."

He was not ready for it, and he didn't believe it; but there was no other way, so he tried. And within five minutes he was fast asleep, and snoring. So I went and shook him up, and I said, "How are you sleeping? How is it possible?"

lf you accept, nothing can distract you. It is the very rejection in you that creates the distraction. So, if you want to meditate without distraction, don't reject anything. the traffic noise has to be accepted -- it is part of this world, and perfectly okay; the child crying and weeping is part of this world, and perfectly okay. Once you say that everything is okay, just watch the feeling that everything is okay and accept it. Something within you melts. Then nothing distracts. And unless this happens, you can go anywhere you like and you will be distracted by one thing or another.

AS I UNDERSTAND, MOST YOGA MASTERS TEACH THAT WITHDRAWAL FROM THE WORLD IS NECESSARY. It is not necessary at all. Not only is it not necessary, it is harmful because who is withdrawing? In withdrawal, the ego will be strengthened. Don't withdraw; rather, melt. I teach you just the opposite. Melt.

MOST YOGA MASTERS TEACH THAT WITHDRAWAL FROM THE WORLD IS NECESSARY FOR A PERIOD OF TIME, ONCE kundalini STARTS RISING, UNTIL ONE IS TOTALLY ESTABLISHED IN samadhi; AT WHICH TIME ONE CAN REALLY BE IN THE WORLD, BUT NOT OF IT. No... if you have not been that way from the very beginning, it is not going to happen suddenly in the end. If it has been that way from the very beginning only then will it flower in the end. If you withdraw from the world, you will never be capable of coming back to the world, and being in the world and not of it. No; because it cannot happen suddenly; it is a gradual process. By and by you have to imbibe the spirit of it. It is just like a small seed sprouting, becoming a plant, and becoming a tree. You say that suddenly -- first, we will withdraw from the world, and then we will come back to the world. In the very withdrawal you will be disconnected from the world; you will become afraid to come back.

Go and look at Catholic monasteries, Hindu monasteries: people have become afraid; they don't come back. There are monasteries in Europe where, once you enter, you never get out of the monastery again until you die. Why do these monasteries exist? There are monasteries where never in their history has any woman entered... Catholic monks. There are monasteries of nuns where no man has ever entered -- for centuries. What type of crystallisation is this? Fear crystallised, nothing else -- withdrawal crystallised. And they all go on saying that one should live in the world and be not of it. But that has not happened. Look at the Jain monks: they are afraid of everything. For fifty years a man has been a monk -- he cannot touch a woman's hand; he

cannot look at a woman eye to eye. What type of SAMADHI is this? Maybe suicide, but not SAMADHI. What type of attainment is this? I cannot call it any attainment. It is not that KUNDALINI has arisen: KUNDALINI has slept completely, died completely. The fire has disappeared. There is no fire.

If you really want to come to that beautiful space where you are in the world and not of it, then you have to be that way from the very beginning; you have to remain in the world and work it out. It is difficult, I know. That's why people escape to the forest, because that looked simple. You think those who have escaped from the world are very brave? Then you are in a totally wrong notion. They are cowards. They have escape because they could not cope; they have escaped because they could not grow; they have escaped because the world was too much for them. But they have decorated their escape beautifully; and for centuries those cowards have been writing scriptures and commentaries, because they had nothing else to do; and they go on doing that. Their whole energy has been wasted in verbalisation; and they go on convincing other cowards. Religion is courage; it is not cowardice. Be brave in facing the world. And whatsoever you want to be in the end, be from the very beginning: that is the only way. Carry it from the very first step, because the first step is the last step also.

YOUR TEACHING SEEMS TO BE DIFFERENT: TO ENGAGE IN THE WORLD WHILE THE TRANSFORMATION IS OCCURING. IF THIS IS SO, HOW DO I AVOID THE DISTRACTION OF maya BEFORE I CLEARLY SEE THE REALITY? There is no need to avoid anything. All effort to avoid is out of fear.

Live it; don't avoid it. Live the MAYA, and you will come to know reality, because this MAYA is also a hidden reality. The appearance is also of the reality. Let me repeat it: the appearance is also of the reality. Don't avoid it; otherwise reality will be avoided in it. Go deeply into it. Live it, enjoy it, penetrate it. Hindus have called MAYA the shroud of Brahma, his clothing: don't avoid it. If you avoid my clothes and escape, you will be escaping from me also. You will have to accept my clothes, you will have to come closer and closer; only then can you know me, who is hidden in the clothes.

God is hidden in his MAYA. MAYA means his magic. God is hidden in his magic. The word 'magic' comes from MAYA. God is hidden in these flowers, in these trees, in these rocks; in you, in me. From every eye he is looking out, from every flower it is his fragrance that is coming out. This is the way he is; this is his appearance. Avoid it, and you will avoid him; enter into it, enter into the fragrance of the flower, and you will find the fragrance of God hidden. Enter any human being in deep love, compassion, humbleness, and behind the body you will find him embodied, and behind the eyes you will find him looking at you. Look into somebody's eyes, and go deeper and deeper and deeper; and suddenly he is there, in his absolute beauty and purity.

I don't say avoid; that word is dirty for me. I say enter. The MAYA of the temple of God. Enter into it: the world is the temple of God. The body is the temple of God: enter into it. Find as many ways as you can find to enter into it. Try to find God from everywhere and through everything, and you

will find him everywhere and in everything. Says Jesus, "Underneath every stone I am hidden. Dig the rock up and you will find me there. Break wood and you will find me there." Everywhere he is. He is the very existence itself, the very is-ness.

Don't try to avoid. Escape, avoid, renunciation, isolation, are wrong words: don't use them. Let them not be part of the vocabulary, your vocabulary; drop them out. Find out positive terms, find out positive words: involvement, commitment, enjoyment, celebration, delight, ecstasy -- and you will be on the right path.

The reality and the illusion are not opposites. The God and his world are not opposites. The God is hidden in the world, and the reality is hiding behind the appearance; and the appearance is also beautiful.

The appearance is also beautiful. Not only is the soul beautiful, the body also is beautiful. And it has to be so, because the soul is hidden behind it. The soul goes on being expressed from the body in millions of ways. The body is just like a glass. Behind it is the name, and the flame goes on spreading its rays outside the glass. Whenever you see a beautiful person, it simply hints, it simply gives you an indication, that behind it there is some unknown beauty hiding. That's why a beautiful body attracts -- it is natural; a beautiful flower attracts -- it is natural; because it is simply an indication, a natural indication, an invitation, that something beautiful is hidden behind. Come, investigate me. Come. the beautiful body attracts because of the beautiful soul: you attain to a beautiful body if you attain to a beautiful soul -- it is not just coincidence; it is not chance. The more beautiful you become inside, the more beautiful

you become on the outside also. If a very ugly body becomes more and more deeply involved in meditation, you will suddenly see the ugliness changing, and behind the ugliness, beauty being expressed more and more. Once the innermost core becomes beautiful, the outer periphery follows it.

The appearance is also beautiful. It happened: a Zen master died, and his chief disciple started crying and weeping. A million people had gathered: the master was very famous; and the chief disciple was even more famous than the master. And those who were closest came to the chief disciple and said, "Please don't cry and weep, because that will create a bad name for you; because people think that you have become a realized soul, and you have been saying yourself that there is no death. Then why are you crying? And you yourself have been teaching your whole life that only the body dies, not the soul. Then why are you crying?
The chief disciple said, "Yes, I have been telling you that the soul never dies, only the body dies. But who told you that I am crying for the soul? I am crying for the body, because my master's body was so beautiful, and it happens rarely in centuries. Such a beautiful flower surrounded him, because he was so beautiful within. I am crying for the body -- who told you that I am crying for the soul? The soul never dies; there is no need to cry for it. But my master's body was also tremendously beautiful, and I will miss it."
This is what I call enlightenment.
My enlightenment is paradoxical. It has to be so, because it is not logical. It is bigger than logic. That's why I go on

teaching meditation and love together. Love is part of the MAYA, of the appearance; meditation is part of reality, of God. I go on teaching both. I say, "Love," so that you can penetrate a body deeply, so that you can become aware of the soul which is hidden behind it. And, "Meditate," so that you can attain to your own innermost soul. And let both be together: don't create any dichotomy between the two. It has always been a dichotomy. People who have been teaching meditation have always been against love; and poets and artists, who have been teaching love, have always been against meditation.

I bring the greatest synthesis that is possible in the world to you, the synthesis of love and meditation. And I teach you to grow in both ways. Move in both dimensions: move inwards through meditation, move outwards through love. Go deeper inside yourself, and go farther and farther to the other shore also -- so that you don't become lopsided. Meditators who don't love become lopsided. Their inner being becomes rich, but their outer being becomes very poor. Lovers who are not also meditators -- their outer being becomes richer, but their inner being becomes very poor. I would like you to become richer in both ways love, and meditate.

Question 2

OSHO: YOU ARE THE ONLY MAN, IF I CAN CALL YOU MAN, WHOM I HAVE LOVED WITHOUT RESERVATION. WITH OTHER MEN I HAVE ALWAYS WANTED TO CHALLENGE, OR OVERCOME. BUT I HAD TO SURRENDER TO YOU WITHOUT EVEN OFFERING A TOKEN RESISTANCE.

NOW, THROUGH YOUR LOVE, YOU ARE INTRODUCING ME TO JESUS FOR THE REALLY FIRST TIME. MY DEEP GRATITUDE FOR THIS GRACE. IS IT EASIER, AT LEAST IN THE BEGINNING, FOR WOMEN -- AS POTENTIAL MOTHERS AND LOVERS -- TO COME TO JESUS? DOES MAN COME TO HIM THROUGH HIS FEMININE?

This is from Paritosh. I have initiated many thousands of people on the path, but persons like Paritosh are rare. He is an old man, but you cannot find a more childlike person: it would be difficult. Even little Siddhartha is older than Paritosh. Paritosh is simply innocent: even little Siddhartha is cunning and clever. When little Siddhartha comes to me, he comes like a grown-up man, defensive; but when Paritosh comes to me, he comes like a small child, totally vulnerable, shy like a small child.

On eleventh December, thousands of people passed in front of me, but nobody like Paritosh. He could not even look at me directly: that is too aggressive. He just looked at me out of the side of his eyes, and passed on -- a small child -- a rare phenomenon. That's what Jesus called, "Unless you become like small children, you will not enter into the kingdom of God." Yes, unless you become like Paritosh, you will not enter into the kingdom of God.

This is his question: OSHO: YOU ARE THE ONLY MAN, IF I CAN CALL YOU MAN... yes, you can call me man, son of man, just as Jesus calls himself But I am plus also -- son of man and son of God. You are also the same; only your other shore is still unrecognised by you, the other

shore is still hidden in the morning mist. You have not come to see your own height. You have lived in the porch of your life; you have not entered the palace. The porch is not all: you are more than yourself, you are greater than yourself, you are higher than yourself, you are deeper than yourself That which is higher than yourself, deeper than yourself, is what we call God.

You are just like me -- there is not a bit of difference. You are just like Jesus -- there is no difference at all. But Jesus has recognised his other shore, Jesus has recognised that he is more than himself. Hence he calls himself son of God and son of man, both.

You can call me man; but Paritosh is hesitant, because he can see, at least he can feel, that something more is also there. He says: YOU ARE THE ONLY MAN, IF I CAN CALL YOU MAN... because he feels something more also. Grow into that feeling. And that should not be about me only; by and by let it be about yourself also. Then you will not only love yourself, you will even revere yourself, you will also respect. Just the other day I was telling you: love yourself. Now I tell you: worship also. If you love yourself you become man, rightly a human being; if you worship yourself also, which is tremendously difficult but not impossible, then you become God also. When the worshipper and the worshipped are one, then God has happened to you. Then you need not go to any temple; then the temple has come to you.

YOU ARE THE ONLY MAN, IF I CAN CALL YOU MAN, WHOM I HAVE LOVED WITHOUT RESERVATION. I know it. From the very first day Paritosh came, his surrender has been total.

WITH OTHER MEN I HAVE ALWAYS WANTED TO CHALLENGE, OR OVERCOME. BUT I HAD TO SURRENDER TO YOU WITHOUT EVEN OFFERING TOKEN RESISTANCE. Why has it happened? Because if you can see me, then I am not other than you; then there is no point in giving resistance, then there is no pont in struggling, then you will be struggling against yourself. When you surrender to me, what is happening actually is this: that your lower self is surrendering to your own higher self I am just an excuse.

NOW, THROUGH YOUR LOVE, YOU ARE INTRODUCING ME TO JESUS FOR THE REALLY FIRST TIME. Jesus has been taught from a thousand and one pulpits; his name has been used for these two thousand years and nobody else's name has ever been used. More books are written on esus than on anybody else. More churches stand in his name than in anybody else's name. Millions of preachers all around the world, millions of missionaries, go on propagating his name and his word; and I tell you, Jesus is one of the very unown masters. In fact, the very dust that missionaries have raised around his name, the very smoke that theology has created, has become a barrier in understanding him. The moment the name Jesus is uttered, immediately the Vatican, the pope, the church and the whole establishment, come to mind. And whatsoever they have been doing in the name of esus has been simply ugly, horrible -- it has been a nightmare. That's why, when I talk about Jesus, you feel I am bringing a new breeze to you -- because I am not a missionary, I am not a Christian, I am not a priest. In fact I have nothing to do with Jesus except that I love him. When I bring Jesus to

you, I am bringing myself; through his name, through his word, I am expressing myself It is not Jesus and me, as two; it is one phenomenon. Sometimes it is almost impossible to say whether I am speaking on Jesus or Jesus himself is speaking on himself. Sometimes the boundaries completely merge.

Those moments come when you are listening from your heart. Then boundaries completely merge; then I disappear. Then Jesus talks through me; then I can become a vehicle. Because I have no prejudice for or against, and I have no dogma to preach, Jesus can come in his crystal purity to you.

IS IT EASIER, AT LEAST IN THE BEGINNING, FOR WOMEN -- AS POTENTIAL MOTHERS AND LOVERS -- TO COME TO JESUS? DOES MAN COME TO HIM THROUGH HIS FEMININE? Yes. In fact, God comes to you always through your feminine part -- because the feminine part means the receptivity, your receptivity. You cannot be aggressive towards God, you cannot possess him, you cannot attack and take him over: you can only allow, in deep humbleness, in deep receptivity -- you open. Just as a flower opens to the sun, you open to the divine. You cannot do anything about it, because your doing wi]l be from your male part. Every man is half-man and halfwoman; every woman is half-woman and half-man. The difference is not much. A man's man-part, male part, is on top, and the feminine part below. In man, the man is conscious and the woman is unconscious; in woman, the woman is conscious and the man unconscious.

Of course it is true, absolutely true, that whenever a man like Jesus walks the earth, or a Buddha, or a Mahavir, then

women arc attracted first -- because they can receive immediately: their conscious part is feminine. Mary Magdalene is closer to Jesus than any Peter; it has to be so, because she is not an intellect, she is a heart. She loves him, and love is always total. When men come to Jesus, they need to be convinced, they need to be convinced intellectually. When a woman comes, she needs only one conviction: the conviction of the heart. And the heart has its own reasons that reason knows not. It simply falls in love; it trusts.

So Jesus or Buddha are easily understood by women; they come immediately and easily close to them, because they can be open naturally. Their whole biology is of receptivity. They have a passivity -- they can open; they are not aggressive, and they can open and allow. And Jesus can enter into them.

For man it is difficult in the beginning, because he has to fight, to struggle; he has to be intellectually convinced. There is going to be a war. Unless he is defeated, unless he has tried all ways by which he could escape, he will not surrender. His surrender is only in the end. Once he surrenders, then his feminine part starts functioning.

It is easy for women in the beginning; it is difficult for men in the beginning. But one thing more has to be understood: it is difficult for women in the end, and easier for men in the end. Because the deeper the love goes, the more woman passes from her feminine to her male part. You must have watched: you fall in love with a woman; she is so nice in the beginning. And there is no need to talk about the end -- how nasty a woman can become! When the male part comes up, she starts becoming nasty, starts fighting,

quarrelling -- every woman. In the beginning she is just honey, not of this world; in the end, very poisonous.
So it is easier for a woman to come closer to me, or to Jesus, in the beginning. It is difficult for men in the beginning: they will have to fight. But in the end the whole process reverses: the woman starts fighting, and the man starts surrendering.
So they are equal on the whole. But if you are aware, if a man is aware, there is no need to fight in the beginning -- from the very beginning he can become open, as Paritosh has been from the very beginning. And if a woman is aware, there is no need to fight in the end. She can remain open. But for that, awareness will be needed. If you move unaware, then you are just victims of your own conscious and unconscious minds. Awareness leads you beyond; then you can use your conscious and unconscious minds, but you are not used by them.
So, those who have feminine bodies and feminine minds should be alert. They should not be satisfied from the beginning; and they should not feel contented that they have come close to me -- their real problem is going to arise later on. But if they remain aware, the problem need not arise: there is no necessity for it. The necessity exists in your unawareness. If you remain aware, you can pass through that barrier. And, if you are aware from the very beginning, and you have a male body and mind, the awareness will be enough: you need not fight, because fight leads nowhere.
A deep rapport is needed, not fight. And it is not a question of intellectual conviction. A conversion is needed, not conviction. And conversion comes when you are in rapport

with me. When you feel me, live me; when you allow me to go deepest in you, and you are not afraid, then conversion happens. And conversion is needed -- conviction won't help.
So, if you are men, be alert from the very beginning. If you are women, then be alert: sooner or later the male part of you will arise. Both have to be alert.
Awareness is neither male nor female, because it does not belong to the body; it hovers above the body. People come to me and ask, "Where is the location of awareness" It cannot be located, because it is not part of the body. It hovers somewhere above you. It is not exactly in the body; it cannot be located. And once you become aware, you also hover over your body: you are not in the body. That is the meaning of the English word 'ecstasy'. Ecstasy means standing out of oneself, ecstasy: standing out.
When you become aware, you become ecstatic: you stand outside yourself. You become a watcher on the hills.
Come Follow To You, Vol 3

Chapter #9

Chapter title: Jesus is water of eternity, a divine well.
19 December 1975 am in Buddha Hall

JOHN 7

25 THEN SAID SOME OF THEM OF JERUSALEM...

27 HOWBEIT WE KNOW THIS MAN WHENCE HE IS: BUT WHEN CHRIST COMETH, NO MAN KNOWETH WHENCE HE IS.

28 THEN CRIED JESUS IN THE TEMPLE AS HE TAUGHT, SAYING, YE BOTH KNOW ME, AND YE KNOW WHENCE I AM: AND I AM NOT COME OF MYSELF, BUT HE THAT SENT ME IS TRUE, WHOM YE KNOW NOT.

29 BUT I KNOW HIM: FOR I AM FROM HIM, AND HE HATH SENT ME.

30 THEN THEY SOUGHT TO TAKE HIM: BUT NO MAN LAID HANDS ON HIM, BECAUSE HIS HOUR WAS NOT YET COME.

31 AND MANY OF THE PEOPLE BELIEVED ON HIM, AND SAID, WHEN CHRIST COMETH, WILL HE DO MORE MIRACLES THAN THESE WHICH THIS MAN HATH DONE?

32 THE PHARISEES HEARD THAT THE PEOPLE MURMURED SUCH THINGS CONCERNING HIM; AND THE PHARISEES AND THE CHIEF PRIESTS SENT OFFICERS TO TAKE HIM.

33 THEN SAID JESUS UNTO THEM, YET A LITTLE WHILE AM I WITH YOU, AND THEN I GO UNTO HIM THAT SENT ME...
37 IN THE LAST DAY, THAT GREAT DAY OF THE FEAST, JESUS STOOD AND CRIED, SAYING, IF ANY MAN THIRST, LET HIM COME UNTO ME, AND DRINK.

THE OTHER day I was reading a few lines from e.e. cummings:

SEEKER OF TRUTH FOLLOW NO PATH ALL PATHS LEAD WHERE TRUTH IS HERE.

Truth is always here. That's the only way truth can be. Truth cannot be anywhere else. The only time it can be is here, and the only place it can be is now. But the mind is never here and is never now. Hence, mind and truth never meet.

The mind goes on thinking about truth, and the truth goes on waiting to be realized, but the meeting never happens. The meeting is possible only if mind stops functioning, because mind means the past, mind means the future. Mind is never herenow. Whenever you start thinking, you are going astray. If you stop thinking, suddenly you arc at home. You had never gone from there; the whole wandering is like a dream. Otherwise, you have lived in God, you have lived as gods -- that's the only way to be. But you don't realize it, because you go on thinking about it.

The rose is before your eyes, but you are too full of ideas about the rose. Jesus was standing right there and people were thinking -- and he was in front of them. But they were not there; they were thinking about the scriptures, what the scriptures say.

THEN SAID SOME OF THEM OF JERUSALEM

It is meaningful that the gospel says, "Some of the people who said these words belonged to Jerusalem" -- the sacred place, the holy place. the holy place becomes the most unholy, because when people think they know, they are the most unholy. When people think they know, they are the most ignorant people, because those who know, know that they know not. It has happened always. Go to Varanasi and you will find only parrots -- great scholars, but without any realization. Go to Mecca, and you will find MAULWIS who know everything about, and know nothing; who can recite the whole Koran -- they have memorized it. They have become great computers, but the knowledge of reality has not dawned on them. Their innermost shrine remains dark, unlit, and they go on talking about light.
It is meaningful that the gospel says:

THEN SAID SOME OF THEM OF JERUSALEM...

Jerusalem is the Mecca of the Jews. Then it became the Mecca of Christians also. It is the Varanasi of the West. Whenever a certain place becomes a sacred place, it loses all sacredness -- otherwise, the whole existence is holy. But whenever religion is organized, truth made a doctrine, scholars becoming more important than mystics, information becoming more important than knowledge, then this misfortune happens.
Those people of Jerusalem -- they knew all. "When Jesus comes," the scriptures say, "nobody will know from where he comes."

HOWBEIT WE KNOW THIS MAN WHENCE HE IS: THEY SAID, BUT WHEN CHRIST COMETH, NO MAN KNOWETH WHENCE HE IS.

A very pertinent question -- because they knew it well -- from where this man comes. They knew his father, his mother, brothers and sisters; they knew all about them. And this information clouded their minds. In fact, do you know from where you Come? Do you come from your father? Do you come from your mother? Maybe you come through them, but you don't come from them. Maybe you pass through them. They may be like crossroads, but you don't come out of them.

It is said when Buddha became enlightened and came back to visit his father, the father was very angry and said, "I can forgive you because I have a father's heart. But drop all this nonsense. You belong to the family of an emperor. Don't move like a beggar. You are my son."

Buddha laughed and said, "Sir, I may come through you, but I don't belong to you. I may come through you, but I don't belong to you. To whom do you belong?"

If you go deeper into yourself, you will find a mysterious silence. No answer comes. Your body may have been contributed by your mother and father, but not your consciousness. Your mind may even have been contributed by the society, by the community, by your family, by the education -- but not your consciousness. That one who you are comes from nowhere.

Yes, the scriptures say and they say rightly:

... WHEN CHRIST COMETH, NO MAN KNOWETH WHENCE HE IS.

I tell you, the moment you come to know that you know not from where you are, you have become a Christ. This is the whole meaning of it. The moment you realize that your origin is shrouded in mystery, that your beginning and your end are mysterious, and there is no way to know them because you have been always and always and always.... In fact there has never been a beginning -- that's the meaning, when I say they are shrouded in mystery. They cannot be known, because there has been no beginning to know.
You have been here before time started: you have been here before space ever existed. And you will be here to the very end of time, and even after that. Time came after you, so there is no beginning.
Once you realize this, suddenly you have become the Christ. the realization that'I am beyond time', is the meaning of the word'Christ'. The scriptures say it perfectly and rightly, but when parrots recite scriptures the whole meaning is lost. Not only have they not understood what is said, they have also misunderstood.
Christ is standing before them: a man who has realized that he comes from nowhere. God means 'nowhere', God means 'no when', God means 'the source, which is beyond beginning and beyond end'. The source has to be beyond beginning and beyond end.

It happened once: Diogenes put up a tent in the marketplace, in Athens, on a very busy crossroad. On the tent he wrote "Wisdom sold here."

One of the richest men was passing and looked at it. He laughed and he told his servant to go with five gold coins and ask this braggard, "How much wisdom can you give for five gold coins?"
The servant went while the rich man waited outside. Diogenes pocketed the money, and wrote a small wisdom-bit on a piece of paper, and gave it to the servant. It said, "Whatsoever you do, always remember your beginning and your end."
The rich mall had laughed before, but now he became serious. And he loved that wisdom-bit so much that he had it written on his palace in gold letters: "Whatsoever you do, always remember your beginning and your end."
Whatsoever you do is meaningless, unless somehow it is related to your beginning and your end. If you go on doing things which are not related to your beginning and to your end -- that means if they are not related to God -- then your life will be trivia, a heap of rubbish: it won't carry any meaning. Meaning belongs to the whole, Meaning belongs to the source and the culmination.
If you forget the source and the end, your life will be just a drifting thing -- meaningless coincidences. There will not be a running theme in it, and there will not be significance in it. You will not really exist; you will just live. You may continue living, but your life will not have a rhythm, it will not be a song, it will not have inner consistency, it will not be relevant.

HOWBEIT WE KNOW THIS MAN WHENCE HE IS:

Nobody knows. You don't even know from where you come. But those people thought they knew well.

... FROM WHENCE HE IS: BUT WHEN CHRIST COMETH, NO MAN KNOWETH WHENCE HE IS.

The scriptures speak absolute truth, but nobody knows from where anybody comes. The source is mysterious; it is shrouded. And there is no way to know it, because you are the knower and you can never become the known. Let me repeat it: you are the knower and you can never be reduced to be the known. You are the subjectivity and you can never become the object. So how can you know yourself, who you are? How can you know yourself, from where you come? How can you know the beginning?

This feeling that I don't know who I am, this feeling that I don't know from where I come, this feeling that I don't know where I'm going -- if it becomes intense, the ego drops. Because then there are no props for it -- then the ego cannot stand.

The ego needs three props. It is a three-legged stool: who am I? -- from where do I come? -- where am I going? These three legs are needed for the ego. If these three legs disappear, the ego falls.

Once it happened: One of the greatest rich men of this century, Andrew Carnegie, was asked by a man, "What do you think, sir, is the most important thing in industry -- money, labour or banks?" Andrew Carnegie said, "It is a three-legged stool."

And which leg is more important? In fact, if you withdraw one leg, the stool will fall. The two legs won't be able to

help it. If you withdraw one thing, if you start feeling, "I don't know who I am," immediately the other two legs will be useless. Or, if you withdraw the first leg, "I don't know from where I come," then the other two will not be of any use. The props will drop and the ego will fall. Ego is a three-legged stool.

You have at least to believe who you are -- your name, your form; from where you have come -- your family; where you are going -- a certain idea about your destiny: then the ego can exist.

A man becomes a Christ when all these three legs disappear. That's why the old scriptures say:

... WHEN CHRIST COMETH, NO MAN KNOWETH WHENCE HE IS...

And Christ was standing before these blind people, and they were asking foolish questions and arguing about foolish things. And they were very clever people, the people of Jerusalem. They were very intelligent, clever people; they could argue and discuss. In fact, Jesus was not so educated, so well-informed, as they were. Jesus was an uneducated man -- in a sense, uncultured, unsophisticated. And remember, God has happened many more times to unsophisticated people than to sophisticated people, because the sophisticated person believes that he already knows. Once you think that you know, then there is no possibility of knowing.

I will tell you a story. Once a prospector climbed a mountain to seek for gold. On the way up, he fell down and struck his head. In his dizziness, he imagined he had found

hundreds of gold nuggets. So, wandering around town, he ordered nonexistent gold to everyone he met. Of course, he had become mad, and had become the laughing stock of the whole community.

A sage took pity on him -- on the poor rich man. He hit him hard on the head. The blow cleared his head. In shock and dismay he realized his former folly. "How incredible of me to imagine I possessed gold," he told himself.

Then an astonishing thing happened. Once he realized that he didn't possess gold, he began to search, and to find gold nuggets. Once realizing he didn't possess gold, he started to search. And when you seek, you find.

Spiritual riches follow awareness of poverty. That is the one and the only order of things. Says Buddha, "AES DHAMMO SANANTANO." This is the eternal law, that once you realize you are spiritually poor, you are already on the way to being rich. Once you realize that you are ignorant, you have taken the first and the most basic step towards wisdom. Once you realize that you have gone astray, your life is already changing. Now the true path is not far away.

But if you think that you are not astray, that you are on the right path, that you know, that you already possess that which you don't possess, then there is no possibility. Then you are closed.

Anyone can see the difference between real and imaginary riches. He can enquire. You can enquire -- and always enquire! Let this be a criterion to find out whether your riches are imaginary or real: "Do I feel rich when all by myself, or do I constantly need others to reassure me?" Go

on asking this question. If you can feel rich when just by yourself, alone -- and you don't need anybody else to reassure you, you don't need anybody else's opinion, anybody else's certificate that you are rich -- if you can be rich when all by yourself, then your riches are real. If you need constant reassurance from others, then your riches are unreal, imaginary. Then you are just depending on others' opinions. Remember this.

Many times people come to me to be reassured. They ask, they say, "I'm feeling very happy and blissfu]. What do you say?" What is the need to say anything? The very need shows that the happiness is unreal and imaginary.

If you are really feeling happy, you are feeling happy even if the whole world contradicts you. If the whole world agrees that you are not happy, then too it doesn't matter. Your happiness is real. It cannot be cancelled by anybody's opinion. But if your happiness is unreal, it can be cancelled by anybody. Even a small child can cancel it. You will be constantly looking towards people. You will be smiling, trying to show that you are happy so that they can say, "Yes. You are very happy. You look very happy."

Always remember this criterion: only the false needs support; the real is self-evident. Only the false needs certificates; the real is self-evident.

People used to ask Christ, "From where is your authority?" -- the authority is HIS.

It happened: When I came out of the university, I applied for a government job. The education minister called me for an interview and asked for some character certificates.

I said, "I am here; you look at me. I can sit here; you can watch me. I can live with you for a few days if you like.

But don't ask about certificates. Who can give me a character certificate?"
He couldn't understand. He said, "You can bring one from your vice-chancellor, or at least from the head of your department.'
I said, "If my vice-chancellor asks for a character certificate from me, I am not going to give it to him. So how can I ask for a character certificate from him? I cannot give one to him. So that is impossible. I can ask for a character certificate only from a man whom I can see is a man of character. But that will be absurd. That means that first I give him a character certificate -- only then his character certificate becomes meaningful."
But he couldn't follow me. He said, "Then it will be difficult, because at least two character certificates are needed."
So I wrote a character certificate in the name of my vice-chancellor. And I went to the vice-chancellor later on and said, "I have given in the true copy, the original I don't have. This is the certificate I have given to myself. You have to sign it."
He said, "But this is absurd." He said, "How can you give a character certificate to yourself?"
I told him, "If I cannot give one to myself, then who can give one to me? I know myself more than anybody else knows me. You don't know me at all. If you can give a character certificate to me, then why can't I? This is the certificate. You have to sign it."
He looked at the certificate and laughed, because I had written on the certificate that man is a freedom, and character is always of the past, and the future remains open.

I may have been a good man up to now. Next moment? Nobody knows! I may have been a saint up to now, but the next moment I can become a sinner. In fact, each moment I have to give a new lease to my character; again and again and again I have to hold it.

Character belongs to the past, and you ask for a character certificate to be reassured about the future -- which is foolish. The future remains open; the future remains always open. Next moment is always indeterminate. That's the difference between a stone and a man. You can give a character certificate to a rock. The rock is consistent; it has always remained a rock, and it is always going to remain a rock. It is predictable. But how can you give a character certificate to a man?

A sinner sometimes becomes a saint, a saint becomes a sinner. That is the beauty of man: that man has no character. Only rocks have character. The more alive you are, the less character -- absolutely alive, no character. Then you are absolute freedom.

Facing Christ, people ask about authority; they ask about character. They ask that Christ should fulfil the predictions of the scriptures. Why should Christ fulfil the predictions of the scriptures? He is not a rock. He is total freedom, absolute freedom -- that is his beauty and glory. But people believe in dead things, people believe in dead gods. They are dead; they feel comfortable with dead gods. If you are alive, only then can you feel comfortable with an alive God. An alive God means freedom.

Each moment one has to decide again and again who one is going to be; each moment is a decisive moment, and each moment you can change everything. You may not change;

that too is your decision. But each moment one has to decide continuously, constantly. Character is not something which is there just like a dead rock. It has to be lived, acted, decided. Each moment you are born again and again. Each moment you die, and each moment you are born again and again.

But people go on asking. And the people of Jerusalem or Varanasi -- they are the deadest people there are. Jerusalem is one of the most ancient cities in the world. That means it carries a very long and dead past, and always thinks in terms of the past, never in terms of the future. They couldn't see the future. The Jews missed Christ.

With Christ was the destiny and the future; but they were asking questions about the past. They couldn't see; they had no eyes to perceive that a new beginning had started. God had taken a new step in this man, God had taken a new decision in this man. God had taken a very decisive and historical decision. The whole humanity would be different through this man. Man will no more be the same as he was before -- a turning point. But that is all in the future.

The Jews were standing there. Jesus was an opening towards the future, but they were looking at the past. They were looking at the clouds of dust that were left behind. They couldn't see the sun that was rising.

HOWBEIT WE KNOW THIS MAN WHENCE HE IS: BUT WHEN CHRIST COMETH, NO MAN KNOWETH WHENCE HE IS.

THEN CRIED JESUS IN THE TEMPLE AS HE TAUGHT, SAYING, YE BOTH KNOW ME, AND YE

KNOW WHENCE I AM: AND I AM NOT COME OF MYSELF BUT HE THAT SENT ME IS TRUE, WHOM YE KNOW NOT.

Jesus cried. People like Jesus have to cry, because we are deaf And even when they cry, we don't listen. And even when we listen, we don't understand. And even when we understand, we don't act.

I will tell you one story: A group of unhappy men and women heard about a peaceful place called the Celestial City. Wishing to live in it, they consulted a wise man who told them: "Go to the edge of the town. There you will see footprints. Follow them all the way to the Celestial City." When locating the footprints, part of the group turned back immediately, complaining, "But they lead straight into the frightening wilderness."
The rest of the group followed the footprints for a short distance, but several more stopped when it started to rain. After a few more miles, the group broke up into two quarrelling factions, each demanding the right to lead the expedition. The battle raged so fiercely that they forgot all about the Celestial City, and returned home to continue the fight.
When observing all this, the wise man explained to his disciples: "Because of man's dazed mind, this is what always happens. Still, people must be told about the footprints. Every once in a while, a perservering man or woman follows them all the way to the Celestial City." Man goes on misunderstanding. God goes on sending his messengers; man goes on misinterpreting. God goes on

making new efforts; man goes on crucifying. God goes on hoping, God hopes tremendously. He is not yet frustrated with you. He still hopes; his hope is eternal. Whatsoever you do makes no difference to his hope. He goes on making new efforts, he goes on devising new methods.

A Jesus is a device, a Buddha is a device, a Krishna is a dev ice. God comes again and again in different forms. Maybe you rejected one form; you may accept another. He hopes continuously. Remember this.

And always remember that I'm not talking about those people who sometime lived in Jerusalem; I am talking about you. I am not talking about some fools who couldn't understand Jesus; I am talking about you -- because it is always the same. Always Jesus is there and always people are quarrelling about meaningless doctrines and dogmas -- quoting scriptures, creating smoke around themselves and not looking at the fact.

Jesus is a divine fact. God is standing in front of them and they are asking whether he is really the God. What was the trouble that they could not believe in him -- because Jesus could not follow all the predictions of the old prophets. Nobody is there to follow anybody else's predictions. And this is the foolishness: Jews rejected Christ because they thought he didn't follow all the predictions; Christians go on proving that he followed all the predictions. That's why they accept him.

Look at the foolishness -- it is the same. Nobody looks at Jesus directly. Jews reject him, but the argument is the same: that he does not follow all the predictions that the scriptures say a Christ has to follow. Christians say that he does follow them. The argument is the same; the mind is

the same. They don't differ. Both are missing. They may be standing opposite each other, but their attitude is the same. Nobody is looking at Christ; nobody is following the footprints to the Celestial City. They have come back home to continue the fight.

THEN CRIED JESUS IN THE TEMPLE AS HE TAUGHT, SAYING, YE BOTH KNOW ME, AND YE KNOW WHENCE I AM:

He is saying, "You know not; you don't know me. You don't know whence I am, and I am not come of myself." Nobody has come that way. Everybody comes from God. In fact, nobody comes, everybody is sent. Everybody comes from the whole. Were you asked to decide whether you would like to come to the world or not? Nobody has ever asked. It has never been your decision. You have been sent; the whole has sent you. As the ocean waves itself into thousands and thousands of waves, so God waves in humanity, in life, in thousands and thousands of waves. You are a wave in his consciousness. You may have started to feel that you are separate, but that is illusion, that is MAYA.

AND I AM NOT COME OF MYSELF BUT HE THAT SENT ME IS TRUE, WHOM YE KNOW NOT.

Jesus is not saying anything about the man Jesus. He is talking about each human consciousness. Whatsoever he's saying about himself is relevant to you also. There, again, Jews thought that he was very egoistic: he claims that he

comes from God -- and a prophet has to be humble. He doesn't seem to be humble at all. Christians think that he is claiming something about himself, not about everybody else.
So if somebody else says, "I am the son of God," Christians will be immediately against him. "This man is a heretic. There has been one, and only one, son of God, and that's Jesus Christ, the only begotten son."
What I am trying to show you is that the mind is the same -- whether it is Jewish or Christian makes no difference. Mind as such is stupid, and unless the mind is dropped you can become a Jew or a Christian or a Hindu; it is not going to make any difference.

BUT I KNOW HIM: FOR I AM FROM HIM, AND HE HATH SENT ME.

This is beautiful, the word 'sent'. Nobody comes; everybody is sent. Everybody is a messenger because everybody carries a message within himself, a destiny to be fulfilled, a seed. You are not from yourself. Nobody is, nobody can be. Everybody comes out of the whole and the whole must be sending a coded message in you. You may not have deciphered it yet, you may not have been able to decode it yet. One who decodes it understands. Jesus decoded it. He understood the message -- why he had been sent.
The first thing to realize very deeply is that you have not come -- you have been sent. Small words make a lot of difference.

I have heard about a warrior in Japan. In the First World War, he was a samurai, a great warrior. One arm was hurt very much, wounded very much -- it had to be removed. After the operation, when the warrior came back to consciousness, the surgeon told him, "I am very sorry that you had to lose your arm.
The warrior tried to raise himself up and protested. He said, "I have not lost it; I gave it."
"I have not lost it; I gave it" -- tremendously different. He has given it.
If you say Jesus lost his life, you will be wrong. He gave it, he gave it for us. He gave it for the message, he gave it for the mission for which he was sent.

... FOR I AM FROM HIM, AND HE HATH SENT ME.

Always remember: whenever Jesus talks about God, he means the whole. His terminology is not as perfect as Buddha's. Even Buddha's terminology is not as perfect as Lao Tzu's. Terminology does not depend on Buddha, Jesus, or Lao Tzu; it depends on the people to whom they are talking.
Jesus was talking to Hebrews, to Jews. They have a terminology. He has to use it; there was no other way. If he had started talking like a Buddha, nobody would have understood -- not at all. Even when he was using their own terminology, he was not understood. There is no possibility that if he had used the terminology of Buddha, that he would have been understood; because the terminology of Buddha needs a long heritage of Upanishadic teaching. Buddha was against the Upanishads, but the Upanishads

prepared the background. Without the Upanishads he could not have been here.

Lao Tzu uses such a beautiful terminology that nobody can ever find a fault with it. But that is the reason he could never become such a great religious leader as Buddha or Jesus: nobody understood him. He talks very simply; he is the simplest possible man. He has no jargon; he does not use the word'God' at all. He does not use any terminology of theology, religion. Because of this, nobody understood him. Nobody even tried to crucify him; nobody threw even a stone at him, because even for that you have at least to be misunderstood. If you don't understand, okay. But you have at least to misunderstand. Lao Tzu was simply neglected.

I have heard a story. Once he was going from one town to another on his donkey. A messenger from the emperor came and told Lao Tzu, "The emperor has heard about you and he would like you to become a part of his court. He needs wise men there."

Lao Tzu treated the messenger very courteously, but said, "No, it is impossible. I am grateful. Thank the emperor, but it is impossible."

When the messenger was going, Lao Tzu washed his ears with water, and washed the ears of the donkey also.

A man who was standing by the road asked, "What are you doing, sir?"

He said, "I am washing my ears, because even the messenger from the world of politics is dangerous."

The man asked, "But why arc you washing the ears of the donkey?"

He said, "Donkeys are very political. He is already walking in a different way! The moment he heard and saw the

messenger from the court, he became very egoistic. Donkeys tend to be political. I don't much understand the language of the court, but he understands, because similar donkeys are there. The language is the same."
The man laughed. It is said, even when the story was reported to the king, that he also laughed.
People laughed about Lao Tzu; at the most, a crazy old man, eccentric, but nobody took him seriously. And he could never influence people to such an extent that they should organize his teaching. No religion, no organization, could come out of his teachings. He remained alone. He remains alone, but purest.
Jesus was talking to Jews. They have a particular terminology of God -- 'prophets','kingdom of God'. He has to use that. But remember always, whenever he says'God' hc means tao; he cannot mean anything else. Don't ask me by what authority I say this. I am not a pope; I am not a Vatican pope. I have no authority. But I say to you, by my own authority, whenever he says'God' he means tao. Whenever he says HE HATH SENT ME he means 'the whole has sent me'. Then Jesus will appear in a different light. Then you will be able to understand him more, and follow him more, and go further than ordinarily you could go with him.

THEN THEY SOUGHT TO TAKE HIM: BUT NO MAN LAID HANDS ON HIM BECAUSE HIS HOUR WAS NOT YET COME.

Existence is not a chaos, it is a cosmos. Existence is not just by chance. It has a story to tell, it has a running theme, it

has a song to sing. It is a great drama; Hindus call it 'leela', a great drama, a great play. That is what is meant by this gospel sentence, this sutra: BECAUSE HIS HOUR WAS NOT YET COME. This is a deep acceptance of things. The people who wrote the gospel were closest to Jesus. They understood one thing: that whatsoever was happening, was happening as part of a great drama. If you have that feeling, you start accepting things. They could accept even the crucifixion of Jesus, because that was part of the great drama. It was meant to be so. They could accept it, because it was not just chance, not just coincidence -- it had to be so.

A Judas has to betray Jesus, because whenever a Jesus is there a shadow falls; just as when you walk in the sun and a shadow follows you. Whenever in the world of consciousness somebody rises so high, a shadow falls; that shadow is the Judas. It has to be so.

And whenever you want to transform humanity, whenever you want to bring a new truth into human consciousness, the human mind defends itself -- it becomes aggressive against you. Jesus has to be crucified. That's how the human mind functions. It is a great drama; it is a cosmos. Then everything is accepted. Once you look at life not as unrelated facts, but as a related whole, then everything fits in. Then there is no need to complain; then there is no need to feel frustrated, or to feel that there is injustice.

Just try to see the beauty of it. Jesus was crucified, but the closest disciples never felt that something wrong had happened. Not that they didn't miss him. They missed him, they missed him tremendously. Not that they didn't cry for him. They cried -- but they accepted. They accepted,

because it must be so. There must be a meaning in it; we may not be able to know the meaning, but there must be a meaning in it -- because nothing can happen which is meaningless, nothing can happen which is unrelated to the whole.

We may not be able to know the meaning of a certain fact, because we know only the isolated fact; we cannot see the whole in relation to it. Whatsoever we see is just as if suddenly you have come across a page of a book -- a strong wind has just brought a page of a book to your door. Out of curiosity you start reading it; you cannot make any sense out of it because it is just a page. You don't know what happened before; you don't know what happened afterwards.

All the facts that we know are just pages -- not even pages, broken sentences -- not even broken sentences, broken words. The whole book of existence is so vast, so eternal, we cannot know what it means, because meaning always means relevance concerning the whole, in relationship with the whole.

Poetry is meaningful because you can relate words one with another; they are not unrelated. It is meaningful, because between the words you can see the flow of a certain meaning. If you cannot see the meaning, if you just cut a few words from a dictionary and paste them with closed eyes on paper, and then read it, there will be no meaning -- separate words, not connected.

THEN THEY SOUGHT TO TAKE HIM: BUT NO MAN LAID HANDS ON HIM, BECAUSE HIS HOUR WAS NOT YET COME.

AND MANY OF THE PEOPLE BELIEVED ON HIM, AND SAID, WHEN CHRIST COMETH, WILL HE DO MORE MIRACLES THAN THESE WHICH THIS MAN HATH DONE?

Ordinary people believe in miracles -- they can't see the phenomenon, the tremendous phenomenon that has happened. They think only of miracles. This man touched somebody and the man was healed; or this man touched somebody else, and the man was blind, and his eyes were restored. These are great miracles for the ordinary mind. Magicians are more impressive. They can't see the only miracle that has happened in this man; the very being of this man is a miracle. All other miracles are just by-products. Not that he is doing them -- Jesus never said, "I have done miracles."

Once a woman touched him. She was afraid-to come in front of him. She had leprosy and she was ugly. She was afraid to come in front of him and ask to be healed, but she had faith. She just touched him. When Jesus was passing through the crowd, just from behind she touched his body. Suddenly, Jesus turned. The woman was healed, and said, in deep gratefulness, "You healed me, Lord."

Jesus said, "Don't say that. Your faith has healed you." Your faith -- not Jesus. Many times he says, "It is God who has healed you, not me." He is just a vehicle. But people are more interested in miracles. Scholars are interested in scriptures; ordinary people are more interested in miracles. Nobody seems to be interested in the facts of this man who is standing before them, this tremendously innocent energy,

this flowering of consciousness. Nobody is interested in looking directly at Jesus.

THE PHARISEES HEARD THAT THE PEOPLE MURMURED SUCH THINGS CONCERNING HIM; AND THE PHARISEES AND THE CHIEF PRIESTS SENT OFFICERS TO TAKE HIM.

These are the three types of people Jesus is surrounded by continuously: the crowd who believe in miracles, the people who have their investments in religion -- the priests, the Pharisees, who are afraid that this man is becoming every day more and more important -- and the scholars, the pundits, the rabbis, who are interested only in dead scriptures, in dead words, in knowledge. These are the three types of people he is continuously surrounded by.
The fourth type are very few, who are trying to understand who this man is, who are not worried about scriptures, because the scripture is alive herenow. They are not worried about miracles, because the greatest of all miracles has happened: that a man has realized that he is not separate from the whole. The ego has disappeared: that is the greatest miracle there is.
The fourth type are people who have no investment in religion, who have no self-interest in religion, who are not worried about the temple and the establishment and other things -- a very few people who are interested just in this man as he is, without any prejudice, without any concept. These few people could see through Jesus and could find God through him. He became a door.

Jesus says again and again, "I am the gate. I am the door. I am the way." Only for a few people he was so, for those whose eyes were not clouded by anything, who could look through this man, through and through.

THEN SAID JESUS UNTO THEM, YET A LITTLE WHILE AM I WITH YOU, AND THEN I GO UNTO HIM THAT SENT ME...

It is such a great phenomenon that it cannot be longer. The earth won't allow it.
I was reading the life of one Urdu poet, Miraja Galib. In a poet's gathering, a very young boy, just twelve or thirteen years of age, recited such beautiful poetry of his own creation that Galib, a master, asked the boy again and again to recite it. And in the end, Galib started crying and weeping.
Somebody asked, "Why are you crying?"
Galib said, "This boy will not live long." And just within six months, the boy died.
People asked, "Why do you say this?"
Galib said, "He is so beautiful. He has something tremendous in him. Earth will not be able to tolerate such beauty. He is not ordinary, he is not mediocre."

Whenever a man becomes enlightened, that is his last life. Then he cannot enter again into the world, because the world is too rough, and he becomes too refined. Then he is just a fragrance, subtle, with no solidity in it, and then the fragrance goes up higher and higher. It cannot come down. Whenever a man becomes enlightened, it is difficult to

remain in the body -- almost impossible. One has to be continuously aware; any moment, the body can drop. Jesus continuously says to his disciples, "Yet a little while am I with you, and then I go unto him that sent me... and then I return to the whole." Then the wave disappears in the ocean.

IN THE LAST DAY, THAT GREAT DAY OF THE FEAST, JESUS STOOD AND CRIED, SAYING, IF ANY MAN THIRST, LET HIM COME UNTO ME, AND DRINK.

I have heard: The day Woodrow Wilson died, the doctors, feeling that his death was coming closer and closer, apprised him about the nearness of death. Just a few seconds before he died, they decided to tell the old man. They told him that death was coming closer and closer. He opened his eyes and said, "Ready" -- that was all -- closed his eyes, a smile on his face, and disappeared.
A Jesus is always ready -- readiness to go back, readiness to fall back onto the shores -- because a Jesus is ripe. And whenever a fruit is ripe, the fruit can say, "Yet a little while I am with you -- with the tree, a little while -- and then I go unto him that sent me." And then the fruit drops to the earth, and disappears into the earth from where it came. Whenever you have become ripe, you disappear. That is the meaning of the Eastern concept of becoming free from birth and death. Whenever you become ready, there is no need for you to be thrown back into existence again and again. You are thrown back because you don't learn the lesson. It is like a child who fails every time and has to be

sent back again to the same class. If he learns the lesson, passes the examination, then he is sent to another class, a higher one. And when he finishes his education, then there is no need to go back there. the world is a training, a discipline. You are sent again and again, because you have not yet learned the lesson. Once you learn it, you are back to the original source.
Jesus is constantly aware, Buddha is constantly aware. Whether Buddha lasted for forty years and Jesus lasted only for three years, it doesn't make much difference, because in the vast eternity, forty years is just a little longer.

IN THE LAST DAY, THAT GREAT DAY OF THE FEAST, JESUS STOOD AND CRIED, SAYING, -- before he was crucified -- IF ANY MAN THIRST, LET HIM COME UNTO ME, AND DRINK.

"... because soon I will disappear and then you will not be able to drink from me. If any man thirsts, if somebody is thirsty, let him come and drink of me, because soon I will be gone, and then you can think about me, but you will not be able to quench your thirst."
Jesus is water of eternity, a divine well. He can quench your thirst. But people are not aware even of their thirst. They have forgotten their thirst; they have suppressed it. That's why he says IF ANY MAN THIRST...
Everybody is thirsty. There is no need to say 'if'. Have you come across a mall who is not thirsty? Have you come across a man who is not miserable? Have you come across a man who is not unhappy? Have you come across a man

who is content, needs no more, who is fulfilled, needs nothing else to be added to him?
If you have not come across such a man, that means every man is thirsty. But people have forgotten their thirst. It would be better to say they have suppressed their thirst because the thirst is dangerous. The thirst creates search and one has to seek, and one has to make effort, and one has to dig deep into oneself. People avoid their thirst.
One man, a few days before, came to me and said, "I don't want to come and listen to you, because I am afraid. I am afraid I may really become interested in you and in what you say. I will come one day, but not now. I have other things to do."
Have you thought that you may be avoiding your basic thirst?
Religion is a basic thirst. No man can become satisfied and fulfilled unless he attains to a religious consciousness. There is no other way to be fulfilled.
But people go on saying that there is no God. That may be just a defence, because once they prove to themselves there is no God, then there is no need to seek and search; then they can remain wherever they are. Then they can remain in their mud, and there is no need to seek the lotus.
That's why Jesus says:

IF ANY MAN THIRST, LET HIM COME UNTO ME, AND DRINK.

Jesus is available. It has been always so. There are people who have attained and who are available -- and you are thirsty. But this is the misery: that you deny -- you deny

such people who can quench your thirst. You deny that they have anything; you deny that there is any water in their well because you are afraid.

The greatest fear in life is the fear of God, the fear of coming close to God -- because coming closer to God will mean coming closer to the death of the ego. Coming closer to God will mean going farther from yourself. Coming closer to God will mean dropping, surrendering, disappearing.

The greatest fear in the world is that of God, because God is both death to the ego and birth, a rebirth of consciousness. But you don't know about the rebirth; you can only feel the death. You are just like a small child who is just going to be born, is in the womb. For nine months he has lived a certain life of comfort, convenience. in fact, never again will he be so comfortable. The womb is so comfortable, so warm. He is without any responsibility; he has not to go to work in the factory or office. He simply receives everything ready-made -- no worries, no fears, no responsibilities, no anxieties. He simply rests, sleeps twenty-four hours.

And then suddenly comes the moment when he has to be born. The child becomes afraid, because the child can only see that this life is going to be destroyed -- the life that he has been living for these nine months. He cannot see a different life -- a life of open sky and air and sun, a tremendous opportunity to grow. He cannot see. How can he see? He has no idea of it.

He can only see this: that the life he has been living is going to be destroyed. The birth to the child looks like

death. He is afraid, he trembles, he doesn't want to get out of the womb.
The same happens again when you reach nearer to another rebirth of consciousness, where again you find another world -- the world of God, called 'the kingdom of God' -- of infinite light, of eternal beauty, of absolute truth. But you know YOUR life: the life of the market, the life of the family, the house, the money, the ambition, the desire, the body -- you know this. And moving towards God means going away from this. It looks like death. God is death, because God is rebirth also.
That's why Jesus says:

IF ANY MAN THIRST, LET HIM COME UNTO ME, AND DRINK.

And the same I say unto you. If any man thirst, let him come unto me and drink, because yet a little while more am I with you. And then I go unto him that sent me.
Remember, I am not repeating. I am not interested in commenting on Jesus. Through Jesus, I am again creating a situation which is absolutely new -- or absolutely ancient, which is the same.
If any of you really feels thirsty, then the possibility is available. Don't miss it! And you can miss it. You can find a thousand and one excuses to miss it. Don't listen to those excuses; drop those excuses. Seek your thirst. If you are thirsty, then I am ready to become a well for you. The thirst can disappear, and only when your thirst disappears, for the first time you will feel what life is and its meaning -- the beauty of it, the glory of it. Then life will become a

decoded message to you. Up until now, you are carrying the seed. The message is there, but undeciphered.
Let me help you. If you are thirsty, don't try to escape from me. Let me help you.
Come Follow To You, Vol 3

Chapter #10

Chapter title: Love is fragile like a flower. Hatred is powerful like a sword.
20 December 1975 am in Buddha Hall

Question 1
WILL YOU PLEASE EXPLAIN TO ME THE LORD'S PRAYER, AS GIVEN BY JESUS?

MEDITATION CAN BE EXPLAINED, prayer never. It can be understood, but it cannot be explained. Prayer is something of the heart, very elusive, very indefinable. You can feel it, but you cannot think it. That is part of its nature. It is like love. It is not a technique.
Meditation is a technique. Prayer is not a technique. Meditation you can do: prayer you cannot do. You can only be prayerful. It has nothing to do with words: what you say in prayer is meaningless. How you say it, the space from where it arises, is meaningful -- not the words.
Prayer is a gratitude, a deep thankfulness towards the whole, that you are here, that you are glad to be. It is against complaint. When you complain, you say you are miserable to be; when you pray, whether you say it or not, you mean that you are glad to be, you are thankful that you

are. And Jesus' prayer is tremendously beautiful. No other prayer is so beautiful. Vedas have prayers, but they come from very sophisticated minds, and whenever a prayer comes from a sophisticated mind, it loses much. It becomes very refined, meaningful: and that's why it loses all meaning.

Jesus' prayer is almost childish. That's the beauty of it, the glory of it. If you want to understand Gayatri, the prayer in the Vedas, much can be said about it. It is a very condensed understanding; it is like a scientific formula; it is like Einstein's formula: E=MC2. Much can be said about it, thousands upon thousands of pages can be written about it. Jesus' prayer is not a scientific formula, it is just an outpouring of a simple heart; a child talking to his father -- simple, very simple, it cannot be more simple than that. So, if you talk to Hindus, they will say, "What type of prayer is this?" If you talk to Buddhists, they will laugh, because they have very refined prayers, very cultured, sophisticated, philosophical, speculative, saying much in them.

Jesus' prayer does not say anything; it is simply an outpouring of the heart, as a lover talks to his beloved, or a child talks to his father. Let me repeat it: please don't ask for explanations; do it, and you will understand it.

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power and the glory, for ever and ever. Amen.

Question 2
IF I CAN TRULY EXPERIENCE THE MUSIC OF THE FLUTEPLAYER, CAN THAT BE ON THE SAME LEVEL AS THE EXPERIENCE YOU WISH TO OCCUR WITH YOU? I AM THINKING OF THE SUFIS: I SEE, BUT I DO NOT SEE. I AM BEHIND A GLASS WALL.

The object is irrelevant. Only the subjectivity is relevant. Whether listening to me, or listening to a fluteplayer, or listening to the birds in the morning, or sitting by the side of the waterfall and listening to it, the same experience can happen. It happens not from what you listen to, it happens because you listen. Just listening gives you total silence; in deep listening you disappear. The whole art is how to listen.

Once you know how to listen, in deep receptivity, sensitivity, you are not there. The listener is not there, only listening. And when the listener is not there, there is no ego: there is no one who listens, only listening. And then it penetrates to the very core of your being.

If you listen to me with mind, you will miss. If you listen to the waterfall without mind, you will get. It is not a question of listening to me; it is a question somewhere concerned with you, with the listener. What I am saying is irrelevant; who is saying it is irrelevant. The whole thing is: are you surrounded by a deep silence? Have you become non-existent in that moment? Do you find suddenly that you are not, that you are a deep emptiness, throbbing with life, full, but empty, a tremendous silence, with not a single ripple of

thought? Only then do you attain to a plane where truth can penetrate you.
So try to be a listener. Just hearing is not enough. Hear, you can; listening will need great discipline. It is the greatest discipline there is. If you listen, you are already delivered; because in that listening, suddenly you find yourself.
This looks like a paradox. You disappear, I say, and in that disappearance you find yourself. You are empty, and in that emptiness arises a fullness, a fulfilment. No thought is there. And then there is understanding. And love flows, like breathing -- it goes in, it goes out, it goes in, it goes out. Then you start sharing your-your being with the existence that surrounds you. Then the part is no more part and separate -- it throbs with the whole. You fall in line with the whole, you are no more out of step. A harmony has arisen -- the celestial music, the music of the stars.
Then suddenly you are open. From every dimension God flows into you. But the whole thing is how to be so receptive and silent. Just now it can happen, just now it is happening to many. I am not here; you are not there: and suddenly the meeting, suddenly the being.
What can you do? Because all doing will be a disturbance. Whatsoever you do will bring you in from the back door; whatsoever you do will be an effort and a disturbance. Don't do anything; just be.
The whole art of religion is nothing but this -- just be, allow, be in a let-go; sitting by the side of the tree, just sit -- nothing else is needed, just sitting. Buddha attained to truth just by sitting under the Bodhi Tree. Walking, just walk. Loving, just love. Being, just be. By and by you start feeling that within you the fragments arc disappearing, and

an integration is arising. By and by it happens; by and by you start feeling that something is penetrating you from the unknown, from the beyond. You feel happy. You feel like a pregnant woman: the unknown has entered you. You don't know who has come to your womb, you have not seen the face yet, but you can feel the weight, you can feel the unknown kicking in your womb. You know the unknown has penetrated you.

Then you walk more carefully, you sit more carefully, because you have to protect. The unknown has become your guest. You have to think and care about him, because the unknown is growing every day. the child grows and the mother disappears. One day, only the child is and the mother is gone. Mother means the past, and child means the present. Mother means you as you arc, and the child means you as you should be.

Nothing can be done specifically. You have just to create a climate around you of waiting, contentment, acceptance, delight, silence. You start already as if you have attained. Listen to me again: you start already walking as if you have attained. It will be 'as if' only in the beginning: by and by, the 'as if' disappears. Walk like a Buddha, look like a Christ, delight like a Krishna. In the beginning it is going to be just 'as if'. But that 'as if' is not going to stay long, because you arc really that which you arc trying to act.

The whole thing is as if you go to Jesus, not knowing that he is Jesus, and he also does not know that he is Jesus; and you tell him that you are going to stage a drama and, "You look like Jesus. Would you please come and act as Jesus in it?" He agrees, and he comes to act. Of course it is 'as if' in the beginning, because he does not know that he is Jesus.

You don't know that he is Jesus; he only looks like, appears to be. And then he starts playing in the drama and, by and by, the 'as if' disappears because he is. By and by the reality takes possession, and suddenly it erupts, and he is no more acting. Hc is simply being himself.

This is the case with you. You look like God. I tell you: act like God! And sooner or later you will discover that just by acting, you have discovered the reality. Because in reality you arc already that; only you have forgotten it. So, if you start acting, the forgotten-ness will disappear. You will start remembering.

So, when you sit under a tree, sit like a Buddha. And don't be afraid, and don't be shy. Who is hindering you? And if you can sit like a Buddha, then why settle for less? When you play a flute, forget about yourself, play it like a Krishna. And I say to you: you are Krishna! And the flute is the same! Just you have to remember, and once you remember, immediately you will see the transformation -- that now the song is not coming from you, it is coming from the beyond: you are no more in the way.

I have heard about Michaelangelo, that he used to use a device while working on his art pieces. Sometimes it would get dark; evening would come, and he would have to use candles. He would put the candles in a cup, because if you don't put candles in a cup, then your own shadow falls between you and your work, and it creates a disturbance. So he would put the candles into a cup -- then the cup protects; then his own shadow would not come between himself and his work, and he would not be disturbed.

This is what is happening to you. Your own shadow is coming between you and your reality. The day you realize that it is only a shadow, then there is no problem.
One of the greatest thinkers of the West, Jean-Paul Sartre, has a certain theory. It may not be absolutely true; it is not. But it moves in the right direction. Even for wrong reasons he moves in the right direction. He says that there are two types of philosophies in the world: one, the philosophy of being; and another, the philosophy of doing. He himself thinks that he belongs to the second, the philosophy of doing, because he says, "Being in itself is nothing." Unless you do something, how can you be? When you paint, you become a painter; when you sing, you become a singer; when you dance, you become a dancer. If you don't do anything, who are you? All identity is lost -- you become empty, you are no more there. So, he says, do something; because only by doing will you be something.
Buddha belongs to the first philosophy. He says: just be. Realize, without doing, who you are. Buddha is perfectly right, but Sartre is not perfectly wrong. And I can feel that what Sartre is saying can lead to what Buddha is saying. It can become a technique.

Act like a Jesus, and suddenly, your being is revealed. That being can be known without action also; but then it is more difficult, almost impossible, because you don't know where to look for a mirror. Without a mirror you cannot see your face. The face is there; you know it is there, but you cannot see without a mirror. The doing can become a mirror, and in the mirror the being can be revealed. Once it is revealed,

you can forget about the mirror; you can throw the mirror away -- there is no need for it.
Walk like a Jesus, sit like a Buddha, play on the flute like a Krishna, and by and by you will come to realize that it was not just an acting. You have stumbled upon something real. Your own shadow is no more falling -- the clarity is attained.
When listening to me, sit like a Buddha, silent, receptive, feminine. That's why Buddha looks so feminine -- have you watched -- no moustache, no beard, and the face of a woman. The meaning is, when you sit silently, your feminine part comes up, surfaces. When you act, your male part comes up, the feminine recedes. When you do something, your male part comes up. When you are in a non-doing, your feminine comes up.
Buddha attained to God through the feminine -- in fact there is no other way to attain. The ultimate has to be attained only when you become a womb, a receptivity. Then it makes no difference.
Just sit and listen to the breeze passing through the pines, and you will find me there; or listen to me with no thought in the mind, and you will find the breeze passing through the pines. It is one and the same. But the whole depends on your listening -- the quality of your listening is the question, not what you listen to.

Question 3
I FEEL VERY IDENTIFIED WITH MY MOTHER. I TEND TO JUDGE HER AS HARSHLY AS I JUDGE MYSELF, AND BLAME HER FOR MY NEGATIVITY.

CAN YOU TALK ABOUT THE NATURE OF THE MOTHER-DAUGHTER RELATIONSHIP?

This is a new disease created by the psychoanalysts in the West. In a way it is very old and ancient, a very old trick of the mind. But the garb that psychoanalysis has given it is very modern.

The human mind always tends to throw the responsibility on to somebody else. Then you arc freed of it. In the old days people used to throw the responsibility on to God, fate, kismet -- a thousand and one words they had found. Then they were no more responsible; then they were unburdened.

But this unburdening is very dangerous, because once you feel that you are not responsible, then all doors for transformation are closed -- because to feel responsible is the very basic requirement for transformation. If I am not responsible for what I am, how can I be responsible for any transformation? If it happens, it happens; if it doesn't happen, it doesn't happen; and if God is responsible, then he is responsible also for my change, or no change. Then you start feeling that you are just a puppet, and then you go on dragging yourself in the mud; then your whole life becomes driftwood.

Don't think that this is a let-go. Let-go is a very alive thing. This is dead wood, driftwood -- it is not alive at all. A fatalist is not alive at all, because he has thrown away all responsibility. In throwing away responsibility he has also thrown away his soul -- he is no more a soul. The more responsible you feel, the more authentic is the soul you have. Responsibility is your soul.

But those were old days, now we have forgotten about them. Then came Marx: following Hegel, hc created the same old pattern again. He called it historic necessity: history is responsible, not you. Economics is responsible, not you. Social structure is responsible, not you -- the old fatalism just garbed in new words.

Then came Freud. And he said if a child is not loved by the mother, then when he is grown up he will not be able to love: the mother is responsible. If the mother was negative, then the child will be negative: the mother is responsible. Freud was a Jew, and must have suffered from a Jewish mother; so the whole thing is thrown on to the mother. Now the mother becomes the God, the fate; and the whole thing seems to be absurd. Because if you ask who has made the mother this way, then her mother is responsible. Then go on and on. Finally you have to fall back on God: that's why I say the logic is the same. God is the mother of the whole, the original source from where everything comes.

You are destroyed by your mother. She is destroyed by her mother. Her mother is destroyed by hers, and go on and on and on. Finally you will have to fall back on God. This is the old trick, the old argument, just put in modern language. But the whole trick is to throw away responsibility. Psychoanalysis stopped Western consciousness from growth. Psychoanalysis has not been a treatment; it is the illness. And the sooner the West gets rid of psychoanalysis the better. Because once you think that you are not responsible, you start living a life of irresponsibility. And nobody can say that you have to change. How can you change?

This question is from Nisha. I know her: she is negative. She is a miser. Her whole consciousness is constipated, closed; but a beautiful possibility, hidden. The bud has not opened, but once it opens there is going to be a beautiful flower in the world.

Now the problem is: if she feels herself responsible, then she has to do something immediately. If the mother is responsible, then what can she do? Unless the mother changes, which is not possible -- that means unless the past changes, the present cannot change. But how can you change the past? It has already happened; it cannot be undone; there is no way. Then you accept the closed state of your consciousness, and you feel helpless.

The whole point of your being here with me is that you can do something. So try to understand my standpoint. Man's consciousness is absolute freedom. If you are negative, you have continuously to take the decision to remain negative. How the negativity was created is irrelevant, it is meaningless. It has happened; it is a given fact now, that you are negative, that you.don't have any positive flowing energy. You have just a closing energy, which closes up on you, caves in upon you; and you have no door to move out from. The sky is lost, and you live in a dark cave.

It is irrelevant how it happened: there is no need to go into the past. I am telling you this is the foundation of Eastern esoteric psychology, that a man, whatsoever he is, has continuously to decide to be that way -- only then can he remain that way.

It is like pedalling a cycle. You are pedalling a bicycle -- you have pedalled for miles, but if you want to continue the journey you have to go on pedalling. If you stop pedalling,

the bicycle is going to stop. Maybe through past momentum it may go on a little, a furlong or two at the most. But it is going to stop. And there is no need to go into research on how you started pedalling in the first place, because that is an absurd research. You cannot go into that, because go on and on and you cannot find the beginning. The past is eternity; you cannot find the beginning, and the whole search will stop your growth.

I tell you: you just stop pedalling, and the bicycle is going to stop. If you are negative, you are pedalling negativity continuously. If you take the decision just this moment not to pedal any more... your mother, or God -- nobody is there to prevent you. It is your decision. But if you don't want to take the decision, then you can find a thousand and one excuses. Freud gives you a very wonderful excuse, very scientific-looking. But don't be deceived by the appearance. Freud has created a new myth. It is not science yet; in fact, the science of human consciousness is impossible, because the science is possible only in the world of cause and effect. And human consciousness is freedom; it has no cause and effect chain -- science cannot be created in it.

Religion is not science; it cannot be. More or less, religion is an art. It has no causality in it. So if you feel negative, that means somehow or other, knowingly or unknowingly, you have invested much in your negativity. Now you want to cling to it; you don't want to drop it. If you are miserly, you want to cling to it; you don't want to drop it. See the point. If you want to drop it, I say to you, "Immediately! This very moment!" Nobody is blocking the path. But you don't want to drop it; and you don't want to realize the fact that you don't want. Then you play a trick. You say, "I want

to drop it, but how can? My mother gave me the whole negative attitude towards life." So you hate yourself for being negative, and you hate your mother because she has made you that way. Nobody has made you that way, nobody is responsible.

Don't play these games. You are responsible. It may look like a burden I am putting on you. But if you look deeply, you will feel that this is the only possibility for your freedom. If you are responsible, only then can you be free. If others are responsible, how can you be free? If you are 'caused', you are 'caused' by others; then you can never be free, then you are just like a rock.

But I tell you: you are free. Your nature is freedom. That's why one word, moksha, does not exist in Western languages. There is no equivalent to it, no synonym for it: it means absolute freedom. The Eastern psychology is developed around the concept of moksha, absolute freedom. You can be free, because you are free. Realize this, this moment, and nobody is blocking the way -- there is no barrier, no wall. But if you don't want to become free, don't think that you want to become free. People talk about freedom, but they want to remain in bondage, because bondage has its own comforts, securities, conveniences. Freedom is risky.

Miserliness has its own conveniences, otherwise nobody would be a miser. If you are not a miser, you become more insecure. If you cling to money, to things, you feel a certain security: at least there is something to ding to; you don't feel empty. Maybe you are full of rubbish; but at least something is there, you are not empty.

You go on clinging. With negativity you feel powerful. Whenever you say no, you feel powerful; the ego is enhanced. Whenever you say yes, you feel humble; the ego is destroyed. That's why you don't want to say yes, and you go on saying no. When you love, you become humble; when you are angry, you become powerful. Have you watched? When you are angry, you have four times more energy than you ordinarily have. In anger, in rage, you can throw a rock, a big rock. Ordinarily, if somebody tells you to, you cannot even push it, you cannot even move it. When you are angry, you have much power. When you are loving, all power disappears.

Can you find a more humble man than Jesus, more powerless than Jesus crucified? Just think of him. The people had gathered, the crowd was waiting: he would do some miracle -- he will prove that he is powerful, that he is the son of God -- this is the right moment and the right opportunity to prove it. But the crowd was very much disappointed. Nothing happened. Jesus simply prayed. Who had come to listen to the prayer? Jesus simply said, "Father, forgive these people, because they don't know what they are doing." He simply showed his love; and people had come to see his anger, people had come to see power. He will destroy everything; he will take over all power; he will become the high priest of the temple, or he will become the ruler of the country. He will become the King.

They had come to see power, and what they saw was just simple humbleness -- a humble man, a poor man, crucified -- just praying. But that was the miracle. The greatest miracle that has ever happened on this earth happened that day. Being murdered and killed, he could still pray. That is

the miracle. He could still pray for these people to be forgiven, because he knew they didn't know what they were doing; they were ignorant. "They are not doing, Father, knowingly; they are almost fast asleep, snoring. They are doing something unconsciously, so they are not responsible. Don't punish them."

This prayer was the miracle. This is where Jesus is, the heart of Jesus. But when you say no, you feel powerful; whenever you are angry, you feel powerful. Hatred is powerful, love is meek. And Jesus says, "Blessed are the meek." Blessed are the meek? Nobody wants to be meek. Hatred seems to be powerful. Have you watched two countries at war, how powerful they become when they are at war? Everybody is vibrant with power. When countries are at peace, the power disappears. When two persons love each other, the egos disappear; there is no power. Two persons in deep love are blessed, but they are meek, delicate. Love is fragile like a flower. Hatred is powerful like a sword.

So whenever you are negative, you feel powerful. And if you still want to feel powerful, you will cling to your negativity. Don't throw the responsibility on to your poor mother -- because that is absurd. Take the responsibility on yourself, because that is the only chance of your transformation.

Look at the situation. And I am not saying, "Drop your negativity." I am simply saying, "Understand." If you want to carry it, it is up to you. Who am I to say to you, "Drop it"? If you are feeling good in it, I can simply bless you. Be blessed in your negativity. But then don't go on saying that you would like to drop it. Don't play this game. If you want

to be negative, be negative. If you don't want to be negative, drop it. But this foolish game is not good: "I want to drop the negativity, but how can I? -- because I was brought up in such a way that now it is impossible." Look. Observe. Be honest. The mother is not the question. Your own honesty is the question, your own sincerity. And remember, I repeat again: I am not saying that you drop it, I am not trying to save anybody -- because how can I save you against yourself? That's not possible.

I am simply trying to get you to see the fact of it. The very fact delivers. That is the meaning of Jesus' saying 'truth liberates'; nothing else. Jesus cannot liberate you, neither can I. Truth liberates. Just see the truth. If you want to be negative, if you feel powerful through negativity, be negative and feel powerful. But then don't try the opposite; then forget all about religion. These people are mad -- this Jesus and Buddha -- their minds are crazy. You are sane. You simply remain in your sanity; follow negativity. If you are honest, what will happen? If you arc honest, you will see that through your negativity you are creating a hell. Only you are suffering, nobody else. Let the suffering come to such a point where you cannot suffer any more; where you have to come out, as if your house is on fire. Then you don't cling to it, you simply run out; and you don't ask for the right way to get out. You don't ask for a master: that you will have to learn the right way and the right technique. Nobody bothers. You jump out of the window; you run out of the back door. You find a way out yourself, once you realize that the house is on fire.

Be true. Don't create deceptions around yourself. Don't deceive yourself. And then, if you decide to be negative, be negative; be perfectly negative. And I know that will help, because it will create such a hell that you will have to come out of it. Right now you go on creating hell, and you also go on creating dreams of heaven.

Because of those dreams of heaven your hell is clouded; you cannot see exactly what it is. It is as if the house is on fire, and you are fast asleep, dreaming about a golden palace. Because of that dream you cannot see the house is on fire. So you go on dreaming about religion, transformation, growth, this and that, enlightenment. These are dreams, and because of these dreams you can't see the hell that you are continuously creating, continuously deciding upon, continuously helping. On one side you go on helping, and go on throwing fuel on the fire. And on the other hand you go on asking for methods how to get out of it.

Enough! Stop it! Look at the facts. If you want to live in hell, it is for you to decide; nobody else can interfere. Go into hell, but go totally; and that totality, that sincerity, will bring you out of it. Truth liberates.

Question 4

MY HEART ACHES. SUCH A TINY CREVICE OF IT FEELS ABLE TO OPEN TO YOU. I WANT TO MELT AND FLOW AROUND YOU LIKE A PUDDLE; AND I DON'T KNOW HOW. SOMEHOW MY HEART KNOWS WHAT IT WOULD FEEL LIKE TO OPEN TOTALLY TO YOU, AND BECAUSE IT DOES NOT, IT ACHES. AND I SHAKE AND WANT TO FORCE, KNOWING

THAT I CAN'T. I LOVE YOU SUCH A TINY BIT AND IT IS BEAUTIFUL.

This is from Anupama. I can see that her heart aches, but that heartache is beautiful. Remember: headache is always ugly, heartache is always beautiful. Headache comes when you think too much, you are obsessed with thinking. Heartache comes when you start feeling, when you start melting. Heartache is a good sign, a great indication that something is happening in your deepest core.

MY HEART ACHES. SUCH A TINY CREVICE OF IT FEELS ABLE TO OPEN TO YOU. Good. Help it to ache more; and don't try to avoid it, and don't try to get rid of it, because heartache is a positive thing. Headache is a negative thing. Headache is a disease; heartache comes only to those who are starting to be healthy and whole. Heartache is holy.

The word is the same: ache. That creates difficulty. Remember it, never forget it: whenever the heart aches, it shows that you are getting deeper into your being.

Love has its own ache. But blessed are those who attain to that ache of love. By and by the heartache will grow more and more. It will become intenser and intenser. Help it, so that it becomes a flame. You burn, but that burning is beautiful, because that fire will burn only the ego, not you. You will come out of it purified, like pure gold.

MY HEART ACHES. SUCH A TINY CREVICE OF IT FEELS ABLE TO OPEN TO YOU. Remember this too: that love never feels enough. Love always feels that it is not yet enough. That is a sign of love, it never feels enough. You can never feel enough love, you can never feel more

than enough love. It is the very nature of love that it always feels that more is possible. "I can give more. I can flow more." Love is an infinity. So howsoever you open, you will always feel more is possible. It is a journey which begins, but never ends. Love's journey begins, but never ends. It is eternity.

I WANT TO MELK AND FLOW AROUND YOU LIKE A PUDDLE; AND I DON'T KNOW HOW. Nobody knows, nobody has ever known, nobody will ever know, because it is not part of knowledge. But you are already on the way; so move in the same direction. Allow it to ache more. Enjoy that ache. Delight in it, and help it. Don't fight it. Surrender to it. Don't stand aloof, don't be a watcher, don't separate yourself. Be drunk with it, get involved in it, be absorbed in it -- so much so that only the heart aches and you are not there to watch and see. Only the heartache remains, and you have disappeared. Then it becomes a tremendous ecstasy. It is a birth pang; yes, a birth pain. One is reborn through it.

SOMEHOW MY HEART KNOWS WHAT IT WOULD FEEL LIKE TO OPEN TOTALLY TO YOU. Yes, the heart knows, because heart has its own ways of knowing. They are not of the mind. It knows how it will be to be totally open. That knowledge is not something learned. That knowledge is inborn; that knowledge is carried like a blueprint in the heart. The day you come out of the original source -- call it God's home -- the day you are coming from the original source, that blueprint is put into your heart and sealed.

So, in a very strange way, you always know how it will feel to be totally open, to be totally flowing, to be totally in love

and prayer. Yet you don't know, because the mind knows nothing about it. And yet you know, because the heart carries something in it which only needs flowering. It is like the seed which carries the blueprint of the whole tree. I say, of the whole tree. Even of a single leaf, the blueprint is there. There will be mi]lions of leaves, but each single leaf has a blueprint hidden in the seed. The seed is very small, but it carries the whole plan, it carries the whole future in it. The heart is the seed of God. It carries the whole plan in it. It carries your destiny, and your destiny is tremendously great. The seed may be very small, maybe a mustard seed. The small ness of the seed is not the point -- don't be deceived by the smallness of it. It may just be atomic. It may not even be visible to the eyes, it may not even be visible to the greatest magnifying glass, it may be so tiny. It is very small -- very small, atomic.

Nobody has known the atom, nobody has seen it yet. Only effects are known -- it is an inference. Nobody has ever seen the heart -- I am not talking about the physical heart. Nobody has seen the heart, the heart Jesus talks about, the heart Meera sings about, the heart Chaitanya dances about. Nobody has seen that heart yet; nobody is ever going to see it, because it is very, very small; it is invisible. But it carries God in it. It carries it, as every seed carries the tree. Just look at a small seed -- can you imagine what it can become? A tree can be born out of it, a great banyan tree, and then millions of seeds through this one seed. Scientists say that a single seed can fill the whole earth with greenery. A single seed can fill the whole universe with greenery, because there is no 'finitude' in it; it is infinite.

Each single heart can fill the whole universe. You will never be able to know what it is if you try to know through the mind. But if you relax into the heart, you will know in a very strange way. That is the way of the mystics, not of the intellectuals; that is the way of the poets, not of the philosophers. You will know it in a poetic way; you will know it, and it will never become knowledge. It will remain knowing, a groping; and it is beautiful, because whenever something becomes knowledge, it is already dead. Whenever you have known something, finished -- then you are no more interested in it.

Love can never be known that way. It always remains unknown. It goes on alluring, it goes on invoking, it goes on calling you further and further. One peak, somehow, you reach; another peak is waiting. Another peak you reach; more doors open, more peaks are there waiting for you. It is an infinite journey. One knows, and yet one never knows.

MY HEART KNOWS WHAT IT WOULD FEEL LIKE TO OPEN TOTALLY TO YOU, AND BECAUSE IT DOES NOT, IT ACHES. AND I SHAKE AND WANT TO FORCE KNOWING THAT I CAN'T. I understand. And you have observed your heart perfectly well. This is how it happens: you know nothing can be done, you know that doing will only disturb; yet you go on thinking, you go on wishing that something may be there, that something can be done -- maybe, perhaps. And you know all the time nothing can be done, because it is not a question of doing. But still, the heart goes on feeling that perhaps there is a way.

One hangs, as if in a mist. But that is how one grows. Nothing can be done, and I know that nothing can also be done about the thinking that goes on thinking that maybe

something can be done. Nothing can also be done about that. So accept that too; that too is part of the heartache. Accept whatsoever it is; and in total acceptance is transformation. You relax. Don't fight. Remember, this is very delicate. Because whenever I say relax, you think now you are not to think; now you are not to do anything; now you are not even allowed to think about what to do. Then you have misunderstood me.

When I say relax, I mean relax; whatsoever goes on -- let it go. I am not saying.... Because if you start thinking that let-go means that you are not to think about what is to be done, then you will start fighting with the idea which will be coming again and again. What to do? -- you will start fighting with it. Let-go simply means no fight.

Now it becomes even more subtle. If fight arises, what will you do? Let go, let the fight be there. This is the delicate thing about it, that at whatsoever level you start fighting, drop fighting. Do you understand me? When I say 'drop fighting', don't START dropping it, because then you are not dropping, then you have started a new fight against fight.

It is tremendously significant. Let me repeat. I tell you not to fight, but fight arises. What will you do? Let it be. And I have been telling you not to fight, and fight arises. What should you do? Let it be. That is what I mean when I say don't fight -- at whatsoever level struggle arises and you become concerned and you become separate from the on-going process -- don't do that. Relax. Let it be, whatsoever it is. Accept whatsoever it is unconditionally, and by and by you will become aware that that is the only way to be, and

the only way to be blissful, and the only way to be blessed. A totally different plenitude is attained when you relax.
... AND BECAUSE IT DOES NOT, IT ACHES. AND I SHAKE AND WANT TO FORCE, KNOWING THAT I CAN'T. Let it be so. Know that you can't... still it goes on: accept it.
I LOVE YOU SUCH A TINY BIT, AND IT IS BEAUTIFUL. Love is beautiful, even a small window into the sky of love is beautiful. Of course, only a small part of the sky can be seen from the window, but it is still part of the sky. Sooner or later you will have to come out of the house; that which is beautiful will draw you. You will by and by be forced to come closer and closer to that which you love, that which is beautiful. Suddenly you will be running towards it; you will forget all about the house, the enclosure that you have been living in for lives together. Suddenly, in a deep ecstasy, you are out of the house, under the sky.
Only love can bring you out of your misery, only love can bring you out of your hell, because only in love can you forget yourself And you are the misery, and you are the hell.

Question 5
IF YOU ARE NOT THERE, AND THERE IS NO THOUGHT ANY MORE, HOW CAN YOU GIVE SUCH COHERENT AND BEAUTIFUL DISCOURSES? IT SEEMS LIKE YOU ARE AWARE AND UNDERSTAND WHAT YOU ARE SAYING.

Such beautiful and coherent discourses are possible because I am not there. Once I am there, they will no more be beautiful. Not only that: they are beautiful because you are listening when you are not there. Once you are there they will no more be beautiful. The beauty exists only in an egoless space. You come, and ugliness follows.

IF YOU ARE NOT THERE, AND THERE IS NO THOUGHT ANY MORE... yes, I am not there, and there is no thought any more. That's why this river goes on flowing, because there is nobody to hinder it, nobody to obstruct it.

IT SEEMS LIKE YOU ARE AWARE AND UNDERSTAND WHAT YOU ARE SAYING. It only seems. Don't be deceived by the appearance. I am not aware. I am drunk -- drunk with awareness maybe, but I am drunk. But this drunkenness is called awareness. If your awareness is not also drunkenness, it is not awareness yet. If you are not drunk with awareness, you are not drunk yet. When awareness and drunkenness become almost synonymous, only then there is buddhahood, then there is enlightenment.

IT SEEMS LIKE YOU ARE AWARE AND UNDERSTAND WHAT YOU ARE SAYING. It only seems: it is not so. I am drunk. And it seems that I understand what I am saying -- I don't understand what I am saying; I am simply allowing it to be said. I am not trying to understand what I am saying, because that would be a duality; then I would be two -- someone who is trying to understand what is being said. Then I would be in a dichotomy. And that's what happens when you say you are watching what you are saying all the time, whether you are saying it right or wrong. You are always trying to be

consistent, logical, this and that. I am absolutely inconsistent. I am not trying in any way to understand what I am saying: I allow it. Because that is my understanding: that unless you allow, nothing of worth flows. If you try to say something which is meaningful, the meaning will be superficial. If you simply say it without any effort on your part, if you simply allow the divine, the whole, to flow through you, it is tremendously meaningful: the meaning is ultimate then.

And I would also like you not to try to understand what I am saying -- because that is the only way to miss it, a perfect way to miss. If you want to miss what I am saying, try to understand. Just listen -- there is no other need. It is a song to be heard, it is a dance to be watched.

I am a certain emptiness, and I would like you to participate in it. Be in rapport with me, don't try to understand; because then the intellect enters in, and then you are no more total. If you are total, whatsoever comes out is beautiful. If you are not total, at the most you can create an appearance of beauty, but it will not be beauty. Beauty is always of the total.

Please don't try to understand me -- otherwise you will become a great knower, but you will miss knowing. Then you will become a rabbi, a pundit, a maulwi. But you will miss the real understanding that I am showering on you. Remember this: understanding is not needed -- only a deep drunkenness, which is also awareness, is needed.

Be with me. When you are trying to understand, you are with yourself; you are trying to interpret me according to your mind, knowledge, information. According to your past

you are trying to look at me; your eyes are clouded with dust, you will not be able to see me. Just be a mirror: reflect me; don't try to understand me. Echo me; don't try to understand me. And there will be understanding.

Question 6
I HAVE BEEN SO ANXIOUS TO UNDERSTAND THE MYSTERIES OF LIFE THAT I HAVE SPENT MANY YEARS READING AND LEARNING WHATEVER WAS AVAILABLE. ALL THAT I CAME TO KNOW IS MY IGNORANCE. MY QUESTION IS THIS: WHY, BEING SO HUNGRY OF KNOWING, AND AT THE SAME TIME SO AWARE OF LACK OF KNOWLEDGE, HAVE I NEVER BEEN ABLE TO FIND A SINGLE QUESTION AFTER YOUR LECTURES, EVEN IF I TRY, AS I AM TRYING NOW.

This is from Sugita. She is a professor; and she has been in search, and she has been honestly in search. She has read much, and she has gathered much knowledge. But knowledge can deceive you only if you are not an honest seeker. If you are a sincere seeker, knowledge cannot deceive you: you know this is all dust. That's why whatsoever she has been reading, studying, has not been able to deceive her.
ALL THAT I CAME TO KNOW IS MY IGNORANCE. That is the beginning of knowledge, that is the beginning of wisdom. And because of it she is listening to me, not to understand: she is just drinking me, she is drunk with me, and no question is arising. Because if you listen to me in

such a drunk state, you understand me totally -- there is no gap, so questions cannot arise.
Remember: questions arise more out of your knowledge than out of you. If you know, and you think you know, then many questions arise. If you know that you don't know, then you simply listen. You are nourished by me, you drink me, you feel me. But there is no knowledge, so there is no struggle within you, no conflict within you: I immediately reach to your very heart. Questions do not arise because you immediately understand.
When you listen through ignorance, understanding is total; when you listen through knowledge, there is no understanding, only chaos. Arguments arise, questions arise. There are two types of questions: one that comes out of ignorance -- then it is beautiful; one that comes out of knowledge -- then it is ugly and quarrelsome. But if your ignorance is total, then even that question which comes out of ignorance does not arise.
Sugita's ignorance is really total. She is a rare woman.

Question 7
AND PS: JUST BECAUSE WE WERE URGED TO CREATE QUESTIONS, I HAVE MADE THIS ONE. BUT TODAY'S LECTURE GAVE ME THE ANSWER. BEFORE I ASK YOU FOR WATER, YOU QUENCH MY THIRST. BUT NOW A REAL QUESTION AROSE. WHY, DRINKING AND EATING SO MUCH FROM YOU, AM I STILL HUNGRY AND THIRSTY? BUT PLEASE DO NOT ANSWER IT I WILL JUST GO ON DRINKING AND EATING.

If the question is really sincere, it will be answered even before you have asked it. Because then it is simply transferred to me; it is simply communicated non-verbally. When I come here, those who are really in tune with me immediately communicate whatsoever is their real question. They need not even ask, but the answer will be there. Because I am not speaking here in a vacuum, I am speaking to you.

That's why I don't like people who are not in deep communion with me to be here -- because they disturb; their vibrations create clouds around here: then those who are in tune with me cannot relate so easily. Even a single person who is antagonistic here will not allow me to flow, will not allow me to reach you. Those who are in tune with me need not ask. Their very tuning... they may not even be aware of their question, but the question has reached me. It is communicated.

And from that communication the answer is going to arise. I am not there -- just an emptiness to respond to you, just a mirror to reflect you. And yet it is true that the more you drink of me, the more thirsty you will feel because a total thirst is needed.

It has to be understood a little. I create thirst in you. I quench it? and then I create more thirst in you. Because once the thirst is total, then you will be able to drink out of God himself. Then the master is not needed; then I become just a door.

So I will quench your thirst just to increase it more -- so that it becomes total; so that you are not there, only thirst throbbing... only thirst, and only thirst. The disciple is not there, the enquirer is not there. Then the master is not

needed; then you simply pass through me. I become the door.
So the master has to do two things: to create thirst; to quench it just to create more. I go on pouring into you water and new thirst; not only water, but thirst also. But each time your thirst will be on a higher level, and each time your thirst will have become more and more intense. Then a moment comes: you disappear, and only thirst remains. When the thirst is totally alone, and you are not there, then the master disappears. And through the master, the God becomes available.

Come Follow To You, Vol 4
Reflections on Jesus of Nazareth
Talks given from 21/12/75 am to 31/12/75 am
English Discourse series
11 Chapters
Year published:
Originally the series was published as "Come Follow Me, Vols 1 + 2". Later in 1991 republished as four volumes under the title "Come Follow To You".

Come Follow To You, Vol 4
Chapter #1
Chapter title: This in remembrance of me
21 December 1975 am in Buddha Hall

John 13
1 NOW BEFORE THE FEAST OF THE PASSOVER, WHEN JESUS KNEW THAT HIS HOUR WAS COME THAT HE SHOULD DEPART OUT OF THIS WORLD UNTO THE FATHER, HAVING LOVED HIS OWN WHICH WERE IN THE WORLD, HE LOVED THEM UNTO THE END.

Matthew 26

17 NOW THE FIRST DAY OF THE FEAST OF UNLEAVENED BREAD THE DISCIPLES CAME TO JESUS, SAYING UNTO HIM: WHERE WILT THOU THAT WE PREPARE FOR THEE TO EAT THE PASSOVER?

18 AND HE SAID: GO INTO THE CITY TO SUCH A MAN, AND SAY UNTO HIM: THE MASTER SAITH, MY TIME IS AT HAND; I WILL KEEP THE PASSOVER AT THY HOUSE WITH MY DISCIPLES.

19 AND THE DISCIPLES DID AS JESUS HAD APPOINTED THEM; AND THEY MADE READY THE PASSOVER. 14

Luke 22

14 AND WHEN THE HOUR WAS COME, HE SAT DOWN, AND THE TWELVE APOSTLES WITH HIM.

15 AND HE SAID UNTO THEM: WITH DESIRE I HAVE DESIRED TO EAT THIS PASSOVER WITH YOU BEFORE I SUFFER:

16 FOR I SAY UNTO YOU, I WILL NOT ANY MORE EAT THEREOF, UNTIL IT BE FULFILLED IN THE KINGDOM OF GOD.

17 AND HE TOOK THE CUP, AND GAVE THANKS, AND SAID: TAKE THIS, AND DIVIDE IT AMONG YOURSELVES:

18 FOR I SAY UNTO YOU, I WILL NOT DRINK OF THE FRUIT OF THE VINE, UNTIL THE KINGDOM OF GOD SHALL COME.

19 AND HE TOOK BREAD, AND GAVE THANKS, AND BRAKE IT, AND GAVE UNTO THEM, SAYING: THIS IS MY BODY WHICH IS GIVEN FOR YOU: THIS DO IN REMEMBRANCE OF ME.

20 LIKEWISE ALSO THE CUP AFTER SUPPER, SAYING: THIS CUP IS THE NEW TESTAMENT IN MY BLOOD, WHICH IS SHED FOR YOU.

THE great German philosopher, Arthur Schopenhauer, was on his death-bed in much pain and suffering. One evening, just before he died, he cried loudly,'Ah, my God!'
The doctor who Was attending to him was surprised because there was no place for God in Schopenhauer's

philosophy. So he said, 'Sir, is there any place for God in your philosophy?'
Schopenhauer opened his eyes and said,'In suffering, philosophy without God is insufficient.'
The word 'insufficient' is very significant. Let us contemplate on it a little more. Even on his death-bed, Schopenhauer remains a philosopher. A philosopher goes on thinking about God, at the most, as a hypothesis: sufficient or insufficient? But God remains, more or less, a hypothetical thing. God is not reality. Maybe the concept is needed because it is difficult to explain many things without it, but the hypothesis is a hypothesis and can be discarded at any moment. Any moment that we can explain life without Him, We will be ready to explain life without Him.
God is not life. Rather, He is a hypothesis to explain the mystery of life. A hypothesis is a need of ignorance. When man becomes more and more knowledgeable, the darkness of ignorance is pushed away more and more. God will be thrown, God will be dethroned because then He will not be needed.
Schopenhauer says,'In suffering, a philosophy without God is insufficient.' In suffering man feels his helplessness: fear, death, pain, and there is no explanation for it. The suffering is so much, and unexplained. Then one cries out of fear, anguish, anxiety, 'Ah God, my God!' But this God is bogus. It may be a need of human frailty, human limitation; it may be a need of human weakness, human helplessness, but it is not reality. It is not that you have come to realize the truth of it. At the most, it is NEEDED. You feel too much alone, in the dark, without the concept of God. At the most, it is a

make-believe. It helps, it consoles, it gives a certain comfort when comfort is needed. It is what Marx calls 'the opium'. In suffering, opium is needed -- something through which you can forget the suffering -- but this is not the true God. The God of the philosophers is not a true God.

Then there is another God -- the true God. The true God is not a hypothesis, it is a realization. And the true God reveals more when you are celebrating than when you are in suffering.

Just try to understand this: whenever you are happy you don't need God. Who needs God when one is happy and enjoying life, full of energy and vigor? When life is a fulfillment who needs God? Then the philosophy is sufficient without God. In happiness, nobody remembers God. If you remember God when you are happy, there is more possibility to know Him than when you remember Him in suffering, because in suffering everybody remembers. It depends more on suffering than on you. It is part of a suffering mind that it feels helpless. If you can remember God while celebrating, it is not natural; it is supernatural. While you are perfectly happy and feeling fulfilled, each moment of life is being lived in delight, you are flowing, nothing seems impossible, you are succeeding, nothing seems far away, beyond your reach, you are at the peak of your life, young, alive, it is unnatural to remember God then. But if you remember Him then, there is more possibility of encountering the reality of God.

Why? -- because in the first place it is almost impossible to remember. If you remember while you are happy, then you are already moving out of the unconscious. You are making a conscious effort; you are already awakening; you are no

more asleep. In sleep things simply happen to you. When you become a little more awake, then you are not just a victim, then you can choose.

Remember this: the God which you remember in suffering is just a projection of your mind. The God which you remember in celebration is no more a projection of your mind, because mind is perfectly satisfied when you are happy. Mind means philosophy. When you are unhappy, then the mind is not sufficient -- then you need somebody's help, then you need somebody's shoulder to lean upon; then you invoke God. The God of Schopenhauer is false.

Now let me tell you another anecdote.

It happened in Pascal's life. One evening, for no reason whatsoever, he was feeling very, very happy.

And remember this, that whenever happiness comes to you, it comes for no reason at all. Suffering has a cause, happiness none. Suffering is caused by something. It is part of cause and effect: the mechanical world. Happiness is not caused by anything. Whenever you are available, it happens, as if happiness is your nature; whenever you settle into it, it happens. Unhappiness is not your nature. It has to be caused, it has to be created.

Remember, others can cause suffering for you, but they cannot cause happiness. Once you understand this, they cannot even cause suffering. You can cause suffering for others, you cannot cause happiness. Once you understand this, you stop causing suffering also. Suffering is part of the cause-and-effect chain. Happiness is a spontaneous arousal of life. Where there is no cause for suffering, suddenly it is there. It has always been there, but you have been too focused on suffering.

That's why Buddha says,'Don't be worried about happiness, about bliss. Don't talk about SATCHITANAND, don't talk about ultimate bliss -- there is no need. Just know how not to cause suffering.' If suffering is not there, the very absence of suffering is bliss, because bliss is your intrinsic nature. It is not something that comes from the outside. Watch: whenever suffering is felt, you will always feel as if it is coming from the outside, and whenever you feel happy, you simply feel that happiness is arising from within you. Happiness is a flower of your own consciousness. Suffering is a thorn which has entered into you: alien, foreign, not of you. So whenever you suffer you start thinking that somebody, somewhere, must be responsible for it; known, not known, but somebody must be responsible for it. Whenever you are happy you never think that somebody is responsible for it. Whenever you suffer, you enquire as to the cause. Whenever you are happy, you never even ask.

If somebody is happy and he asks,'Why am I happy?' it will look absurd, it will look foolish, it will look mad. You are happy -- that's all. There is no 'why' to it. But if somebody in suffering asks,'Why am I in suffering?' nobody can say that he is asking irrelevant things.'Why' with suffering is relevant, with bliss it is irrelevant.

One evening Pascal was feeling happy, suddenly, for no visible cause -- because there is none. He was happy, calm and collected; quietly the inner river was flowing; there was no blocking, the flow was perfect. Floating, in a deep let-go, he fell asleep. In the middle of the night suddenly he awoke, and he was so happy that he couldn't believe it -- happiness was showering from everywhere! He danced --

he had never danced. He started singing and he wrote a few lines on paper. These are the lines:
'Fire -- God of Abraham,
Isaac and Jacob,
God of Jesus,
not of the philosophers and the scientists.
Certainty, certainty, feeling, joy, peace;
the world has not known you,
but I have known you.
Joy, joy, joy, tears of joy!'

The next morning he was a totally different man. People who had known him for his whole life could not recognize him. He sewed the piece of paper in his coat and carried it the whole of his, life. Sometimes, suddenly he would look, read the lines and his face would again become radiant; again he would remember. Even the remembrance of that experience would bring the experience again to him. It was a deep inner orgasm.
Let me repeat: God of Abraham, Isaac and Jacob -- God of very simple men, ordinary men: Abraham, Isaac, Jacob; God of Jesus, not of the philosophers -- not of Hegel, Kant and Schopenhauer; God of very ordinary people: of Kabir, of Meera -- not of Radhakrishna, not of philosophers. Then, it is a fire in which you are burnt completely, in which you disappear and only God remains.
Whenever the real God is faced, you disappear. There is a Jewish saying: Nobody can see the living God. True, absolutely true. Nobody has ever seen the living God, because before you open your eyes, you are gone. It is fire. It burns you utterly and there is no coming back. It is the

point of no return. Remember that whenever Jesus talks about God, he talks about this fire.

So, the God can be approached in two ways. In suffering, in old age, on the death-bed, you can take SANNYAS, as it has been done in India for centuries. When you are dying, the life is slipping out of your hands and you cannot cling anymore; in that impotence you say,'I renounce.' Just look at the absurdity of it: when life is renouncing you, you go on playing the ego game; you say,'I renounce. Wait a minute more; life is renouncing you itself. You are already being carried towards the rubbish heap!

It is said that one day Diogenes and Alexander went out of the town for a morning walk. They came across a cemetery and Diogenes started looking at the skulls and the bones, and there was a big heap. Alexander was disgusted and he said,'What are you doing?'

He said,'I am looking for your father's skull. He was such a great emperor, your father. Come please, because I cannot recognize which one is your father's skull. You may be able to recognize it because he was your father. And don't feel so disgusted, because sooner or later we will be on this heap also, and nobody will be able to recognize! Remember Alexander, nobody will even be able to recognize who was who.'

When you are on your death-bed, just being carried toward the grave, then you start thinking of God. You have missed the opportunity. When you were young, you had something to offer to Him. Now you have nothing; you are a wasted opportunity. You are already empty, hollow. Now there is nothing to give to Him. How can you offer yourself to Him? -- you have nothing to offer. The song that you could

have sung, you never sang; the dance that could have been your life, you missed; the flower that could have been offered to Him, you never helped it to open. In fact, you did all that was just the contrary, just the opposite of it. And then you think of renouncing, and then you think of God, and then you think of prayer. When the heart is already dead, you think of prayer....

Remember this: while you are flowing and young, that is the moment of sannyas, that is the moment of offering yourself to God. Don't postpone it. All postponement is dangerous, because with the very idea of postponing there is no end to it. You will go on postponing.

The God of Jesus is the God of youth. He died very young. He offered himself very young; he was fresh, he was young. He was at the very peak, only thirty-three when he offered himself; and he offered himself totally. That is the meaning of crucifixion, that is the meaning of sannyas. He was a sannyasin. He offered himself totally When you offer totally, it means death.

While you still have life, offer it to God. It will look like death, but it will become a resurrection. If you give yourself totally, God will give Himself totally to you. You will lose nothing; you will gain much. For nothing, you will gain the Whole.

There are a few lines from T. S. Eliot. You must have heard them. They are of the most beautiful poems of this century:

Between the idea and the reality,
between the notion and the act
falls the shadow.

Between the conception and the creation,
between the emotion and the response
falls the shadow.

Between the desire and the spasm,
between the potency and the existence,
between the essence and the descent
falls the shadow.

That shadow is the ego. Nothing is hindering you except your idea of'I am'. The more you feel you are, the farther you are from God. The more you dissolve your'I am-ness', the closer and closer you come to Him. Jesus crucified is nothing but a symbol of the ego crucified, the ego dissolved. Then the shadow disappears, and that shadow is hiding the reality.'
Between the idea and the reality, between the notion and the act falls the shadow' -- and that shadow is yours. The bigger you think you are, the bigger is the shadow. The smaller you think you are, the smaller is the shadow. And if you think that you are not, the shadow disappears. Once the shadow disappears, you know what reality is.
Now, the sutras:

NOW BEFORE THE FEAST OF THE PASSOVER, WHEN JESUS KNEW THAT HIS HOUR WAS COME THAT HE SHOULD DEPART OUT OF THIS WORLD UNTO THE FATHER, HAVING LOVED HIS OWN WHICH WERE IN THE WORLD, HE LOVED THEM UNTO THE END.

If the shadow disappears, suddenly you know eternity. If the shadow disappears, the division of time disappears. Then there is no past and there is no future; then there is no present also, just eternity. Then you see through and through. That's why Jesus could feel that his hour had come, the time had come, and he was to depart from this world. You cannot even see when death knocks on your door; you think that some guest has come, you think that maybe it is just the wind blowing. You cannot see death because you have not even seen life. You cannot see into the future because you are missing even the present. The present is the door.

Remember that the present contains all past, and the present contains all future. In fact, the moment of present is eternal: nothing comes and nothing goes. It is always there; only we come and go, only we come and pass. The reality is always there in eternity. The divisions of past present and future are the divisions of our own minds, because we cannot see the total. Our eyes are very, very small; we cannot see. Our window is too small, so we can only see the parts.

Have you observed that even with a small pebble, you cannot look at its totality? When you look to one side, the other side is hiding. You know the whole pebble is in your hand -- it is just on your palm, but you cannot see. It is such a small pebble, but you cannot see its totality in one glimpse. First you see one side, then you turn and you see another side, and you will never be able to see both sides together. Then, just in your imagination, you join both sides and think that you know the whole pebble. If you cannot see a small pebble in its totality, how can you see the reality in its totality? You see just parts of it.

Because of this limited vision, that which has passed before your eyes becomes the past, that which has not passed yet and will be passing is the future, and that which is passing just between the two is the present.

If there is a God -- I say 'if' because of you, not because of me -- if there is a God, there cannot be any past because nothing will ever pass beyond His vision, and there cannot be any future because nothing can be which is not yet in His vision. For God, only present exists. So to say'God was' is wrong; to say'God will be' is wrong. God is. In fact, to say'God is' is also repetitive, because God means is-ness. To say'God is' is just to repeat the same thing again and again. It is as if to say 'is-ness is'.

A man like Jesus, whose shadow has disappeared and nothing else is to be renounced, just the shadow, can see when his hour has come, that he is going to depart. But it is not death. He knows that he is going to depart from the earth, but that departure is going to become a meeting with the Father. Jesus goes on using this beautiful word'Father' again and again. Contemplate upon it. The moment you say'Father', God becomes the God of Abraham, Isaac and Jacob. When you say'God', it is already a concept in philosophy. When you say'Father', an immediate personal relationship arises. Then you are not far off. You may have gone astray, but you remain the son. Even the one who has become absolutely corrupt is still the son. Even the one who has sinned, who has gone far away and has forgotten his Father, still remains the son -- because there is no way to renounce your son-ship. Once a son, forever a son. And when you say'Father', God is not a concept; it becomes a relationship. It is not a word, it throbs with life. Now it has

a heart. Once you say'Father', suddenly you feel that the whole existence has a deep compassion for you, just like a father. You can sin and you can ask to be forgiven -- that's the beauty of Jesus.

In India we have missed that. In India we have been very calculating and very philosophical. We say,'If you have sinned, if you have done bad KARMAS, then you have to do good karmas to cancel them.' Because the God is more or less a philosophical concept; He is just. Whatsoever you have done, in the same coins you will be repaid; whatsoever you have sown, you will have to cut and reap. God is just, ultimate justice. But when Jesus says,'Father', God is more compassion and love than justice. Remember, if God is compassion, sometimes He can forgive. If He is simply just, He cannot forgive; you cannot ask for his mercy. And Jesus says that man is so ignorant, and man has committed so many sins, that if man has to cancel them by doing good deeds, it is almost impossible. Unless God's grace descends, man cannot be saved. When Jesus says'Father' he means all these things.

The simple word 'father' implies much. It is a relationship, a love relationship. You can ask to be forgiven and He will have to forgive you. In fact, he is not a stranger. You need not be shy; you can confess, you can depend, and you can trust that He loves you. And His love is greater than your sin, His compassion greater than your mistakes, than your errors. He is greater than your ignorance; His light is more than your darkness. When Jesus says'Father', he creates a possibility for prayer. If God is just a bare concept, then how can you pray to a bare concept? You cannot pray to the absolute, you cannot pray to the BRAHMAN, because

prayer will be absurd. You can pray to the Father; you can ask like a small child. In fact, you can DEMAND to be forgiven and you can trust. Prayer is fruitful because the existence is related to you. Existence has invested much in you, you are nothing but its extensions. That is the meaning of 'son' and 'father'.
What is a son? -- an extension of the father. The father continues in the son; it is a continuum, a continuity, a replica, a reflection. Prayer is possible with Jesus. Prayer is not possible with Shankara; the God is absolute Brahman. You can change your life, and through your change you can achieve to Him. But Jesus says,'Pray, and the transformation will follow. The transformation is bound to follow. You pray. Don't you go on carrying the burden. You just say to Him, "Forgive us."'

NOW BEFORE THE FEAST OF THE PASSOVER, WHEN JESUS KNEW THAT HIS HOUR WAS COME THAT HE SHOULD DEPART OUT OF THIS WORLD UNTO THE FATHER, HAVING LOVED HIS OWN WHICH WERE IN THE WORLD, HE LOVED THEM UNTO THE END.

In fact, love is always 'unto the end'. If you love, you love forever. If you don't love, only then does love change. Love is eternal. Once you love, now there is no way to go back. Love is such a phenomenon: it absorbs you, it does not leave you outside. You cannot cancel it. You cannot say,'Now I have moved backwards.' There is no going back. Love is a total commitment. And unless it is total and

whole it may be something else, a false coin, but it is not love.

... HAVING LOVED HIM OWN WHO WERE IN THE WORLD...

Who are these 'his own'? -- the disciples, those who opened their hearts to his light, those who opened their beings to his being, those who loved him, and loved him so tremendously that they trusted him.
Trust is the greatest thing in the world that can happen to a man, because it is the most impossible thing. To trust somebody else is almost impossible, because doubt continues. Howsoever you trust, the other is the other. Who knows? How can you penetrate the other? You can at the most know something ABOUT him. You can know his biography, but the biography is always less than the man, and the man is still there, alive. The book is not yet closed; much more is still going to be added. Who knows?
And man is freedom. The man may have been good up to now, but what about the next moment? The next moment he can change, he can suddenly change. He can throw all his past and move in a new direction. Who knows? How can you trust the other? It is the most absurd and impossible thing in the world. But impossibles also happen, and once they happen they give you a totally new being.
I will tell you one story where a painter has described the way he recognized his calling. Somebody asked him,'How did you become a painter?' The man had not been a painter up until his fiftieth year. He had lived as a broker, and you cannot imagine a broker becoming a painter. The callings

are so different. The broker lives in the world of calculation, mathematics, logic -- he lives in a very worldly world -- and the painter is very unworldly. He lives in some unknown dimension. He looks like a fool. He has no logic, he lives an illogical life: uneconomical, unworldly.
Somebody asked,'What has happened?'
The painter described his calling in a parable:'The Parable of the Ducks' he called it. He said,'In this parable is the whole story of how I was transformed.'
He was living in a certain part of France. It was autumn, when the ducks and the wild geese fly south.
'At the time of the migrations a strange trait is seen in the regions where duck and geese are in great numbers. The domestic birds are, as it were, magnetized by the wild birds' great triangular formations, and they themselves attempt an awkward flight but fall within a few feet. When the wild birds come, the domestic birds are magnetized by their triangular formations in the sky, by their flight, by their freedom. The domestic birds are magnetized and they also attempt, of course, an awkward flight. The call of the wild has been aroused in the strongest way possible. There is some strange vestige in the domestic birds. Something has happened: something in their unconscious is suddenly aroused, something deep in their hearts is touched by the wild birds. For a moment, the farm ducks are changed into migratory birds. In that little hard head of theirs where small images of tides, worms and ants whirl about, there appear continental distances; the thirst for the sea winds and the vast expanse of the oceans, and the duck staggers from left to right in his fenced-in enclosure, caught by this

sudden passion, not knowing where it is taking him, and by his vast love of an object which is unknown to him.
'Likewise man, gripped by evidence of something he is uncertain of, discovers this sudden truth of freedom. Just like the domestic duck, he is also unaware that his tiny head is large enough to contain oceans.'
Whenever a Jesus walks by, you may be a domestic duck, but there comes a wild bird. Suddenly something in you is touched. Suddenly you are no more the domestic bird, no more in bondage, no more a GRASTHA, no more a householder. For a moment you have also become a sannyasin. Just the presence of a Jesus or a Buddha, and something which has always been asleep in you is awakened. He has touched your being -- and the deep desire for freedom, and a deep desire to move into the sky, to go in search of the unknown. This is trust. You cannot be certain of what has happened. You cannot be certain of what has touched your heart. You are uncertain, but this much is certain: that something was touched, and something which is so significant that you are ready to risk your whole life.
This is trust: the courage to risk your secure life for an unknown end. Nobody knows whether you will be able to reach or not. Nobody knows whether anybody has ever reached or not. But now, nothing matters. Now you are no more a calculator; now you take the jump. Now only this adventure has meaning, and nothing else; and you are ready to sacrifice everything for it. This is what Jesus means when he says that he has loved his own in this world.
You are my own. If I have touched your heart and released the desire, the utterly impossible desire to be free, if I have

been a wild bird to you and I have broken the bondage of your domestic habits, and you are ready, even in an awkward way ready to fly, ready to try, then you are my own. Jesus says again and again,'Who is my family? -- those who have understood me. Those who have recognized me, they are my brothers and sisters, they are my family.' He loved them unto the end, and only a Jesus CAN love.

Kahlil Gibran has written a parable. It is not reported in the Gospels. It may not have happened, but it seems absolutely true. If it has not happened, then it should have happened. But it IS true.

One day Jesus was walking, moving from one town to another. He came across a big garden, and under a tree he rested. The garden belonged to Mary Magdalene. That's how for the first time Magdalene became aware of this man Jesus. She looked from her window. She was a famous prostitute, rich, and many rich men used to knock at her door. To attain to her love was very difficult; there was much competition. And she was one of the most beautiful women ever. Suddenly she looked at Jesus and she forgot who she was. She came out of the house as if magnetized -- the wild bird had brought the domestic bird out of its bondage. She went running; she forgot who she was. And this was just a wanderer, a vagabond. He must have looked like a hippy; he was poor and lived moment to moment. She awoke him and told him,'Young man, why are you resting here? Come into my house.' She became attracted to him. She fell in love.

Jesus said,'Next time when I am passing through this road, I will come into your house, but now I am rested and I have

still far to go, a long distance. Thank you. Next time if I pass, I will come.'
She felt offended. She said,'You don't know who I am? Have you ever heard the name of Mary Magdalene?'
Jesus said,'I know you, I have heard your name, I have looked at you, I recognize you. Thank you, but next time whenever I come, I will come into your house.'
Mary Magdalene must have gone mad. She said,'I offer you my house, I offer you my heart and love. Can't you be a little polite, a little loving, a little compassionate?'
And Jesus said,'Only I can love you, nobody else.'
Here ends Kahlil Gibran's parable.
Jesus says,'Only I can love you, nobody else.' And that's true, because to love one has to BE love. How can you love when you have not become love yourself, when you have not attained to the state of love? How can you give it when you don't have it? You are like two beggars standing before each other, begging. Both are beggars, and both are hoping that the other is going to give! That's the misery of all lovers: two beggars asking for love. And when they don't get it they feel frustrated, they feel cheated, they feel the other is holding. Become a little more alert -- the other has not got, as you have not got. Jesus is right when he says,'Only I can love you, and ONLY I can love you.' To love, one has to become love. To give, one has to have it in the first place.'He loved them unto the end' -- and love knows only the beginning; it knows no end. In spite of everything it goes on loving. It is unconditional -- it is its very nature to be unconditional. A conditional love is a form of hatred. A conditional love is a form of exploitation. A conditional love is nothing but an infatuation, sexuality.

Unconditional is the only way love can be. Wherever a condition comes in, love disappears. It cannot live in bondage, and a condition gives it an imprisonment. Love can only live like the vast sky. Love knows no boundaries.

NOW THE FIRST DAY OF THE FEAST OF UNLEAVENED BREAD THE DISCIPLES CAME TO JESUS, SAYING UNTO HIM: WHERE WILT THOU THAT WE PREPARE FOR THEE TO EAT THE PASSOVER? -- he had nowhere to go.

Jesus says to his disciples,'Even foxes have holes to take shelter, birds have their nests, but I have none.' That is the meaning of a sannyasin: a wanderer, homeless, not of this world, knowing well that it is only a journey. At the moment you can find some caravanserais here, but you cannot find the home here. In India we have two words: the world is called GRASTH -- the word 'grasth' means home-obsessed, he who thinks that the world is the home; and SANNYASTH -- one who has come to understand that the very existence here is homelessness. You may live in a home or not; that is not the point. But you understand that you are a stranger here, an overnight stay, and in the morning you go.
He had no home and the feast of the passover had come. The disciples asked,'Where should we go to celebrate this?'

AND HE SAID: GO INTO THE CITY TO SUCH A MAN AND SAY UNTO HIM: THE MASTER SAITH, MY TIME IS AT HAND; I WILL KEEP THE PASSOVER AT THY HOUSE WITH MY DISCIPLES.

'The Master saith....' Only a Master can say that his time has come, because only a Master can see the future. Only for a Master is the future no more future; it is already here and now. You may take a little time to discover it, but it is already here and now, it has already arrived. The future is present. The more intense your consciousness, the more the future becomes present. If the intensity is total, the future disappears, the past disappears; there is only present.

AND THE DISCIPLES DID AS JESUS HAD APPOINTED THEM; AND THEY MADE READY THE PASSOVER. AND WHEN THE HOUR WAS COME, HE SAT DOWN, AND THE TWELVE APOSTLES WITH HIM. AND HE SAID UNTO THEM: WITH DESIRE I HAVE DESIRED TO EAT THIS PASSOVER WITH YOU BEFORE I SUFFER:

Tremendously beautiful words, tremendously poetic! That's where Jesus is very unique. Even a Buddha will hesitate to use these words. Buddha will hesitate to use the word 'desire', and Jesus says,'With desire, I have desired to eat this passover with you before I suffer.' Jesus is a unique synthesis of desire and desirelessness. An ordinary man is simply desire. An extraordinary man who has renounced the world becomes desirelessness. Jesus is both; he is a bridge. He lives in desire but lives in desirelessness also. He moves through the world but the world doesn't move through him. He never renounced the world, he never renounced any enjoyment that this world can give. On the contrary, he has made every delight of this world a

celebration of God. Wherever he can find any enjoyment, he can always find a deep thankfulness towards God.
'With desire I have desired to eat this passover with you. Soon I am going to suffer.' And this is his humanness -- the son of man. He is not only the son of God, he is also the son of man. Jesus is more human than Buddha, Mahavir -- they are superhuman, almost inhumanly superhuman. They are more like statues of marble.
Jesus says,'I am going to suffer.' This is his beauty. He knows the deathless, but he also knows that which is going to suffer. He knows that his innermost being is immortal, but he also knows that his body is mortal. On the cross he cries, prays, almost shouts at God,'What are you doing to me? Have you forsaken me? Why this much suffering for me?' And immediately he says,'But let thy will be done, not mine.'
These are the two opposites in him. On one point he is as human as any human being: fragile, weak, helpless. On another point he is as superhuman as any Buddha. That's why Jesus has a tremendous appeal. You can worship Buddha but you cannot become a fellow traveller with him. With Jesus it is different: you can take hold of his hand; you can become a fellow traveller with him. Jesus can be your friend, Buddha can only be your Master. Buddha has said that his next incarnation, sometime in the future, is going to be called'Maitreya' -- the friend. Jesus came after Buddha, five hundred years after. Maybe Buddha's indication was towards Jesus; MAITREYA, the friend. Jesus has a different quality: you can be friendly with him; you can sleep in the same room with him; you can eat on the same table with him; you can drink from the same pot.

He is the friend, not only a guide. He is a friendly guide. He is almost like you, and these sentences, these sutras will show you.
'With desire I have desired to eat this passover with you before I suffer, because soon I will be gone. This is going to be our last celebration together. And with desire I have desired to celebrate this passover, this feast.' With Mahavir, with Buddha, the word 'feast' will not suit;'fast', but not 'feast'. With Jesus it is 'feast', not 'fast'. It is always celebration, and celebrating SMALL things, celebrating small things. He does not create unnecessary problems. He does not force you to have a stony life, dry. He would like you to be green and flowering and alive, living an ordinary life. It is what Zen people call 'to be extraordinary in ordinariness'.

WITH DESIRE I HAVE DESIRED TO EAT THIS PASSOVER WITH YOU BEFORE I SUFFER.

Each suffering should be started in celebration. Then you change the quality of suffering itself. Each suffering should be welcomed through celebration; then the suffering is no more suffering.

FOR I SAY UNTO YOU, I WILL NOT ANY MORE EAT THEREOF, UNTIL IT BE FULFILLED IN THE KINGDOM OF GOD --
'This is going to be my last food, this is going to be my last feast upon this earth.'

AND HE TOOK THE CUP, AND GAVE THANKS, AND SAID: TAKE THIS, AND DIVIDE IT AMONG YOURSELVES: FOR I SAY UNTO YOU, I WILL NOT DRINK OF THE FRUIT OF THE VINE, UNTIL THE KINGDOM OF GOD SHALL COME.

You cannot think of Buddha drinking wine -- impossible! But you can think of Jesus doing it. Jesus is superbly human. He accepts all that this life gives, and plus. Jesus' God is a plus; Buddha's God is a minus. Buddha says'God minus the world'; Jesus says'God plus the world.' Buddha's renunciation is negative; Jesus' renunciation is positive. And if you have to choose, choose Jesus, because THERE is more life. Unless you feel attuned to Buddha, unless you feel that your type fits with fasting rather than feasting; then of course Buddha is for you. Otherwise don't force, otherwise don't try to cripple your life. Rather than crippling your life, enjoy it in the name of God. Make every enjoyment a deep gratitude, a deep thankfulness.

AND HE TOOK BREAD, AND GAVE THANKS, AND BRAKE IT, AND GAVE UNTO THEM, SAYING: THIS IS MY BODY WHICH IS GIVEN FOR YOU: THIS DO IN REMEMBRANCE OF ME.

He says,'This is my body'. The body is earth, the body is bread, the body is food; the body is nothing else. You eat and it is transformed into body. Then you die and the body settles into the earth. It becomes earth, then again it rises into fruit, into trees, into wheat, into a thousand-and-one things, and again it will be eaten. The body is food. Jesus

makes it a beautiful symbolic message, his last message.'Take this bread; this is my body which is given for you, and I give it to you.' Symbolically he is saying,'Soon I am going to give my body for you so that you can realize that which is beyond body. Soon the body will be crucified, but remember that I am beyond it. And whatsoever I have said to you and whatsoever I have lived with you, let it be like a food: deeply digested, transformed into your own blood, in your own bones, in your own marrow. Don't allow me to remain just in your mind. Let me move deeply down into your body, so that I can become part of you.'

This has to be understood. I say something to you -- it can have two types of possibilities within you. One is that it may remain in the mind: you may become more knowledgeable, you may become a rabbi, a pundit, a scholar. That was not meant to be; you have misunderstood. Let it move deep down into the valley of your body. Let it become your blood, let it circulate, let it become your bones, let it become your breathing, let it become your very marrow so that you can live it. It becomes your life. Not that it adds to your information; it adds to your BEING. Let me be part of your being, not part of your knowledge. Eat me, drink me, absorb me, digest me.

And Jesus says,'THIS IS MY BODY, WHICH IS GIVEN FOR YOU: THIS DO IN REMEMBRANCE OF ME' -- and continue to do it in remembrance of me. Continue to absorb me deep in your being.

LIKEWISE ALSO THE CUP AFTER SUPPER, SAYING: THIS CUP IS THE NEW TESTAMENT IN MY BLOOD, WHICH IS SHED FOR YOU. And the same he did with the wine, the red wine. He said,'THIS CUP IS THE NEW TESTAMENT IN MY BLOOD...'

You have heard about testaments, verbal testaments, but in blood? You have heard about testaments written in ink, but in blood? What does Jesus mean? He means: Unless I become your life, like your blood, futile was my being with you, futile was your being with me, fruitless. It was a wastage. Let me become your life. Let me come deep in you so that I am no more separate, so that I become your very heart and I can beat within you.

Unless a Master becomes your very heart, you are not yet a disciple. You may be a student, but not a disciple. You may be learning through him but you are not gaining being.

That last night, Jesus did not say much, but whatsoever he said had tremendous meaning in it. Much more must have happened in silence. Just his presence, and the very closeness of death and crucifixion -- much must have happened, much must have been communicated through silence.

Let me tell you a story. Saint Louis, King of France, had been told of the high repute in which one mystic was held by many people. The mystic's name was Brother Igidio. The King heard so much about him that he travelled to the mountains where that mystic lived. The King went to visit the saint clad like a poor pilgrim, because when you go to a mystic you don't go like a king. When you go to a mystic you go like a beggar. You go with your heart like a begging

bowl. If you go like a king you will miss, because the very ego, the shadow, will fall between you and the mystic. Like a poor pilgrim he reached, knocked at the door and begged to see him. The door-keeper went to the mystic and told him that a stranger had come to see him. Drunk with joy, he hastened to the door from his cell and there the two fell into each other's arms, greeting each other with a holy kiss. They fell down before each other as if they were old friends, and gave each other signs of devoted love, but neither of them said a word. They stayed like this, in total silence, until they bade each other farewell.

But when the other brothers came to know that the stranger was no one but the King of France himself, they were indignant and said to Igidio,'How could you be so stupid as to say nothing to so great a King who has come to see you and to hear you speak?'

'My dear brothers,' he replied,'do not be astonished that neither he nor I had anything to say to one another, for as soon as we embraced, his heart was open to me and mine to him, and we saw everything in the mirror of eternity. Silence said everything that can be said, and also that which cannot be said.'

On that last meeting with the disciples this is all that was said, but there was much which was said without saying; the VERY presence was communicated. In fact, the last day with the disciples was the greatest day. That day, seeing that death was coming, they could not postpone, they could not say,'Tomorrow.' There was no tomorrow now; the Master would be gone. Now there is no future to postpone until. They had to be there with Jesus that night, all together. They didn't ask anything, because when death

is coming nearer, how can you ask? That will be profane, sacrilegious. They were silent. In silence they must have eaten and drunk. The bread became Jesus, the wine became his blood.
That night Jesus transferred himself to them. The same that happened to Mahakashyap and Buddha with the flower, happened with Jesus and the disciples with the bread and wine. And remember, a flower is something not of this world. Buddha gave the flower; a flower is almost other-worldly. Jesus gave bread and wine; he is very earthly, earth-based. Bread and wine is something to eat. A flower you cannot eat, you can appreciate. A flower you cannot drink. It remains far away; there is a distance.
But bread will become your body; and wine? -- the drunkenness that is the basic teaching of Jesus: Be drunk with God. Bread and wine, such small, ordinary, everyday things; he made them sacred on that night. He transformed the very earth into paradise.'In remembrance,' says Jesus,'do it.' And since that day, wherever a real Christian has existed -- Christians are many, almost half of the earth, but I am not talking about those, but wherever a REAL Christian has existed -- every day, whenever he has eaten or drunk, it is Jesus that he is eating, it is Jesus that he is drinking. Every small, ordinary thing has become a sacrament.

Come Follow To You, Vol 4
Chapter #2
Chapter title: Between Adam and Jesus
22 December 1975 am in Buddha Hall

The first question:

Question 1
IN JESUS' PRAYER 'OUR FATHER', DOES GOD LEAD US INTO TEMPTATION?

IT is a very subtle question, and you will have to be utterly attentive to understand it.

God is good. He cannot lead you into temptation, but His very goodness leads you into temptation. The goodness of God is something which is already there. It exists; you have to do nothing to create it. You simply open to it and it showers on you. When you become good you have not done anything; you become good through God. But when you become bad, you have done something; you become bad through yourself. So when you are good, the ego cannot exist. It is a PRASAD, a gift from God.
When you say 'yes', the ego cannot exist; you disappear. In the very moment you say 'yes', you are not there; that is the temptation. Only by doing bad can you be. Whenever you do evil, you are there; whenever you do good, you are not there -- good flows through you, evil you do. Through evil you are, through good you disappear -- that's the temptation. Adam means 'no'; Jesus means 'yes'. Between Adam and Jesus is the whole history of human consciousness.
What was the temptation of Adam? Why did he disobey? God was good, but Adam was not there. Through his

disobedience he created himself -- that is the temptation. In the Garden of Eden, God was there, everywhere. Adam was not there; he was a non-entity, a part of the whole. Through asserting, through saying 'no', through disobedience, through rejecting God, through doing evil, he became himself.

Adam was the first man, not because he was the first man -- there may have been many others before him, but nobody said 'no'. So history cannot record them; they had no egos. And this is my feeling: how could Adam have been the first man? There may have been millions before him, but nobody said 'no'. They could not become men, they could not become egos. Adam said 'no'. Of course he suffered for saying that; he was thrown out of the garden of bliss.

Evil leads you into suffering, but it has a temptation: it creates the'I', you can feel that you are. Jesus, Buddha; they are not. Hitler, Genghis Khan; they are. The more evil you do, the more your ego becomes strengthened. The more against you go, against the wind, against the current, the more you feel that you are. When you flow with the river, where are you? The river is, and the river goes on flowing through you also. God is good-that's the temptation.

Just the other night I was reading a sentence from Baudelaire. It is simply, unbelievably true. Baudelaire says,'The truth is; the truth is beautiful; the truth is good; the truth is God. I believe in it. That's why I am going to oppose it.' From where does this opposition come? Baudelaire says,'If I don't oppose it, then I will not be. I have to say no; only then can I be.' Otherwise, truth is overpowering: it envelops you, it surrounds you. You simply disappear in it, you melt into it.

You can say that you have done evil, but you cannot say that you have done good. Good is always done by God. Good is already there, you are not needed to create it. Evil has to be created. Good can only be discovered; evil has to be created. The reality is there, the dream has to be created. You can claim your authorship about dreams; you cannot claim your authorship about reality -- that's the temptation.'No' is very tempting. The very goodness of God tempts you against Him. You have to oppose Him, you have to go against, you have to betray, otherwise you will be lost. Adam says'No', Jesus says'Yes', and I say, this is the whole history of man. Adam is the first son of man, and Jesus is the first son of God. By saying yes, by surrendering, he disappears. Only then, God remains.
In the prayer'Our Father', does God lead us in temptation? God cannot lead you, but you are led by your own mind. A temptation arises because God seems to be destroying you. I come across people every day who would like to say yes to me, who would like to surrender, but they cannot -- it is too risky, it is dangerous. I can feel that something in them tempts them not to surrender. Something in them says,'Go away, don't be here. It is dangerous to be here.' It is not that I am tempting them, but they are tempted. Wherever you see something which is already there, nothing is to be done. You have only to recognize it. But then where will you be? -- that is the temptation. The ego is the temptation.

The second question:

Question 2

YESTERDAY I HEARD THAT MY FRIEND HAD DIED. YET AS I WEPT, I FOUND MYSELF GIVING THANKS FOR THE SWEETNESS OF LIFE. IS THERE A PLACE FOR MOURNING?

If you have loved somebody, really loved, and you didn't miss an opportunity to love, then there is no place for mourning because then there is no repentance. You never postpone anything, death cannot destroy anything. If you postpone, then death destroys. For example: you love somebody but you say,'I will love tomorrow,' and that's what you go on saying. You go on imagining tomorrow, tomorrow, tomorrow, You go on postponing: you fight today, you will love tomorrow. You are angry here-now, you will love tomorrow. You go on postponing.
Then one day suddenly death comes, and it is always sudden. It gives no hint that it is coming. The foot sounds are never heard, the footsteps can never he guessed. It always comes suddenly, catches you unawares, and the friend is gone, the lover is gone, the beloved is gone; the mother, the father, the brother is gone. Then there is mourning because death destroys tomorrow, and you were depending on tomorrow. Now there will be no tomorrow. Now you cannot postpone, and the person is gone. Now you feel a deep repentance; out of that repentance mourning arises. You are not weeping for the friend who is gone, you are weeping for yourself, for the wasted opportunity.
If you really love, and love here-now, death cannot take anything from you. I say to you: death may even become an opportunity, an opening, a new door.

You loved the friend when he was visible, and you loved him so deeply that you started feeling, through your love, the invisibleness of him. Then death takes the body. Now in that gross element, body is no more there to hinder. Now love can flow totally. You may even feel thankful to death. You were already discovering the spiritual dimension of your beloved, lover, friend, and now death has taken the last obstacle. Now you can see through and through. Death has given you an opportunity to see whether you really loved or not, because if love's eyes cannot penetrate that much so that you can see that which is not body, that which is beyond matter, that which is invisible, then it is not love. Then those eyes may be of something else, but not of love. Love always reveals the God in the other; that's the definition of love. If it reveals the God in the other only then it is love, otherwise it is not. You will be crying and weeping and mourning, and will you be thinking that you are weeping for the friend who has gone? No, you are weeping for yourself, you are crying for yourself.

I would like to tell a very famous story. King Pyrrhus of Epirus was asked by his friend Cyneas,'Sir, if you conquer Rome, what will you do next?'

Pyrrhus replied,'Sicily is nearby and will be easy to take.'

'And what will you do after Sicily?' Cyneas asked.

'Then we will pass over to Africa and plunder Carthage.'

'And after Carthage, sir?'

'Greece.'

Cyneas enquired,'And what do you expect as a reward from all these victories?'

'Then,' said Pyrrhus,'we can sit down and enjoy ourselves.'

'Can we not,' suggested Cyneas,'enjoy ourselves now?'

If you can enjoy yourself now, then there will be no mourning, ever. I am not saying that you will not become sad when a friend departs, but there will be no mourning.,And that sadness will have a beauty of its own, a depth, a silence that always comes when you encounter death. That sadness will be very meditative. It will reveal something within you that life could not reveal. Life remains superficial; just like laughter, it remains superficial. Death is very deep, like sadness. But sadness is not mourning, sadness has its own delight; sadness is not sorrow, sadness is simply depth. Sadness means that thinking has stopped. How can you think in front of death? Thinking may be useful in life. Life may need your thinking because cunningness, cleverness is needed; but what is the point of thinking in front of death? If you are sad that simply means that suddenly, the thinking has stopped; the death has been a shock -- you are stripped to your very depth. You cannot laugh, but there is a subtle delight in it, a silence, a sacred silence. The vulgarity of life is gone, and death has opened a new door; the door of the beyond. You will feel thankful towards death, but this is possible only if you live now. If this moment is lived in its total intensity, in its utter wholeness, only then is it possible.

Don't go on postponing. Tomorrow, tomorrow -- drop that word from your vocabulary! Tomorrow does not exist, it CANNOT exist; it is not in the nature of things. Only this day exists.

That is why Jesus says in his prayer,'God, give us our daily bread.' The meaning is: today is enough, we don't ask for tomorrow; give us our daily bread. It has nothing to do with

bread, it has something to do with the present and how to live it: give us the capacity to live here and now. Then there is no mourning. Sadness will be there, but that is as it should be. When somebody departs you feel sad, but in that sadness soon you will discover a door: you have fallen to your own depth.

This is what has happened.'Yesterday I heard that my friend had died, yet as I wept I found myself giving thanks for the sweetness of life. Is there a place for mourning?' Don't feel guilty. In fact, this is how it should be. If you have loved the friend you will feel deep thankfulness; not any complaint against death but just a gratefulness for life, for its sweetness. The very possibility is almost impossible: that one exists!

Have you ever thought about it, that you exist? It seems so impossible; there is no reason why. But you don't look at it because it has been given to you as a gift. You have not paid for it. That's why you are unaware, oblivious of it: a tremendous richness, that you are, that this moment you are conscious and alive and you can see the flowers, and you can smell the fragrance, and you can listen to the songs, and you can even encounter a Jesus and a Buddha. The sheer impossibility of it! -- just think of it. There is no reason why you are; it is just out of the blue. That is the meaning of the grace of God. If you were not here, there would be no way to be. If you were not here, you could not complain anywhere; there is no court of appeal. If you are not here, you are simply not here; you cannot do anything about it.

You ARE, and you are conscious, and you are full of love, and you are wasting it -- a great gift will b wasted. You are

not using it, you are not using the opportunity to grow. The more you grow, the greater the gifts that can become available to you. This is just the beginning, this is just the alpha; and you don't know what the omega is. Christ is the omega point. But if you go on living now, deeply committed to life, not postponing, going deeper and deeper and deeper every moment, living as wholly as possible, you will reach to the omega point. Even at the alpha point life is tremendously beautiful; what to say about the omega point? And you will never find any point for mourning.

If you live it, life is always a deep gratitude. If you don't live it, things go sour, things become bitter: one mourns, one complains, one loses the capacity for thankfulness. Prayer disappears and then you live an angry life or a sorrowful life -- that simply means that you have missed. Nobody else is responsible, only you; ONLY YOU, nobody else is responsible. The responsibility is totally yours because you are free to choose -- to die, or to commit a slow suicide.

As I see it, millions of people go on simply committing slow suicide. They go on poisoning themselves. Through postponing, you poison yourself. Then, even that which is given to you will have to be taken away. And Jesus is perfectly true when he says this, and it is one of the most fundamental laws of life: that if you have, more will be given to you; if you don't have, even that which you have will be taken away. That is mourning.

Use! Be creative! Let life be a great adventure. The only sin there is, is if your life is not an adventure. Then, you are a sinner.

The third question:

Question 3
THE IMPLICATIONS OF SANNYAS ARE JUST NOW BECOMING CLEAR TO ME. YOUR POWER OVER US BECOMES AWESOME. YOU CAN PUSH US FAR BEYOND THE LIMITATIONS OF OUR PERSONALITIES, YET OUR PERSONALITIES PERSIST, AND I FIND MYSELF FRIGHTENED BY THINGS I AM DOING WHICH SEEM INCONGRUOUS WITH MY CHARACTER. WHAT CAN I DO ABOUT THIS FEAR?

Yes, the implications of sannyas become clear only when you are a sannyasin, never before. There are many people who would like to take sannyas, who would like to be initiated on the path, but they want to know what it means before they take the jump. That is impossible; nothing can be said to them. They want to be convinced before they take the decision. No, you cannot be convinced because it is not a question of intellect, it is something to be experienced. One knows about it only by being it, and there is no other way.
So those who think that first they need an intellectual conviction will miss the opportunity available. They will miss the door. Sannyas is only for those who are courageous enough to move in the dark, to move in the unknown. Yes, the night is very dark, and the point at which you are standing is such that from there you cannot see any ray of light. In fact, you are standing with closed eyes and you say,'First, convince us intellectually that there

is light. Only then will we open the eyes.' How is it possible? -- because light can be known only when you open the eyes. How can you prove that light exists to a man who is standing with closed eyes, and who insists, and insists logically,'Why should I open my eyes if there is no light? Why should I make the effort? First prove to me that there is light, then I will open my eyes.' But how can you prove that there is light? The only proof is to see it. The only proof of the pudding is in eating it.

'The implications of sannyas are just now becoming clear to me.'

Once you are a sannyasin, by and by, implications become more and more clear. There are infinite implications. The more you grow, the more they will become clear. It is not going to be an intellectual convict it is going to be an existential conversion -- hence the fear.

'Your power over us becomes awesome.'

That's one of the basic fears, because whenever you love somebody, the power of the other becomes awesome And THIS is no ordinary love; it is not love of the body, it is ultimate love. Once you fall in love with me you ar. already disappearing. Fear grips you -- 'What is going to happen?' -- are you going to dissolve completely? The temptation will arise to escape, the temptation will arise to say 'no' to me, the temptation will arise to defend yourself against me. But this is the paradox: if you defend yourself against me you are destroying yours because then you will remain the old, the repetitive, the rotten. If you don't defend yourself against me, if you open the doors, in the beginning it may look destructive, but soon you will realize that the destruction was just a preparation to create something.

Each creation needs to be begun by destruction, an equal amount of destruction is needed. If I am going to create you, totally new, then I will have to destroy you TOTALLY.
Right now, you are just a mechanical thing. You go on repeating yourself, like a gramophone record which is stuck somewhere and goes on repeating the same line again and again and again. Just watch your life: have you not become a gramophone record, stuck? -- and the needle goes on moving in the same groove -- and goes on repeating the same thing every day: the same anger the same sex, the same jealousy, the same hatred, the same possessiveness, the same greed. Have you ever done anything new?
I was reading a limerick yesterday. I liked it.

There was a young man
who said,'Damn,
I have just realized that I am,
a being that moves
in predictable grooves.
Not even a bus, I'm a tram!'

Just watch yourself and you will find yourself not even a bus, but a tram: fixed grooves, well-trodden paths, repetitively. And you become more and more efficient in them. You completely forget how to live. It is as if you are being lived by a mechanical life; you are not living it because you are not conscious about it.
It once happened to a man who was travelling by rail: he noticed that another man who was his sole companion in the compartment was behaving in an unusual way. For

some time he seemed to be chuckling to himself very happily, and then a serious look would come over his face and he would make a gesture of impatience before resuming his chuckles again. After a while, the first man could not stand it any longer and said,'Excuse my asking, sir, but what is it that amuses you so much?'

'Funny stories, of course,' he promptly replied,'I am telling myself funny stories.'

'How very interesting,' murmured the first man soothingly, and then added,'but every now and then you look very serious. Why is that?'

'That is when it is a story I have heard before.'

This is how things go on. If you yourself are telling the story, how can you tell the new story? All stories are heard before; you can just repeat. Your life cannot be a life of newness, of freshness, of morning. Your life is bound to be stale, stuffed with just repetitions; at the most an efficient mechanism, but no consciousness.

So whenever you are ready to take the journey for the unknown, the pilgrimage towards the divine, fear will arise -- fear of losing that which you have never had, fear of losing life. Life you have never had -- just a mechanical thing: the fear of losing a repetitive efficiency, the fear of losing your old pattern. It may be comfortable and convenient, but it is not alive. There is nothing like death, because death is the most comfortable state of being, convenient. In a grave you will be perfectly comfortable and convenient, and there is no trouble. Life always creates new troubles. Those troubles are not really troubles. If you look rightly, they are challenges to grow.

I am a challenge. Only cowards can escape from he Those who are brave have to make up their minds to move into the unknown, to go in search of that which they don't know. But you feel a deep urge. You feel that some freedom is possible. It is just a vague feeling no but if you move into the unknown, soon it becomes the reality.

'Your power over us becomes awesome. You can push us far beyond the limitations of our personalities.'

That's my whole effort: to push you in fact, OUT of your personalities, so that your personality drops. Th personality is nothing but a mask, a PERSONA. It is false It is just a created thing; it is not your reality, it is not your essence. It is just a cultivated thing around you, just a decoration; it is not you. It is hiding you, and because of it you are unable to know yourself, who you are. It has become the only hindrance: layers upon layer of persona, of personality. And you have completely forgotten who you are, the original face. You cannot even remember that you ever had an original face.

My whole effort is to push you out of your personalities. If even for a single moment the personalities drop and you are out of them, as if you were standing nude without your clothes, that one moment will have tremendous implications for your life. You will never be the same again because now you have known your original face, now you know who you are. And once you know who you are, you are total freedom.

Personality is a bondage. It is as if you have become fixed only to being something, and you could have been all things. Personality is a fixed, routine way of being. You could have been all things and you have become just a

grocer. You could have been a painter also, a poet also, a mystic also, and you have just become a grocer! Everybody is born with infinite possibilities, and almost everybody dies by becoming a grocer. Just think! That's why you look so miserable -- because you have been infinite and you have become bounded, finite.

'Yet our personalities persist, and I find myself frightened by things I am doing which seem incongruous with my character.'

I am against character, because character is a fixity. Character has a solidness about it; it is stony. Character means repetitiveness: you go on repeating yourself -- that is your 'character'. When somebody says that you are a good man, what is he saying? He is saying that you are predictable -- in the past you have been good, in the future you are going to repeat the same. When somebody says that you are a bad man, what is he saying? He is saying that you are predictable -- that in the future also you are going to repeat the same song, you are going to tell the same story. A real man is always unpredictable. He is freedom. He has no character because each moment he finds a new challenge, each moment he moves in a new dimension, and each moment he looks with fresh eyes. Each moment he responds again and again from a new vision. He is never old; he is always young.

In India we have not depicted Buddha, Mahavir, or Krishna as old men. It is not that they never became old; they became old, but we have not depicted that. Not even a single image of Buddha exists which shows him old. Not that he never became old; he became old, but we know that he never became 'old'. Deep down, he remained always

fresh, unpredictable, young, infinitely young. Even on the last day, in the last moments of his life he was young and fresh. Whatsoever he said, the last words that he uttered, they too were as fresh as ever; no old age, no repetition. Remember, character means a fixity, as if you were already dead. In a drama people have characters, but in life they should not have because a drama is predestined-everything is already fixed: who is who and what is going to happen. Nothing new is allowed: that is the meaning. In a drama there are characters -- a Jesus has to be a Jesus. He cannot turn in the middle and say,'I am not!' He has simply to follow, tram-like. He has tc repeat a particular routine.The man who wrote the play has fixed every role; now there is no change possible. In life, there are no characters.

All over the world there is arising a new sort of drama which will not have characters. It will be more true to life. It is a new sort of drama -- you can almost call it 'no-drama' -- nobody knows what is going to happen. People simply start from anywhere, out of the blue, and there is no distinction between the audience and the stage. There should not be because in life there is no audience and no stage, there is no separation between the actors and the onlookers. The new drama must be played in such a way that if somebody from the audience feels to take part, immediately he jumps into it. And by hi very jump, the drama changes. He will bring something; nobody knows what, and nobody knows where it is going to end.

It is just like life -- it begins, it ends, but in fact there is no beginning and no end. It is always the middle. You came into the world, the world didn't begin with you. You were born on a certain date; the drama was going on, things were

already -- on the way. You simply came onto the stage, started doing things of your own, and started changing the whole character of the world drama. And then, just in the middle, one day you die, and by your death you again change: your wife may get married to somebody else now, your children will not be the same as you wished them to be -- the whole story is going to be different.

Life is like an ocean -- wild. Waves upon waves come and go and nobody knows. And that's the beauty of it. A real man is wild; he has no character. I am not saying that he is not good. When I say that he is characterless, I am not saying that he is evil. You say that a person is characterless when he is immoral; that is wrong. He also has a character, an immoral character. Don't call him characterless.'Characterless' is a tremendously beautiful word -- only for a Buddha, or a Jesus, or a Krishna can you use that. Don't use it for ordinary people. Just ordinary people you call characterless. They have their character, they have their fixity, they have their routine of life. They may be bad, their characters may be bad, but they are not characterless. Only a Buddha is characterless.

Characterlessness is the profoundest beauty possible because it means: a totally new response each moment. Each moment a Buddha faces life, a Jesus faces life. He does not carry ready-made answers. What he is going to say, nobody knows; what he is going to do, nobody knows; how he is going to act, nobody knows, not even he himself. If he himself knows, then he is just telling himself funny stories. Then it is all foolish.

I don't know what sentence is going to follow this one, I don't know what act is going to follow: this is freedom. Then I am not confined.

I can understand your difficulty. Whatsoever I am doing is trying to destroy your character. That was the condemnation of Socrates. The court in Athens had decided that he destroys the character of young people. It was absolutely true! That was the evidence against Christ also: that he destroys the character of young people. It has always been so. A Socrates, a Jesus, they are destroyers of character. Not that they are creators of immorality -- they bring the greatest morality there is: the morality of freedom, the morality of spontaneity. The only moral act is that act which is spontaneous, which comes out of your totality and is not just from your head. I will be destroying your character.

People say the same thing against me, that I am a dangerous man. I am! They are perfectly true. My whole effort is in how to destroy your character so that at least you can become a bus, so that you don't move on rails. You can have a little freedom.

Fear is natural. I am not saying that you can drop that fear, but there is one thing that I would like to say: in spite of the fear you can come with me. And that is the only way. If you wait, that once you have dropped the fear then you will come and follow me, then you never will. Follow, in spite of the fear. Let the fear be there, it is natural; but don't follow it, follow me. The fear is there, human, natural -- but come, follow me. By and by, the more you become attuned to the inner freedom the inner sky, the fear will disappear because through this characterlessness you are growing,

you are becoming more mature, you are ripening. Now the morality will not be forced from outside, it will flow from your inside. It will be your inwardness, it will be your own understanding and consciousness. It will not be a conscience any more.

The conscience is given by the society; consciousness you have to achieve. The society goes on telling you,'This is right, and that is wrong' -- that is conscience. It becomes ingrained, implanted in you. You go on repeating it. That is worthless; that is not the real thing The real thing is your own consciousness. It carries no ready-made answers: what is wrong and what is right, no. But immediately, in whatever situation arises, it gives you light -- you know immediately what to do. And that doing is total. That act is total because it is not being done because the society says so, it is done because you know it that way. In that moment the decision takes shape; it comes out of your innermost core. This is freedom, and this freedom is the goal. Don't stop before you have attained it.

Fear will be there. There are many hazards on the path: many times you may go astray, many times you will feel tired, exhausted, many times you will find excuses to sit by the side of the road. But remember again and again, that unless you have attained to that consciousness which can act spontaneously, you have not fulfilled your being. You are betraying God, you are betraying the Whole. And how can you be happy, how can you be blissful if you betray the original source? Then you will remain miserable. Your misery is just an indication that you are not doing the right thing, and the right thing is not what is said by the society to be right. The right thing is that which you come to

understand through your understanding. Be a light unto yourself -- that is the right thing.

The fourth question:

Question 4
I UNDERSTAND THAT YOU WON'T BE ON EARTH WITH US FOR SUCH A LONG TIME ANYMORE. YESTERDAY AT DARSHAN YOU EXPLAINED TO SOMEBODY THAT THE BODY CANNOT CONTAIN YOU, YOU WILL EVAPORATE, AND AFTER THAT YOU CAN'T BE OF ANY HELP ANYMORE. THIS CONFUSES ME ALL THE TIME. I USED TO CONSOLE MYSELF WITH THE WORDS OF JESUS,'I WILL STAY WITH THEE UNTO THE END OF THE WORLD.' PLEASE MAKE THIS MORE CLEAR TO ME.

Jesus is right, but I am righter than Jesus. Jesus is right, but because of his saying people could not use the opportunity when it was there. They consoled themselves. He is true; even now he is with you, even this moment he can help you. But when you miss Jesus when he is present, how can you use him when he is absent? Just look at the absurdity of it. You say,'Yes, we will take your help when you are absent,' and you cannot take the help while he is present. Only those who can take his help while he is present will be able to take his help while he is not present. And you always like consolation. I don't want to give you any consolation because all consolations become postponements.

Yes, I repeat Jesus' saying: I will also be with you till the very end of the world -- but I don't want it to become a consolation for you. I can be with you only if you are with me now. If you are with me now, I can be with you to the very end of time, but you have to fulfill a certain growth in yourself. Otherwise you will say,'Okay, if you are going to be with us to the very end of time, then there is no need to hurry; we can fool around a little. And whenever we need, you will be available.' No, this is not going to be so. That's why I say that Jesus is right, but I am righter than him.
Try to understand: I am not here to console you. If there is anything that I am here for, it is to transform you. Consolation is worthless; it is a trick of the mind. Don't settle for it. It is just like a mother who doesn't want to give her breast to the child, and she gives the child anything, just his own thumb in his mouth, to console him. That gives him a certain consolation, but no nourishment. He is simply deceived. Or you can get pacifiers from the market and give the child a pacifier. Just a rubber breast -- he goes on sucking it thinking and believing that something is going to come out of it. Nothing comes out of it.
Consolation is a pacifier, it is not real nourishment. I am here; be nourished by me. Eat me, drink me; be nourished by me. Let me become a part of your being, then I will be available forever and forever. There is no other way.

The fifth question:

Question 5
MY LITTLE SON WAS NEVER BAPTIZED. WILL THIS BE OF IMPORTANCE 7

It is very important! It is good that he was never baptized because baptism is such a significant thing -- it cannot be forced upon anybody. When you force it on a child you are creating an artificial religion for him, and if that artificial religion remains there he may forget all about the real religion. He may become a Christian and he will miss Christ.

Good, your child is fortunate. Blessed is he who is not baptized by his parents -- then he is available, clean and clear. Whenever he becomes ripe enough, when he becomes aware, then he can seek his religion.

A religion is to be sought. A religion has to be chosen consciously. Nobody should be made a Christian or a Hindu or a Mohammedan or a Jain by birth. Birth has nothing to do with religion. Because of this association with birth, the whole world seems to be religious, and nobody is religious. Everybody is religious: somebody is a Hindu, somebody is a Christian. Nobody is a Hindu and nobody is a Christian -- people have been befooled.

Leave children alone. Never impose any religion on them. Don't condition their minds. Leave their enquiry free. Help so that they can enquire, but don't give them answers. Help so that their questions become very penetrating, help so that they can ask intensely, help so that someday they can ask so intensely that their very intensity becomes a transformation, but never give them answers. Ready-made answers are very deceptive. Religion has to be lived, religion has to be chosen. It is a commitment -- how can you commit for your child? Who are you to commit for your child? Help the child to grow, love him deeply, and

don't give him answers which you don't know yourself. If he asks,'Is there a God?' tell him the truth, that you don't know! Tell him the truth, that you are seeking; tell him the truth, that he has to seek himself; and tell him that if someday he finds, he has to tell it to you also. Be humble. Before the child, the temptation is great in the parents to be knowledgeable -- that is foolishness. You don't know anything about God and you go on teaching the child, you go on conditioning his mind. Don`t condition anybody's mind. Leave him -- intact, untouched, virgin. One day.... Because religion is such a deep urge, it need not be taught. Through the teachings the urge is corrupted. It need not be taught. Leave him to himself, love him. Through your love he will create the opportunity to understand prayer someday. Love him, and through your love he will become aware that existence must be a mother to him, a father to him. But don't talk about the Father who is in heaven, just be a father to him. Your being a father will have given him the first glimpse that the existence is not alien, that somebody takes care, that somebody loves. Love him, mother him so that he comes to feel that existence is a mother. Through your care through your love, through your mothering let him become aware of certain qualities in existence. Don't talk theology -- it is rubbish. Don't go on telling him,'Pray.' Wait, let the right moment come, but help the situation so that he becomes capable of prayer. Don't teach him the words of the prayer. Just create a situation in the family: the atmosphere of prayerfulness. The father prays, the mother prays, and when the child sees father praying he can feel the delight that comes on his face. He can see that he is transported to some other world.

He can see that after prayer, for hours he is a totally different person -- more loving, more soft and delicate. He can see that after prayer there is an after-glow that follows the father the whole day.

There is no need to teach anything. One day you will suddenly find when you open your eyes after your prayer, that your child is sitting by your side -- deep, somewhere else, his eyes closed. He does not know the words, but now he understands the feeling, and that is REAL baptism.

Don't force him to go to church because church will corrupt him, and he will start thinking that religion is nothing but a business. He will understand by and by, that religion is nothing but politics.

All mystics, without exception, know that all religions are true; all philosophers, without exception, know that all religions are false; and all politicians, without exception, know that all religions are useful.

Don't teach the child the politics of religion. Leave him intact, alone, but give him an opportunity, a milieu, an atmosphere, a climate where he can feel in touch with what religion is. Then he will be religious. He may not be a Christian, but that is pointless, that is meaningless. He may not be a Hindu, but he will be religious. But parents are more interested that the child should be a Christian -- he should follow the same foolishness that they have been following. The child should be a Hindu -- he should be corrupted in the same way they have been corrupted. The child should have an identity of belonging to some organization -- the same that they belong to. This is the politics of religion; it is not religion at all.

If you really love your child, will you want him to be a Christian, or a Hindu, or a Mohammedan? -- no, never! If you love your child you will never want him to be a Christian. What has Christianity done to the world? -- it is an ugly dis-ease. You will not like him to be a Mohammedan. What has Mohammedanism done to the world? -- it has been just violence. You will not like him to be a Hindu because what has Hinduism done? -- it is just a fossilized death: stale, dead for centuries, a corpse; it stinks. No, if you love your child you will make him aware not to fall into any trap, not to be trapped because there are enemies all around: the priest, the missionary, the temple, the church. You will make him aware,'Don't be trapped by anybody. Remain free, remain loving, search and seek and find your God. The God that you find is the only God. The God that is taught is not God; it is just a word. And when you have found YOUR religion, it is not separate from life, it is one with it. It is life itself!'

And remember when I say that life is God, I don't mean life with a capital L, no; but just with a lower-case l. Just ordinary life is God.

A journalist just a few days ago asked Jean-Paul Sartre,'What is the most important thing in your life today?' Sartre said,'I don't know. Everything: to live, to love, to smoke.' This is a Zen kind of answer. Sartre is not a religious man but the answer is very religious. He has never belonged to any church, he does not believe in God, but the answer is religious.'I don't know' -- that is the first religious quality of it because only foolish theologians know. A religious man is simply aware of his tremendous ignorance. Life is a mystery; how can you know it? He knows only

one thing, that he does not know.'I don't know!' -- ask any priest, he cannot say that. He will immediately open his Bible and say,'Here is the answer. I know.' And he is simply repeating borrowed knowledge. He is a parrot.
Once I went to Varanasi and a great scholar of the Vedas invited me to his home. He was very happy to show me his parrot, because the parrot could recite many things from the Vedas, from the Gita, from the Upanishads. I laughed. The pundit said,'What's the matter? Why are you laughing?' I said,'I am laughing because I don't see any difference between this parrot and you. The parrot is a scholar and you are a parrot.' He has been angry since then.
No, a theologian can never say,'I don't know.' One needs courage to say that. One needs real guts to say,'I don't know.' One needs a certain realization to say that one doesn't know. And everything, when you lead a religious life, everything is beautiful, everything is important. There are no pigeon-holes, there are no categories. You cannot say that something is more important and something is less important. If you live a religious quality, all things are important: a dog is as important as God, not a single bit less important.
Somebody asked Joshu -- a Zen Master, a rare being; the person who asked must have been a sceptic -- he said,'Joshu, I have heard that you say that God is in everything. What about a dog?' Nobody has answered this way: Joshu jumped on his four legs and started barking. He said,'I am a dog, and also a god.' Joshu barking is God barking.
Then there is no difference. Nothing is small and nothing is great. The smallest carries the greatest, and the greatest

carries the smallest; then the lowest is the highest, and the highest is the lowest; then the valley goes to the peak and the peak comes to the valley. That is the meaning when I say that sex is samadhi and samadhi is sex. Then there is no difference between the low and the high. Everything! -- to live, just to live today is the most important thing. To love, and to smoke.... Such an ordinary thing, to smoke, but when a religious man smokes he smokes religiously; there is no other way.

Once a man came to me. I was in Calcutta. The man was a follower of Paramahansa Ramakrishna, but he was worried about one thing: Ramakrishna used very vulgar words, like 'son-of-a-bitch', like that. Ramakrishna used very vulgar words. So he was very worried. He said,'Everything is good, but Ramakrishna seems to be a little... vulgar. What do you say, sir?' I said,'His vulgarity is religious. Even when Ramakrishna says 'son-of-a-bitch', it is a blessing. Yes, it is a blessing because whatsoever he says is purified by his saying it. Even a vulgar word becomes sacred; the touch of a Ramakrishna transforms it.' So I told him,'Don't be worried. Wherever Ramakrishna treads, it becomes holy. If he goes to a prostitute's house, that becomes a temple. Because it is not a question of an outer house or an outer world, it is the quality that you bring to it.'To smoke,' Sartre says,'is the most important thing today.' Yes, I also say that smoking can be as beautiful and sacred as chanting -- it is a chanting in smoke. It depends on you.

In Zen monasteries they have a small tea-house, like a temple. Whenever somebody enters the tea-house, he has to be very aware because the goddess of tea resides there. The

goddess of tea -- then why not the goddess of smoking? The nicotine is the same in tea as in tobacco.
I have just instructed Laxmi to make a small temple for smoking here in the ashram. But you have to go very alert, aware, meditative! If you can smoke meditatively, it is perfectly beautiful. If it stops by being meditative, that too is perfectly beautiful. Life is sacred.
So don't teach a child Christianity, HYinduism, Jainism. At the most, give him a milieu, if you love him, so that he can grow a sensitivity towards what religion is in its essence in its purity. Don't teach him about so many flowers, just let him become sensitive to the fragrance of it -- that will do. THAT is baptism.

The last question, and the most important -- it is from Amitab:

Question 6
BLAH, BLAH, BLAH, BLAH, BLAH, BLAH.

So what am I to do? -- blah, blah, blah, blah, blah, blah.
Come Follow To You, Vol 4
Chapter #3
Chapter title: As I Have Loved You
23 December 1975 am in Buddha Hall

John 13
2 AND SUPPER BEING ENDED,

5... HE POURETH WATER INTO A BASIN, AND BEGAN TO WASH THE DISCIPLES' FEET, AND TO WIPE THEM WITH THE TOWEL WHEREWITH HE WAS GIRDED.

6 THEN COMETH HE TO SIMON PETER, AND PETER SAITH UNTO HIM: LORD, DOST THOU WASH MY FEET?

7 JESUS ANSWERED AND SAID UNTO HIM: WHAT I DO THOU KNOWEST NOT NOW, BUT THOU SHALT KNOW HEREAFTER.

8 PETER SAITH UNTO HIM: THOU SHALT NEVER WASH MY FEET! JESUS ANSWERED HIM: IF I WASH THEE NOT, THOU HAST NO PART WITH ME.

12 SO AFTER HE HAD WASHED THEIR FEET, AND HAD TAKEN HIS GARMENTS, AND WAS SET DOWN AGAIN, HE SAID UNTO THEM: KNOW YE WHAT I HAVE DONE TO YOU?

13 YE CALL ME MASTER AND LORD, AND YE SAY WELL; FOR SO I AM.

14 IF I THEN, YOUR LORD AND MASTER, HAVE WASHED YOUR FEET, YE ALSO OUGHT TO WASH ONE ANOTHER'S FEET.

15 FOR I HAVE GIVEN YOU AN EXAMPLE, THAT YE SHOULD DO AS I HAVE DONE TO YOU.

21 WHEN JESUS HAD THUS SAID, HE WAS TROUBLED IN SPIRIT, AND TESTIFIED, AND SAID: VERILY VERILY, I SAY UNTO YOU, THAT ONE OF YOU SHALL BETRAY ME.

27... THEN SAID JESUS UNTO HIM: THAT THOU DOEST, DO QUICKLY.

28 NOW NO MAN AT THE TABLE KNEW FOR WHAT INTENT HE SPAKE THIS UNTO HIM.

31 THEREFORE, WHEN JUDAS WAS GONE OUT, JESUS SAID: NOW IS THE SON OF MAN GLORIFIED, AND GOD IS GLORIFIED IN HIM.

34 A NEW COMMANDMENT I GIVE UNTO YOU, THAT YE LOVE ONE ANOTHER; AS I HAVE LOVED YOU, THAT YE ALSO LOVE ONE ANOTHER.

35 BY THIS SHALL ALL MEN KNOW THAT YE ARE MY DISCIPLES, IF YE HAVE LOVE ONE TO ANOTHER.

THE essence of religion is paradoxical -- opposites meet there and lose their oppositeness. Contraries become complementary there and lose their contrariness. Day and night are not separate there, neither are life and death, nor the lower and the higher. The earth is the sky there, and the sky is the earth. To the logical mind, to mind as such --

because all minds are logical -- it is very difficult to conceive.

I will read a few words from A.N. Whitehead, a very perceptive man:'Religion is the vision of something which extends beyond, behind, and within the passing flux of immediate things: something which is real and yet waiting to be realized; something which is a remote possibility and yet the greatest of present facts; something which gives meaning to all that passes and yet eludes apprehension; something whose possession is the final good and yet is beyond reach; something which is the ultimate ideal and the hopeless quest.'

Whitehead understands rightly the paradoxicalness of religion, but he is trying to see it through the mind, hence his final conclusion is that it is a 'hopeless quest -- hopeless because how can the opposites meet? Jean-Paul Sartre says that God is impossible because to make God possible, opposites will have to disappear. Death and life should become one; only then can God exist. And how can the mind conceive of life and death becoming one, winter and summer becoming one, the beginning and end becoming one? For the mind, the quest becomes hopeless.

The modern mind is basically without religion because the modern mind has lost the capacity, the elasticity, to be illogical. In the ordinary world, to be illogical is to be mad; in religion, to be illogical is the method. Madness itself is the method to know God. Unless you are mad enough so that you can put aside the categories of the mind and you can look directly without bringing any concepts between you and the reality, you can, at the most, know the matter, the dead part, the past, but you cannot know the real, the

alive, the God. Essential religion will always look elusive to the mind. In fact, it looks like a sort of craziness.
Just a few days ago I was reading R.C. Zaehner's books. This man has tried to understand Zen, Krishnamurti, but he could not; and in the end he has written a small; poem to ridicule them. That small poem not only ridicules Krishnamurti and Zen, it ridicules Jesus, Krishna -- it ridicules all religion. R.C. Zaehner writes in this poem, and he feels that he is giving you the very essence of this insanity called Zen:

Tee-hee hee,
you and me,
me is you,
you is me.
Life is death,
dead is life,
I am my husband,
you are your wife.
We aren't God-children,
they aren't God-us,
we are all that happy,
so why this fuss?
Fuss, fuss, fuss,
cuss, cuss, cuss.
Total experience?
Yes -- that's us.

He thinks that he is ridiculing, and he is being ridiculous himself; but this is natural to the mind.

Jesus goes on saying,'I and my Father are one.' That means that the son is the Father. The VICE-VERSA has never been said, but should be said. Only then will the truth become clear; that the Father is also the son. If the son is the Father, then the Father is also the son, but then things become elusive.

On this last night with his disciples, he brings this meeting of opposites, this meeting of the distant and the near, to a peak point, to a climax. By touching the feet of his disciples, he is saying that the disciple is the Master, the Master is the disciple. This is a Zen act. Without saying anything, he is saying the very essence of all religions. He is saying,'I and thou are not two.' He is saying,'Thou is me, me is thou' -- he is making the circle complete. The Master touching the feet of the disciples is a rare phenomenon. Through this symbolic act, Jesus is taking his departure from his disciples, showing them the very essence of religion: where the Master touches the feet of the disciple, where the son becomes the Father and the Father becomes the son, where the night becomes the day and the day becomes the night, and opposites merge, disappear.

This is difficult for R.C. Zaehner to understand. In his book he calls Aristotle many times,'Our father, Aristotle.' It must be so; Aristotle must be his father, not God. Aristotle is the logical mind. The very essence of the logical mind is that day and night are separate and can never meet. East and West are separate -- 'East is East, West is West, and the twain shall never meet.' But I tell you, they are meeting here, they are meeting everywhere. Wherever life exists, East and West are meeting; wherever life exists, men and women are meeting; wherever life exists, the Master and

the disciple are meeting; wherever life exists, the soul and matter are meeting -- in you, everywhere: in a flower, in a tree, in a rock, in a man -- the soul and matter are meeting. And still you go on dividing. Can you demark exactly where your body ends and your spirit begins, where your spirit ends and your body begins? They are ONE: the body is touching the feet of the spirit and the spirit is touching the feet of the body. It is a circle.

Jesus says many things without saying them. He shows rather than says; he is a simple man. Zen people can understand what he did, Christians cannot understand. They go on saying,'Our Father who is in heaven...' but that is wrong.'Our father, Aristotle', they should say. Aristotle is their father: the mind that divides, the mind that makes clear-cut distinctions, the mind that categorizes, puts things into pigeon-holes. A very neat and clean job Aristotle has made of life. He has classified; he is the greatest classifier. But whenever you divide, something which cannot be divided disappears. You can dissect a flower and you can come to know of what it is constituted -- the matter part -- but the spirit part will disappear. You will never come to catch hold of beauty. In dissection, the beauty will disappear. You can dissect a man on an operating-theatre table, you can dissect minutely, you can take tremendous care in dissection and analysis, but only body will be left in your hands. The soul will disappear, because in fact the soul exists in a very deep synthesis where opposites meet. Life is a dialectical process where opposites go on meeting and go on creating a higher synthesis, a symphony, a harmony. And every moment it is happening -- the day becomes night every evening, and every morning the night

again becomes the day. But you are blind and you cannot see it. Everywhere you can see opposites meeting: the earth is reaching to the sky in the trees and touching it, and the sky is every moment boring into the earth, penetrating it. That love affair continues between the earth and the sky; they are always meeting in deep embrace, infinitely one. The separation is only on the surface.

Now the sutras:

AND SUPPER BEING ENDED...

It is the last supper with Jesus, and only Jesus knows it is the last. The disciples are absolutely ignorant. They cannot even feel what is going to happen, they cannot hear the footsteps of the future. Jesus is already going towards his crucifixion, Jesus is already ready, moving. The moment, the momentous moment is arriving -- every moment closer and closer -- but they are, in a way, blissfully unaware. Remember, that's what is happening to everybody. Death is coming closer and closer, and you are blissfully unaware. You go on making arrangements to live as if you were going to live forever. Your mind goes on planning for the future, not knowing that death is coming. Death is hiding in every bush; death can jump from anywhere.
On that night of celebration, the last supper with the Master, who could have thought that this would be the last? Who could have thought that the next day Jesus would be gone? This unique man would be no more. There would no longer be this unique opportunity to touch God on earth. There would no longer be any possibility to look through

his door, to have a glimpse of the divine from his window. Eating, drinking, they were happy. That's how life goes on: eating, drinking; and every moment death comes closer and closer, and you go on preparing to live as if you were going to live forever.
The man who becomes aware of death becomes a totally different man. Then he is not always wasting his time in preparing for the future. Rather, he starts living in the present. Alas, the disciples didn't know. Later on they would repent, and they would cry and weep their hearts out. They would think again and again, and they would move again and again into the nostalgia of the past: Jesus was so close and they went on missing him.

AND SUPPER BEING ENDED,... HE POURETH WATER INTO A BASIN, AND BEGAN TO WASH THE DISCIPLES' FEET, AND TO WIPE THEM WITH THE TOWEL WHEREWITH HE WAS GIRDED.

I call this 'the Zen act'. What is a Zen act? -- a Zen act is an act in which you say that which cannot be said in any other way. There are things which can be said, there are things which cannot be said, and there are things which can only be acted upon. Through action, total action, they can be said; there is no other way to say them. In Zen, the Master always gives a certain problem for the disciple to find out the answer to. They call it 'koan'. The disciple goes on finding out answers, and comes again and again, every morning, to see the Master and to give his answer. But the Master goes on saying,'No, this is not the answer.' Sometimes it happens that even before the disciple has said

anything the Master says,'No, this is not the answer.' Sometimes this too happens: the disciple is coming, he is just outside the door and the Master shouts from inside,'No, this is not the answer.' Only later on, when the disciple becomes enlightened, does he understand what was the matter -- the Master had given a problem which could not be answered verbally. You can ACT upon it. Only action can answer it, nothing else, because only action can be total.

Have you ever watched a small child in anger? That is total action; it is not only in the head. Every fibre of his body vibrates with anger -- ready to explode, red in the face, as if capable of destroying the whole world -- so tiny but so full of atomic energy. Watch a child in anger and you will see what total action is. Or, watch a lover who is in deep love: the mind stops. Even holding the hand of his beloved he is saying something which cannot be said. The very touch shows something, shows something which is beyond words, and the act is total. In anger, in love, in sadness, in bliss, sometimes it happens that the action is total. In dancing, when the dancer disappears and only the dance remains, then the action is total. And a total action is beautiful because a total action is no longer from you. THE MOMENT you are total, God is flowing through you.

On that day, the last day of Jesus with his disciples, Jesus did a Zen act -- he washed his disciples' feet, he touched his disciples' feet with deep reverence. The disciples touch the feet of the Master, but their reverence can never be total. For the majority it is just a mannerism that has to be done. It is a sort of duty; they do it unconsciously. Something that has to be done, has to be done, but they are not in it. When

they bow down, nothing hows down within them, just the body. It is a dead gesture. For a few others it may not be so dead. Maybe a little life flickers in it, but it is not a flame of totality. The disciples must have touched the feet of the Master many times, thousands of times. This time, the Master was going to touch the feet of the disciples to show them what reverence is, in its totality. That moment, there was nobody who was bowing down and washing. There was bowing, there was washing, but there was nobody -- because whenever you are total the ego disappears. The ego exists only when you are partial. If you have experienced it in some way, sometime... and I see that everybody has experienced it sometime, somewhere. Because it doesn't fit with your style of life you have forgotten; because it does not fit with your own pattern you do not pay much attention to it; because it doesn't fit, you by and by forget it, throw it into the unconscious, into the basement of the mind. Otherwise, it has happened to everybody, unknowingly, unawares. Sometimes, just swimming, and suddenly you are filled with an unknown bliss. It happens only if the swimming becomes total. When the swimmer disappears, then the cause of all misery disappears, and then suddenly, God is there.

Whenever you are total, God is there. Whenever you are divided, God is unavailable. So let me say this: your totality is God. God is not a person, it is an experience. It is not waiting somewhere; you have to create it within you. God is not like an object, like a rock that some day you find and bring home, no. God is an inner harmony -- you have to create it to find it. It is not a search for a dead object. It is creativity, it is tremendous creativity; and there is no higher

creativity than that. A painter paints a picture, a singer sings a song, a sculptor makes an image; a religious seeker creates God! And there is only one way to create God: to become total so that the act becomes whole.

Jesus showed them; that was his farewell. He could not have given a greater gift to them. He showed them what reverence is, what love is, how one can totally surrender. They thought that they had surrendered, but a disciple's surrender is a disciple's surrender. A disciple is divided, he is a crowd; only a part of him surrenders. That part may not even be the majority, and the many other parts go on resisting. He surrenders in a reluctant way. A part goes on pulling away from the Master, withdrawing, another part goes on saying 'no'. One part says 'yes', one part says 'no'. The disciple is always 'yes plus no'. When Jesus touched their feet, there was only 'yes'. He gave them the greatest gift he could, the gift of reverence.

I have heard that once a question was asked of Rabbi Joshua ben Karha:'Why did the Holy One, blessed be He, choose to speak to Moses at Mount Horeb out of a thorn bush?' It is relevant, why God chose to speak to Moses from a thorn bush. Could He not find a better place? -- a thorn bush? At least He could have found a rose bush. Why choose a thorn bush in the first place? It has been asked for centuries, but never has anyone given such a beautiful answer as Rabbi Joshua gave. Rabbi Joshua answered so as to teach us that there is no place on this earth free from the presence of God. God is everywhere, even in the lowly, even in a thorn bush. The whole earth is holy.

Why did Jesus touch their feet? He could have touched their heads, so why their feet? Feet are symbols of the

lowly. In your body, they are the lowest part. Jesus touched their feet to show that God is there also; even in a thorn bush, in the lowliest, in the LOWEST depth God is there, because God is everywhere. In the darkest valley He is there. He is not only at the peaks, remember; in the valleys also, He is there. He is not only in the saints; in the sinners also, He is. When you pay respects, don't be bothered about whom to pay it to, because He is everywhere. You can touch the feet of a sinner and you have touched His feet, because there are no other feet. All feet, ALL feet are His. Jesus touched the feet of the disciples to show them that nothing is lowly. Everything is high, everything is superbly magnificent and everything is divine. Wherever you tread, you tread on God. Whatsoever you do, you do to God. Whomsoever you pay respect to or become angry with, you are doing it to God.

... HE POURETH WATER INTO A BASIN, AND BEGAN TO WASH THE DISCIPLES' FEET...

The feet are symbolic of the earth, they touch the earth; the head is symbolic of the sky, it touches the sky. The head and the feet -- the highest and the lowest, the above and the below -- are the same, because only one flows. You are in your feet as much as you are in your head. Don't forget the earth, you are rooted there; remember it. Jesus touched their feet, washed those feet.

THEN COMETH HE TO SIMON PETER, AND PETER SAITH UNTO HIM: LORD, DOST THOU WASH MY FEET?

It doesn't look appropriate.'Dost thou wash MY feet? It is okay if I wash yours; you are our Lord, our Master.' A question arises in the mind of the disciple Simon Peter: one who loves, one who has a little more faith than the others. Even to him a question arises, just a question,'Is it appropriate that the Master should touch my feet?' A few didn't say anything. They may not even have grasped the meaning of it, it was so sudden. They may even have missed. They may not have been present there; they may not have been able to understand what was happening. Only Simon Peter, the man who was going to become the rock of Jesus' church, raised a question:'Dost thou wash my feet?' He had loved Jesus, he had respected him, but his faith was not yet total.'Man of little faith' Jesus had called him. He had faith, but very little. If the faith had been total, then there would have been no longer any distinction between the Master and the disciple.

In Zen there are stories that sometimes the disciple would hit the Master, and the Master would laugh. They are stories of great love, they are stories of great faith and trust. They show that now the distinction is no more there; now nobody knows who is who. The Master is the absence of the ego, and when the disciple's ego also disappears, there cannot be two absences.

For example: in your room there are two chairs; two chairs are present, two presences. You remove two chairs -- now can you say that there are two absences because two chairs have been removed? No, there is only one absence; simply absence. You can remove a thousand chairs but the absence will not be of a thousand chairs; it will simply be absence.

A Master is an absence, an emptiness; there is no ego in it. It is on the part of the disciple that they appear as two. From the side of the Master, because he is not there, there cannot be the other. When the'I' disappears,'thou' also disappears.

Peter loved him, respected him, but his love was not yet total. He was still present there; the disciple had not disappeared. The disciple asked,'Why? -- you, and touching my feet?' It didn't look appropriate. Remember, in love there is nothing appropriate or not appropriate. In love, all distinctions disappear.

Just the other day somebody asked,'Can an enlightened man love an unenlightened man?' He asked a very pertinent question. He said that it is said of Ramakrishna's life that he would cry and weep for Vivekananda. Sometimes Vivekananda would not come to see him for a few days, so he would go to see him. He would find out where he was.'Is it possible,' the questioner had asked,'that a man like Ramakrishna, in love, in such love that he cried and wept if Vivekananda did not come, went to where he was to search for him, and became very happy when Vivekananda came?' The questioner had asked,'Osho, do you weep for somebody?' I have so many Vivekanandas that if I start weeping, then there will be no time left. Hence, the difficulty. I cannot cry and weep, but I cry and weep for you because to me you are just potentialities of tremendous possibilities, seeds. Yes, Ramakrishna was deeply in love. And I tell you, only a Ramakrishna can be in deep love, ONLY a Ramakrishna. The unenlightened person can pretend that he loves, can deceive himself and others that he loves, but he cannot love. Love is the quality of

enlightenment. It is the light that comes out of that inner lamp, that inner lamp of enlightenment. When that flame is burning inside, then the light flows outside. Wherever it falls, it is love.

Jesus loved these disciples. To say that Jesus loved or that Ramakrishna loved is really not a right way of saying it, because Jesus is not, a Ramakrishna is not -- there is only love. When Jesus touched the feet of his disciples, love touched their feet. Not Jesus, remember, but love touched their feet. Ramakrishna went to seek and search where Vivekananda was, but Ramakrishna didn't go anywhere. He was no more -- where could he go? how could he go? who would go? -- love went in search. When Ramakrishna cried and tears fell down, it was love crying. Even Vivekananda felt embarrassed when Ramakrishna would stand and start dancing when he came, or he would hug him. Even he used to feel embarrassed. Somehow it looked a little outlandish, eccentric. And this old man seemed to be crazy. If psychoanalysts had been present there, they may have suspected homosexuality, because psychoanalysis tries to explain the flower through the fertilizer. Then, even the flower starts stinking; it smells of the fertilizer. But if you ask me such questions, I explain the fertilizer through the flower. Then, even the fertilizer has a fragrance in it. Jesus touched the feet, not of the fertilizer but of the flower, of the possibility.

Ramakrishna went in search. To ordinary people Vivekananda was just ordinary, but not for Ramakrishna. Something extraordinary was waiting there: it needed help, care; it needed attention, it needed love to explode into being.

Jesus touched those disciples' feet in deep reverence, in great hope. He touched their feet to show them,'You are not that which you think you are. You are that which you are seeking; you are my God.' Those were only seeds, but Jesus could see the flowering. He touched their feet because of the possibility of the flowering -- someday or other they would explode into beautiful flowers, they would blossom. He loved them, respected them for that. For him it was already a present phenomenon. They didn't know, they were unaware, they were fast asleep. The seed is nothing but a flower, fast asleep and snoring. And what is a flower? -- a seed that has discovered itself, a seed that has come to know itself, a seed that has become itself -- that's what a flower is. Even a weed is not a weed; a weed is one who is on the path to discover itself. Even a weed has tremendous possibilities. You may not know that even wheat was once thought to be a weed; even wheat! Humanity discovered, by and by, that it was nourishment. Now you cannot think of wheat as a weed. And if you find some weeds in the garden, always be respectful -- who knows? They are on the way; some day their capacities and possibilities will be discovered.

They were ordinary weeds, those disciples, very ordinary human beings, but not to Jesus. Jesus could look into their future. Their future was present to Jesus, and he touched the feet of that future. Even a man like Peter could not believe, could not see the appropriateness of it. But in love, there is nothing appropriate and not appropriate. In love, everything takes a totally different flavour. Then, everything is holy.

THEN COMETH HE TO SIMON PETER: AND PETER SAITH UNTO HIM: LORD, DOST THOU WASH MY FEET? JESUS ANSWERED AND SAID UNTO HIM: WHAT I DO THOU KNOWEST NOT NOW, BUT THOU SHALT KNOW HEREAFTER.

Maybe it would take many lives to know what Jesus did that day, but only hereafter would he be able to know, because to know it now, you would have to be present in your totality, here and now. But then, there would have been a totally different thing. Then Peter would not have felt a little uneasy about it. He may have laughed, he may even have blessed Jesus. That's what Mahakashyap would have done if Buddha had touched his feet -- he would have laughed, smiled and blessed him. That small joke of Mahakashyap touching Buddha's head and blessing him would have reverberated all through history. In fact, that is what he did when he laughed. That smile was a blessing showered from the side of the disciple; but that is possible only when the disciple is not. Everything is possible only when you are not, but Peter was there. He was a man of little faith.

WHAT I DO THOU KNOWEST NOT NOW, BUT THOU SHALT KNOW HEREAFTER.

Peter trusted, then he didn't say anything. When Jesus says,'You will know,' he believes that he will know.

PETER SAITH UNTO HIM: THOU SHALT NEVER WASH MY FEET! JESUS ANSWERED HIM: IF I WASH THEE NOT, THOU HAST NO PART WITH ME.

The part that believes in Jesus is not the only part in Peter; many other parts also exist. That part which loves Jesus and has trust is not asking now. The first question was from the part that had faith; it was simply a question. How do I make the distinction? You just try to listen to me.

First, Peter said to him,'Lord, dost thou wash my feet?' -- it was a simple question; there was no 'no' in it.'Yes' had not been said, but 'no' had also not been said. It was simply an enquiry:'Dost thou wash my feet?' It didn't look appropriate. When Jesus said,'What I am thou knowest not; but thou shalt know hereafter,' that part which believed and trusted became silent.

Then, the second question from Peter was not from the same Peter. Then he said,'Thou shalt never wash my feet!' Now it is a positive assertion, now it is a positive 'no'. It is no more hesitant; it is no more an enquiry, it is a statement. This is some other part in Peter which says,'Thou shalt never wash my feet!' Jesus answered him,'If I wash thee not, thou hast no part with me -- so you decide. If I don't wash your feet and if you don't allow me, then you have nothing to do with me; you are not a part of me.'

Why? Something very deep has to be understood, and that is: whatsoever you call opposites in life are not as opposite as they appear. You love a person, and you hate him also. When you hate a person you continue to love him, you remain divided. A man who loves riches one day becomes fed-up and then he renounces, then he escapes to the

mountains. Then if you bring riches to him, he will not look at them. He is not indifferent; he has moved from 'yes' to 'no'. Now he has moved to the other extreme, but he remains the same man. Once he was infatuated, now he has renounced, rejected, but still he has a relationship with the riches. The relationship exists.

For example: a disciple does not allow the Master to touch his feet. Why? -- because of the ego. It will look very, very difficult to understand, because you will say that ego should feel perfectly happy that the Master is touching the feet. Yes, there are people who have that type of ego also; we will come across them. But this too is ego, when Peter says,'No, I will not allow you to touch my feet. How can I allow you? I am your greatest disciple! How can I allow you to touch my feet?' -- the ego:'I am a humble person, the humblest; how can I allow you to touch my feet?' Deep down, Peter is afraid that if Jesus touches his feet, deep down somewhere some part of his being will feel very exhilarated and happy. That is the fear. He cannot be indifferent to it. Just see: if you cannot even allow your Master to touch your feet, what else are you going to allow? Peter will say,'I am ready to die for you. You can kill me if you want, but I won't allow you to touch my feet.' But the basic thing is in saying 'no' to the Master. You can feel ready to die because in dying you will feel very ego-fulfilled -- 'I am becoming a martyr.' The mind is so cunning, but still the same ego, the same mind is there.

I was just reading a few days ago: Once it happened that a Roman Catholic priest and a Church of England clergyman were arguing about religion, as priests and clergymen have always argued. They have not done anything else;

argument is their life! So the Catholic priest and the Church of England clergyman were arguing about religion, and they both became rather heated. Then the priest, the Catholic priest said,'We must not quarrel. We are both doing God's work -- you in your way and I in His.' Ego is VERY subtle.

There is a sentence of St. Paul's; listen to it very carefully, it is very dangerous:'If your enemy is hungry, feed him; if he is thirsty, give him drink, for by so doing you will heap burning coals upon his head.'

Mind is so cunning. The first part is from Jesus, but the second part? This sentence is from St. Paul, this second part is from him. Jesus says,'Forgive your enemies, love your enemies,' but St. Paul is saying that this is a device, a strategy:'If you do this you are heaping burning coals upon his head. Do it! You are destroying the enemy this way. He will be in hell and you will be in heaven because you have forgiven him. When he was hungry you fed him, and when he was thirsty you gave him to drink. Now you are pushing him towards hell. You are becoming holier and holier, and the distance is becoming greater and greater, and you can look towards him as if he were a worm.'

Look at the tricks of the mind! Even if you do good, your reasons may not be good. You may serve, and your reasons may not be good. It looks perfectly right from the side of the disciple that he say,'I shall not allow you to touch my feet.' He thinks that this is how it should be -- Why and how can I allow my Master to touch my feet? He is so great.' But you are denying your Master; you are saying 'no'.

A disciple is a total 'yes'. He should be. He says,'Whatsoever is right, you know better. You know better; if it is right, then do it, and I will be ready to participate in whatsoever you want me to participate in. Wherever you lead me, I will come with you, because I am no more. I am surrendered.'

He said,'Thou shalt never wash my feet.' Jesus answered him,'If I wash thee not, thou hast no part with me -- then forget all about your discipleship, forget all about your love towards me. Then you are no more with me.' Jesus can understand the ego, the ego of the righteous man, the ego of the puritan, the ego of the holy man, the ego of the saint. But the ego, whether it is of a saint or a sinner makes no difference; it is the same ego.

I came across a sentence of Richard Nixon's:'Violence has no place in America. Anyone who preaches violence should be shot like a dog!'

Beware of the cunningness of the mind. This has been done on the earth millions of times: people have killed each other for love, people have destroyed countries because they wanted to help those countries to become religious. For their own sakes, they have killed thousands. Remember, the real cause deep down has to be looked at and searched out. Sometimes you are humble, but the reason is the ego; sometimes you are simple only because you are very complex; sometimes you renounce the world because you are too infatuated with it; sometimes you donate money because you are greedy, and sometimes you look very brave because deep down is the coward. Watch! Man can go on deceiving himself and others by posing and pretending to be something else which he is not. That's why

Jesus is so hard. He says,'If I wash thee not, thou hast no part with me.'

SO AFTER HE HAD WASHED THEIR FEET, AND HAD TAKEN HIS GARMENTS, AND WAS SET DOWN AGAIN, HE SAID UNTO THEM: KNOW YE WHAT I HAVE DONE TO YOU?

Jesus touched their feet; it is a communication of energy, it is a deep communion of energy. He asked,'Know ye what I have done to you?' -- and they were not aware. Even if God comes and touches your feet you may not be aware, because it does not depend on God, it depends on your sensitivity. The more deeply sensitive you are, the more you become aware of what is happening. If your sensitivity is so deep that it touches the very core of your being, only then will God's touch be felt. Then it will be a tremendous pouring of energy. When Jesus touched their feet, had they been aware, they would have felt exactly what Hindus call the rising of the kundalini. If they had been aware, they would have seen a tremendous rise, a tide of energy; Jesus was over-flooding them. There are two ways to do it: the Master touches your head and he pulls up your energy -- it is a little difficult. When he touches your feet then he forces it up, which is easier.
Jesus had been touching their heads all the years that they had been with him. Now he touched their feet. From another side, he wanted to give them a push before he left. He wanted to let them become aware of their own energy before he left, because he would be gone and they would be left in darkness; their own flame was not lit. He tried to

force the energy up from below, and asked,'Know ye what I have done to you?' but they knew not. They simply thought. A few who had a certain love for him must have felt awkward, and in that awkwardness they missed the opportunity. Someone who was just indifferent, who neither loved nor hated, would have watched the whole thing like a bystander, a spectator, not involved in it. One who did not love him, but hated him -- Judas -- must have felt very good that now the right thing was being done. Judas was the only educated, sophisticated disciple of Jesus, and he betrayed. It is a symbolic thing that intellect was the renegade; intellect was going to betray. He was the intellect of that group of disciples. He was the most scholarly, sophisticated, educated, the most articulate in logic, in thinking. But when you become too clever, your very cleverness becomes like a smokescreen. One great German philosopher, Hegel, has said that God is cunning. When you are cunning, eVen God looks cunning -- because you can only see yourself reflected.

KNOW YE WHAT I HAVE DONE TO YOU? YE CALL ME MASTER AND LORD, AND YE SAY WELL; FOR SO I AM. IF I THEN, YOUR LORD AND MASTER, HAVE WASHED YOUR FEET, YE ALSO OUGHT TO WASH ONE ANOTHER'S FEET. FOU I HAVE GIVEN YOU AN EXAMPLE, THAT YE SHOULD DO AS I HAVE DONE TO YOU.

This is that which can be said, that which can be understood. Only Jesus is not trying to explain. THAT cannot be explained. The energy push that he gave, the

arousal of energy -- that cannot be said. That was felt by a few, that may have been missed by others. Now he is saying that which can be said.

YE CALL ME MASTER AND LORD, AND YE SAY WELL; FOR SO I AM. IF I THEN, YOUR LORD AND MASTER, HAVE WASHED YOUR FEET, YE ALSO OUGHT TO WASH ONE ANOTHER'S FEET. FOR I HAVE GIVEN YOU AN EXAMPLE, THAT YE SHOULD DO AS I HAVE DONE TO YOU.

He is telling them to be respectful to each other, and that is very difficult for disciples. They are competitive. And a Master knows that the moment he disappears, the religion will be forgotten and politics will enter because disciples are politicians. In the presence of the Master they may forget their politics, but once the Master is gone they will forget about the Master, sooner or later. They will start fighting about who the leader is, who the greatest disciple is, who the successor is.
This ugliness happens to everybody's, to every Master's disciples. It happened to Mahavir's disciples, it happened to Buddha's disciples, but it didn't happen immediately to Jesus' disciples. The reason is that Jesus touched their feet. It happened later on because the disciples didn't follow; the example was forgotten. When Jesus touched their feet he was saying,'You go on touching each other's feet -- be respectful and go on doing this to your own disciples also. Sooner or later you will become Masters and you will have disciples -- touch their feet. Let it become a tradition; not a dead one, but let it remain an alive current of reverence.'

The disciples didn't fight amongst themselves because Jesus touched their feet. But later on, mind gathers dust and forgets. Then Christianity became divided.

Now Christianity has a thousand and one divisions, all sorts of divisions for small and foolish things which don't mean anything. There are small things for which they go on fighting and creating new churches and new denominations, and if you look deeply, nothing seems to be so important. Their distinctions are just foolish. Their arguments are about very futile things. In the Middle Ages, the Christian theo-logicians were in a great argument, and the argument was: how many angels can stand on a pin-point? How many? -- things like this.

You can find arguments, and then you can go on arguing. The whole thing seems to be that the ego is always in search of fight, because if you fight, only then does it exist. If you love, if you respect, it cannot exist. Jesus said to them through his example,'Don't be related to each other through the ego; be related through love, respect, humility, because soon I will be gone and then there will be no one who can help you to come out of your egos. Then you will be left to yourselves. Then you will have to continue something which can help you not to fall a victim of the ego. Go on touching each other's feet, and do the same to your own disciples.'

WHEN JESUS HAD THUS SAID, HE WAS TROUBLED IN SPIRIT, AND TESTIFED, AND SAID: VERILY, VERILY, I SAY UNTO YOU, THAT ONE OF YOU SHALL BETRAY ME.

For the first time he came to know exactly who was going to betray him. By touching the feet he felt the energy, and only Judas was happy that he had touched his feet. In fact, Judas was waiting for it too long. He had always been waiting; he had never thought Jesus higher than him. Deep down, he believed that he was more of a philosopher, of a thinker. Deep down, he used to think that he was of a deeper understanding than Jesus. Many times he had tried, many times he used to show faults to Jesus that'This you did wrong.'

When Mary Magdalene came to see Jesus, she brought a bottle of very costly perfume and she poured it on his feet. Judas immediately said,'This is not right. You should have prohibited her from doing that. This is not good; this is wasting. This much money could have fed the poor of the whole town for many days.' Of course, your intellect will also agree with Judas. His argument was absolutely socialistic; he was a communist. He was speaking rightly, and he knew more economics than Jesus. It is true; why waste so costly a perfume? The feet can be washed with water. There was no need to pour such a costly perfume on them. The perfume could have been sold and the money could have been used for the poor of the town to be fed -- perfectly true. The argument was right, but what did Jesus say? Jesus said,'The poor will always be with you, but I will not always be with you. You can feed the poor later on when I am gone, but I cannot stop her. You can see only the perfume, I see her heart. I cannot say no to her. In deep love, in deep overflowing, not finding a way to express, she has poured that perfume. I cannot say no to her.' Hmm... but Jesus' argument is not so strong as Judas' argument.

Marx would agree with Judas, Mao would also agree with Judas, and I don't think that anybody will agree with Jesus. Even Christians will feel a little embarrassed about the whole thing -- it doesn't fit, doesn't look good. But I agree with Jesus. He understands the language of the heart. When he touched Judas' feet, immediately he could feel his energy: that he was going to betray, and he was going to betray that very day, that very night.

VERILY, VERILY, I SAY UNTO VOU, THAT ONE OF YOU SHALL BETRAY ME.... THEN SAID JESUS UNTO HIM: THAT THOUB DOEST, DO QUICKLY.
'Why are you waiting? Whatsoever you want to do, do it quick]y; be finished with it.' And even then Jesus could not understand; even then Judas could not see that this man could understand. Just by touching his feet, this man could understand the future, this man could see what was going to happen. This man had read his innermost thought: that he was going to betray, that he had become a conspirator against him, that he was now a part of the enemy group, that he had already bargained that he would deliver Jesus to them and they would have to pay for it. For only thirty silver coins, Jesus was sold.
This is beautiful, because this is what you are also doing; you are selling your possibility of Jesus for not even thirty silver coins; for any rubbish thing you are ready to exchange. You are ready to give your life for any rubbish thing: for a car, for a house, for jewelry; for anything you are ready to sell your innermost Jesus.
Your head is the Judas!

And the Jesus within you is crucified every day, sold in the market, bargained away for nothing valuable.
But people only repent later on. Even Judas repented after Jesus' crucifixion; the next day he killed himself, committed suicide. Because only afterwards, you become aware of what you have done: for just thirty rupees, thirty silver coins, you have sold the greatest man ever? But only later on, at the time of death, when you have crucified your Jesus completely, then you will repent and you will cry. And then you will see what you have done to yourself, to your God who was hiding within you.

... THEN SAID JESUS UNTO HIM: THAT THOU DOEST, DO
QUICKLY...

Why did he say this? He said this is as a last opportunity to make Judas aware that he was aware. But Judas would not understand. It is as if he had decided not to understand.
If you have eyes to see, you will find God everywhere, good everywhere: scriptures in silence and sermons in stones.
But if you don't know how to see, or you have lost the capacity to see, or you have forgotten how to open your eyes and for all practical purposes you have become blind, then even when a Jesus is standing before you, the door open, you cannot see. If you could see, then even in the rock a door would open and you would find God there. You cannot see that even in Jesus, where God is dancing just in front of you, alive in its infinitude... but you cannot see.

Judas missed. And remember, there are more Judases in the world; the majority consists of them. You may call them Christians, but that doesn't matter; the majority consists of Judases. The followers of Judas are millions, and it is rare that somebody follow Jesus, very rare -- because to follow Jesus you have to lose yourself. You have to pay the cost; you have to pay for it with your own life, your very being. But to follow Judas nothing is asked; it is free of cost. In fact, Judas promises that you can get many things if you follow him. Jesus simply says,'Lose yourself and then everything will happen'; but losing yourself is the beginning. Judas says,'I will give you everything and you need not lose anything.' The cunning mind agrees with Judas; only a trusting heart can agree with Jesus.

... THEN SAID JESUS? UNTO HIM: THAT THOU DOEST, DO QUICKLY. NOW NO MAN AT THE TABLE KNEW FOR WHAT INTENT HE SPAKE THIS UNTO HIM.

No other disciple could understand why, why he had said suddenly to Judas,'Do it quickly if you want to do it. Don't wait. For whom are you waiting?' Why Jesus said it, no disciple could understand. Because no disciple was in the present, otherwise they could have seen. No disciple was perceptive enough, otherwise they could have understood.

THEREFORE, WHEN JUDAS WAS GONE OUT, (immediately Judas left) JESUS SAID: NOW IS THE SON OF MAN GLORIFIED, AND GOD IS GLORIFIED IN HIM.

'Now is the Son of man glorified'; because now soon he is going to be crucified. The Son of man is glorified only if the ego is crucified. The ego has its ways of protecting itself. In one way you stop -- it finds another. It goes on and on and on. Unless you look so deeply that you can see all the ways of the ego in one glimpse, in one lightning glimpse, you can do one thing and it starts flowing from another.

I was reading a story: A tomcat who was always out at night caused the neighborhood great annoyance because of the noise from his revels with the female cats. The owners eventually had him doctored, but were disconcerted to find that he still stayed out all night and that the noise continued. So they went to the veterinary surgeon to complain about the ineffectiveness of his treatment.'Nothing unusual,' came the cheerful reply.'You see, he now acts in a consultative capacity.'

If you cannot be active at least you can be consultative. If you stop one door of the ego, the ego starts opening another. You have to see the subtle ways of the ego in a lightning flash, so totally that all its cunning subtleties are seen. In that very vision, in that very fire of sudden lightning, the ego disappears and leaves no shadow behind, no trace behind.

'Now is the Son of man glorified, and God is glorified in him.' Why both together? -- because crucifixion is a meeting point, it is a crossroad. The ego disappears, and man is glorified because man becomes pure when the ego disappears; but immediately that the ego disappears, God is there, and God is glorified. The ego functions as a double-edged sword: on this side man becomes pure, and in that

purity, innocence, God is revealed on the other side. The whole thing is, the whole religion is -- how to drop the ego, how to become so aware, alert, that the ego cannot deceive you.

Let me tell you first what ego is. Everybody is born without the ego. When a child is born, he is simply consciousness: floating, flowing, lucid, innocent, virgin -- no ego exists. By and by, the ego is created by others. The ego is the accumulated effect of others' opinions about you. Somebody comes, a neighbor, and says,'How beautiful a child,' and looks at the child with a very appreciative look. Now the ego starts functioning. Somebody smiles, somebody does not smile; sometimes the mother is very loving, sometimes she is very angry; and the child is learning that he is not accepted as he is. His being is not accepted unconditionally; there are conditions arouncl. If he cries and weeps and visitors are there in the house, then the mother is very angry. If he cries and weeps and there is no visitor, the mother doesn't bother. If he does not cry and weep, the mother always awards with a loving kiss and caress. When the visitors are there, if he can keep quiet and silent, the mother is tremendously happy and awarding. He is learning others' opinions about himself; he is looking into the mirror of relationship.

You cannot see your face directly. You have to look in a mirror and in the mirror you can recognize your face. That reflection becomes your idea of your face, and there are a thousand and one mirrors all around you -- they all reflect. Somebody loves you, somebody hates you, somebody is indifferent. And then, by and by, the child grows and goes on accumulating the opinions of others. The total essence

of the opinions of others is the ego. Then he starts looking at himself the way others look at him. Then he starts looking at himself from the outside -- that s what ego is. If people appreciate and applaud, then he thinks that he is perfectly beautiful, accepted. If people don't applaud and don't appreciate, but reject, he feels condemned. Then he goes on seeking ways and means to be appreciated, to be assured again and again that he is worthy, that he has a worth, a meaning and significance. Then one becomes afraid to be oneself. One has to fit with the opinion of others.

If you drop the ego, suddenly you become a child again. Now you are not worried about what others think about you, now you don't pay any attention to what others say about you. You are not concerned, not even a bit. Now you have dropped the mirror. It is pointless -- you have your face, why ask the mirror? And there are many types of mirrors: some make your face look long, some make your face look big, some make your face look small, some make your face look horrible, distorted.

Don't ask the mirror, because then the quality of the glass will always be there in the reflection. And there are millions of mirrors all around you, millions of relationships, and you go on gathering. That's why ego is always inconsistent. It is a crowd; it is a heap with no inner coherence. Somebody says that you are beautiful, then somebody says that you are just homely. Somebody says,'You? -- and beautiful? You make me feel horrible, terrible. You are nauseating. You? -- and beautiful? You are a nausea. I feel like vomiting whenever I see you.' Now what to do? You collect all these opinions -- inconsistent,

contradicting each other -- and they all become part of your ego.
Ego is a crowd. It is a marketplace because you have gathered it in the marketplace, because you have gathered it from the crowd. It is not you, it is others' opinions about you. Why be bothered? Drop all opinions of others about you. Why not be direct and immediate? Why not see within yourself, in your own nature? Why not face yourself? Why bring a mediator, a mirror into it? When you start looking into your own nature with closed eyes, you are moving beyond the ego. And once you know who you are -- even a slight glimpse -- then you will start laughing at the whole ridiculousness of it: that you were asking others who you are. They don't know themselves who they are, so why ask them? You become free; a freedom is attained. Without the ego, you come back to your own nature.

JESUS SAID: NOW IS THE SON OF MAN GLORIFIED, AND GOD IS GLORIFIED IN HIM. A NEW COMMANDMENT I GIVE UNTO YOU, THAT YE LOVE ONE ANOTHER; AS I HAVE LOVED YOU, THAT YE ALSO LOVE ONE ANOTHER. BY THIS SHALL ALL MEN KNOW THAT YE ARE MY DISCIPLES, IF YE HAVE LOVE ONE TO ANOTHER.

Love is the essential message of Jesus, but it has been lost -- lost in arguments, debates, discussions, conflicting philosophies, wars.
I would like to tell you one anecdote: One day a little boy asked his parents,'How do wars break out? How are they declared?' He was reading a book on history, and a book on

history is nothing but wars, ugly wars. That is all your history is. The boy became worried, anxious.'Why do wars start? How do they start?' he asked his parents.
So the father, who was very learned in political and economic affairs, started talking about the economic causes of u wars.
But the mother thought that the little boy was too small to understand such complicated things and she said,'Let me explain it.' The mother began to explain and the father became very angry. He grew very angry and hostile, because he was going to teach the child and the mother jumped in. A great argument developed.
The little boy was very frightened indeed, and held up his hands and cried loudly,'Stop, stop! Now I know how wars start.'
Once you create a philosophy, an opinion, you are already on the warpath. If there is ideology, there is going to be fight. This is the predicament: there are people who want the world to be without wars, but they have ideologies and their ideologies create wars. There are communists who go on arranging peace conferences, and they have a particular ideology of how the world should be and how the society should be. There are Catholics who go on talking about peace, but they have an ideology; and there are Hindus who go on talking about peace, but they have an ideology. There are even Jains who talk of non-violence, peace, no war, but they have an ideology -- and if you have an ideology you are the cause of war.
A world without wars will be a world without ideologies. A world without wars can be based only on a nonideological

love. Love is not an ideology, it is not a theology, it is not a philosophy.'This,' Jesus says,'is my new commandment.'

A NEW COMMANDMENT I GIVE UNTO YOU, THAT YE LOVE ONE ANOTHER; AS I HAVE LOVED YOU, THAT YE ALSO LOVE ONE ANOTHER. BY THIS SHALL ALL MEN KNOW THAT YE ARE MY DISCIPLES, IF YE HAVE LOVE ONE TO ANOTHER.

Verily, verily, I also say unto you, that only those who love are Christians. Catholics cannot be Christians; they are against Protestants. Protestants cannot be Christians; they are against Catholics. Christians cannot be Christians; they are against Hindus. Hindus cannot be Christians; they are against Mohammedans and Christians. To follow Christ, one has to follow love. This is his new commandment: follow love and forget everything. Everything is irrelevant; only love has relevance because only love leads you to the divine, only love leads you to the temple of God. Make love your only, and the ONLY commandment. There is nothing else. If you follow love, everything will be set right of its own accord.

One man went to St. Augustine and asked,'Just in short, give me the very essence of religion. I am not a learned man; don't make it very complicated and don't give me many commandments, because I will get confused. You simply say one thing to me, just a key word.'

St. Augustine said,'Then that word is 'love'. You love and don't be bothered by anything else.'

If you love, everything falls in step of its own accord. Let love be your God; let love be your only commandment; let

love be your religion. Please remember -- don't make an ideology of it. Act in a loving way, be in a loving way. Don't create a philosophy around love because that will create wars. A peaceful world is possible if love starts throbbing in the heart of man. Man has been so inhuman to man in the past that even animals look like angels in comparison. Because up to now we have only talked about love; we have not loved.

Now let us love, and forget all talk about love. Lovers are needed.

And remember one thing which Jesus says, because you may not have listened to it:'A new commandment I give unto you, That ye love one another' -- and now comes the most important clause in the sentence -- 'as I have loved you.'

How does a Jesus love? His love is unconditional. He loves; he loves you without any expectations. He loves you just because you are beautiful. It is not that he has some expectations of you; it is not that you have to be in a certain way, then he will love. He simply loves you because you are, because you are God.

You ARE gods; you are already worthy. Whatsoever you are, you have a worth of tremendous value, otherwise God wouldn't allow you to exist. So Jesus"as I have loved you' means: be in the attitude of unconditional love. And remember, only unconditional love is love.

Love conditioned is love corrupted; love unconditioned is the vast sky of being. It is another word for God.

Come Follow To You, Vol 4

Chapter #4

Chapter title: All Who Hear It Lose Themselves
24 December 1975 am in Buddha Hall

The first question:

Question 1
YOU SAID THERE ARE ONLY TWO TYPES OF PEOPLE: THOSE WHOSE PATH IS AWARENESS AND THOSE WHOSE PATH IS SURRENDER OR BHAKTI. IT SEEMS TO ME THAT LAO TZU HAS NOTHING TO DO WITH EITHER OF THEM -- IS THERE A THIRD TYPE THEN WHO FOLLOW NEITHER OR BOTH?

LAO Tzu has no path, or, the no-path is his path. Lao Tzu says,'There is nowhere to go, you are already there.' So the very word 'path' becomes meaningless. A path is needed if you are going somewhere. If you are already there then the path is not needed at all. In fact, to have a path will be dangerous; you will go astray. Lao Tzu says,'Those who follow a path go astray.' By and by, they go further and further away from themselves.
'Seeker, follow no path, because all paths lead there, truth is here.'
Lao Tzu is the last word in spirituality; beyond him there is nothing.
Ordinarily it is very difficult to conceive no-path because then you are suddenly thrown to yourself, with nothing to cling to, nothing to do: no method, no technique, no means. Suddenly you are thrown to yourself, and that has become

almost impossible for you. You need something else to be occupied with. You leave the world, you leave your family, you renounce everything, but you never renounce the 'other'. In some form or other: in the form of God, in the form of yoga, in the form of a technique, you still have something. Lao Tzu takes that too away from you. He leaves you totally empty. That emptiness needs much courage. In fact, all other paths finally come to the same point.

If you follow bhakti, surrender, one day you will come to understand that in the first place there was nothing to surrender; ego never existed. The ego was false, so the surrender was also false because the disease never existed. But it helped, surrender helped you to know that the ego never existed. Then suddenly you start laughing at the whole ridiculousness of it: that you were surrendering something to your Master that you never had, or you were surrendering something to God that was just a false notion. But this will come in the end; with Lao Tzu it comes in the beginning. With Lao Tzu, the first step is the last. In fact, no-step is the last; there is no beginning and no end. The same is true about Zen. These are not ideologies or philosophies. These are not scriptures; these are tremendous visions of instant mutation.

It happened: When Bodhidharma reached China a great scholar went to see him, and he had brought with him the greatest book that he had written It was very famous; the book was almost in every home. The philosopher was acclaimed by the whole nation. He went to Bodhidharma, the founder of Zen. He wanted the Master's opinion about his book, in which he had talked about all the possible

paths, all the possible ideologies, very minutely. Very subtle was his exposition. He was a very, very refined intellect, a master-mind. What did Bodhidharma do? He took the book in his hand, put it to his nose and said,'It has a kind of quarrelsome smell about it,' and threw the book away. He said,'Take it away from here! It will spoil my disciples, it will corrupt. It has a certain quarrelsome smell about it.'

All paths, all ideologies, all philosophies, all theologies are quarrelsome. They are in the marketplace claiming,'Only our path leads to truth.' Not on]y that: they are fighting, arguing with other paths, other ideologies. The world of ideologies is a marketplace.

If you are ready to take the jump, then the truth is already present in you. There is no need to go anywhere; there is no need to look for it anywhere. Close the eyes and it is here. You ARE the truth.

So now, let us try to understand the question.

Yes, there are two types of people, two types of persons. Humanity is divided into two types: the male and the female, the yin and the yang, the negative and the positive, the aggressive and the passive. These two types of people both live in illusion, in a sort of dream, a kind of sleep; drunk with desire, blind with desire. The person who belongs to the male type needs some path upon which he can exercise his will; that will suit him. Finally, a day will come when by this exercising of his will, by and by, he will start understanding that he is engaging in a futile effort. But he will take a long time to understand this. He will have to fall many times, and he will again stand, and he will again

make efforts, and he will again be a failure because the will cannot succeed.

The will means the ego, the will means you. It is going to fail. But many times it will fail and you will go on hoping that the next time it will not fail. But one day -- how can you escape the fact forever and ever? -- one day or the other, you will stumble upon the fact that you are doing something stupid. In that realization the will will disappear, and suddenly you will see that the path has disappeared, the religion has disappeared, and you are illumined. It was always there, but you were so much occupied with the path, the will, the effort. All effort brings you to effortlessness, and all willing brings you to will-lessness, and all ego finally brings you to egolessness.

The other part of humanity, the female part, the passive part, cannot move on the path of will. It needs another illusory path: the path of surrender, devotion, bhakti. One day or other, devoting yourself and still finding that something is lacking, because the devotion can never be total -- anything illusory can never be total: surrendering and surrendering, and again and again finding that you are still standing behind, you are not yet surrendered -- one day suddenly you become aware of the fact. What are you going to do? Surrendering something which you don't have? -- how is it possible? Suddenly the ego has disappeared. Now there is no need to surrender, because there is no ego left.

The path of surrender and the path of will both bring you to where Lao Tzu starts. Their end is the beginning of Lao Tzu. His path is of pathlessness. He is the ultimate word, beyond which nothing exists. He is the last word. Buddha

can be improved upon, Jesus can be improved upon, Meera and Mahavir, Krishna and Chaitanya can be improved upon, but not Lao Tzu. You cannot improve upon him; there is nothing to improve. He simply does not play the game. From the very beginning he is a non-participant.
The questioner has asked,'Is there a third type of person?' No, there are only two types of people. The third type is not a type, because all types belong to the ego. The third type is sheer humanness. It is not a being, it is not a person. It is simply sheer existence, pure existence, purity itself. These two are the types. When these types disappear, then you become aware of that which is universal, which has nothing to do with the person, because personality gathers around the ego. Whether you will or you surrender makes no difference. The personality needs a base in the ego.
The ego has two types: the male and female. But a person who is egoless is not a type at all. You cannot categorize him, you cannot put him in any category. He simply transcends all categories. He is a flood -- he is flowing in all directions, he is spread all over. He is not like a stone, he is like the sky: indefinable, elusive. The third is not a type, Lao Tzu is not a type. He does not belong to the world of types, the world of categories; he is simply beyond.
When Confucius went to see him, Confucius became very frightened, because to look into the eyes of Lao Tzu is to look into the eternal abyss... bottomless. It is what Buddha calls SHUNYA: eternal void, emptiness. He started trembling, he tried to escape from him. When his disciples said,'Say something about Lao Tzu, because you have been to see him,' he was still trembling and perspiring. He

said,'Don't ask about that man! He is not a man at all; he is a dragon. And never go near him, he is dangerous! He can suck you in and you disappear.'
Had Confucius known about black holes he would have said,'He is a black hole; don't go near him! Once you fall into him you will never be able to return. He is dangerous!'
Only once did Confucius go to see him -- never again -- but his whole life, the shadow haunted him, because he had known a man who was not bounded. He had known a man who had no limitations. He had known sheer humanity, pure humanity, pure beingness. He had seen the purity of death and life.
No, the third does not belong to any types.

The second question:

Question 2
I AM AWARE OF A DICHOTOMY WITHIN ME: WHEN I AM NEAR YOU, I AM DRAWN TOWARDS YOU AND AM CONSCIOUS OF BEING A THIRSTY SEEKER. WHEN I AM AWAY FROM THE ASHRAM I JUST HAVE A GOOD TIME AND FEEL DELICIOUSLY UNHOLY. IS SOMETHING WRONG?

Nothing is wrong! It is as it should be. That's what I would like it to be -- exactly, precisely. This is what I am trying to teach you: don't be serious about holiness. Be playful, take it as a fun. It is the greatest fun there is -- but it is fun. Once you become serious, you will become a victim of some church or some priest. Once you become serious you are already ill.

When you are near me, flow with me, be with me. When you go to the river, swim with the river; but there is no need to swim in the market. Then you will look ridiculous. In the marketplace move into the market, become part of the market. Retain the capacity of fluidity. Don't gather a character, a rigid structure around you. Remain capable of moving from one polarity to another; that is what life is. Don't get frozen. There is no dichotomy.

This is the beauty of life, that it comprehends the opposites. While you are with me be with me, enjoy this search. At home, sipping your tea, or smoking, enjoy the tea, enjoy smoking. Nothing is unholy in it. In fact, the definition of 'holy' is: to be whole. And to be whole means to comprehend the contradictions. Don't be just the day, be the night also. Don't be just the light, be the darkness also, because darkness has its own beauties; you will miss them. And you will only be a half-person if you don't have any night in you where you can go and relax. If you are simply serious, then you will remain in the head, hung-up. But if you can become non-serious also, then you can move into the heart.

The heart is a non-serious playfulness. The head is very serious. You should remain capable of flowing. That capacity to flow is to be religious. When you go into the temple, you become a part of the temple; when you go to the world, you become part of the world. But wherever you are, you are always capable of moving into the opposite. If you cannot do that then you become a dead thing. Only a dead thing cannot move to the opposite. A dead thing is a fixed character.

I have heard: A great Zen Master died, and another Zen Master who had always been the opposite polarity to this Master, went to follow the dead body to the cemetery. There were thousands of people in the funeral procession. The man who had always remained the enemy of the Master was there. Somebody asked,'Why have you come? You were always antagonistic to him.' The man laughed. He said,'It was part of being holy -- I was the opposite of him, and he was my opposite. Between us two, we were creating life. People were moving from him to me, from me to him, and between us there was a conspiracy: we were creating life. Structured, frozen people... we were melting them. Now I will miss him tremendously.' And later on when he saw so many people, thousands following, he said,'This is really wonderful! In the wake of one living person, so many dead people are going!'

Life is not a fixity. It is not like rock, it is like river -- rivering, flowing. It is a process, it is not a thing. If you understand me, I am here to make your whole life holy. So whatsoever you do, enjoy it totally and don't create the dichotomy. The dichotomy is of the mind; you are creating it. There is no problem at all. What is wrong? If you feel deliciously unholy, perfectly good. Don't become a holy man, otherwise you will miss wholeness and you will never be holy. Remain capable of being unholy also. Then holiness and unholiness become your two banks, and between the two flows the river which belongs to neither bank, which is always transcending and going far away and far away.

Don't create a character. If you 're going to remain creative, don't create a character. Each moment, try to bring yourself

out of the character that was being created in the past moment. Character means the past, you always mean the present. Consciousness is always the present, and character is always of the past. Whenever you talk about somebody's character, you talk about his past: whatsoever he has done, that is his character. Character is always dead. Try to understand character. Try to pull yourself up again and again, to remind yourself again and again. Remember yourself again and again so that you remain in the present -- alive, throbbing.

Don't get caught in a character. Don't become holy, don't become unholy. A saint is dead, a sinner also, but not a man who can move between the two with no difficulty, who can move easily between the two, as easily as you come out of your house and go in. You feel cold, it is a winter morning -- you come out to sun yourself. And then it becomes hot, the sun rising high -- you move in, you go into your house. There is no difficulty in it. The difficulty will arise only if you are paralyzed. Then you cannot come out of the house; you are paralyzed. If somebody carries you out somehow, outside of the house, then you still cannot move because now you are paralyzed there.

Don't be paralyzed; remain alive. Don't become a dead thing. And the only way is: every day, die to the past so that you can be alive here-now. Go on dying to the past. Never carry the past around with you, otherwise you are carrying a great imprisonment around you; a great prison surrounds you. I am not concerned about whether that prison is made of gold and decorated with diamonds, or if it is a poor man's prison, just a dark cell. Whether it is the prison you call 'saint' or the prison you call 'sinner' does not

matter. A prison is a prison, and you should not be a prisoner. Be free. Don't create any problem out of it.

I would like to tell you a story. Many centuries ago, a temple of higher knowledge was being built on a hill overlooking the Nile. The man who would become its chief teacher wanted a suitable proverb to be inscribed over the front door. He thought about it many times as the work progressed. The morning fina]ly came when the foreman needed to have the selected proverb, so he asked the teacher for it.'Please come back in an hour,' requested the teacher,'I will then have it for you.' While thinking about it, the teacher wandered near a skilled workman who was gently correcting the work of a young man. The teacher heard the older man make the encouraging remark'There is another way.' Over the centuries, as troubled students and visitors entered the temple, their first lesson was inscribed over the door. It read: There is another way.

You ask me how to get rid of this dichotomy? I tell you, there is another way: there is no need to get rid of it -- accept it, enjoy it. Don't try to choose; remain choicelessly aware. Then the whole life is holy, and the whole earth is God's temple. Then nothing is wrong.

My definition of wrongness is: anything that becomes an imprisonment is wrong. And anything that remains freedom is right. Freedom is right, imprisonment is wrong. So remain alert, because each moment you are creating a past, and if you are not alert the dust of the past will go on gathering around you. As you clean your house every morning, every evening go on cleaning your inner consciousness, every moment. Only then can you remain

fresh, like a fresh flower, a virgin-ness, a mirror which can reflect, which has not gathered any dust around it.

The third question:

Question 3
IN INTENSIVE PSYCHOTHERAPY THE PATIENT MAY EITHER BE TALKING OR LISTENING, THAT IS, TRYING TO HEAR FROM WITHIN. ONLY THE LATTER IS OF VALUE. A GOOD THERAPIST, ESPECIALLY IF LOVE EXISTS, WILL HIT ON MANY WAYS OF HEIGHTENING THIS PROCESS OF LISTENING FOR THE UNEXPECTED. IS THIS A FORM OF MEDITATION? IN FACT, MIGHT IT BE SAID THAT IDEALLY, BOTH THERAPIST AND PATIENT ARE MEDITATING TOGETHER?

Therapy is basically meditation and love, because without love and meditation there is no healing possible. When the therapist and the patient are not two, when the therapist is not only a therapist and when the patient is not a patient anymore, but a deep I-thou relationship arises where the therapist is not trying to treat the person, when the patient is not looking at the therapist as separate from himself -- in those rare moments, therapy happens. When the therapist has forgotten his knowledge, and the patient has forgotten his illness, and there is a dialogue, a dialogue of two beings, in that moment, between the two, healing happens. And if it happens, the therapist will always know that he functioned only as a vehicle for a divine force, for a divine

healing. He will be as grateful for the experience as the patient. In fact, he will gain as much out of it as the patient. When you treat a person as a patient, you treat him as if he is a machine. Just like a mechanic who is trying to change, to adjust a mechanism, trying to put it right, then the therapist is an expert, hung-up in his knowledge in the head. He is trying to help the other person as if the other person is not another person, but a machine. He may be technically expert, he may have the know-how, but he is not going to be of much help. Because this very look is destructive. This very looking at the patient and seeing him as an object creates a resistance in the patient; he feels hurt. Have you watched? There are only a very few doctors with whom you don't feel humiliated, with whom you don't feel as if you have been treated as an object, with whom you feel a deep respect for you, with whom you feel that you are taken as a person, not as a mechanism. And it is more so when it is a question of psychotherapy. A psychotherapist needs to forget all that he knows. In the moment, he has to become a love, a flowing love. In the moment, he has to accept the humanity of the other, the subjectivity of the other. The other should not be reduced to a thing, otherwise you have closed the doors for a greater healing force to descend, from the very beginning. To be a therapist is one of the most difficult things in the world, because you have to know to help, and on the other hand, you have to forget all that you know to help. You have to know much to help, and you have to forget all of it to help. A therapist has to do a very contradictory thing, and only then does therapy happen. When love flows and the therapist listens to the patient with tremendous attention,

and the patient also tries to listen to his own inner being, to his own unconscious talking to him, when this listening happens, by and by, in that deep listening there are not two persons. Maybe there are two polarities....

When you listen to me, healing is happening all the time. When you listen to me so attentively that you are not there -- no mind, no thinking -- you have become just the ears, you just listen, you absorb; and I am not here at all, so when in some rare moments you are also not there, there is healing. Suddenly you are healed. Without your knowing, you are being healed every day. Without your knowing, the healing surrounds you, the healing force surrounds you. Your wounds heal, your darkness disappears, your limitations are broken; this is a therapy.

In the East we have never had anything like a psychotherapist, because the Master was more than enough. Whatsoever psychoanalysis knows today the East has known for centuries. Nothing is new in it. But in the East, we never gave birth to the category of the psychoanalyst, but the Master; not the patient but the disciple.

Just look at the difference. When you come to me as a patient you bring a very ugly mind; when you come to me as a disciple you bring a beautiful mind. When I look at you as a therapist, that very look reduces you to a thing; when I look as Master that very look raises you to the heights of your innermost being. In the East we have never called the Master 'psychotherapist', and he is the greatest therapist that has ever been known in the world! Just sitting by the side of a Buddha, millions were healed. Wherever he moved there was healing, but healing was never talked about. It was simply happening; there was no need to talk

about it. The very presence of a Buddha, and the loving look from the Master, and the readiness to absorb from the disciple....

The word 'patient' is ugly. The word in itself is not ugly; it comes from a very beautiful root. It comes from the same root as 'patience', but it has become ugly by association. A disciple is totally different: you have come to learn something, not to be treated, and the treatment happens by itself. All therapy is learning. In fact, why have you become mentally ill? -- because you have learned something wrong. You have learned something so totally wrong that you are caught in it. You need somebody who can uncondition you, who can help you to unlearn it and channelize your energy in a different path, that's all.

For example: one woman came to me. I have been watching her for many years; she has been coming to me for many years. The first time she came she told me that she was not interested in sex at all, but her husband was continuously after sex. She felt very bad about it; she was almost vomiting.'How to stop it? What should I do?' she asked. I talked to the husband and told the husband,'Just for one month, don't be interested sexually. After one month, things will be better and different.' For one month he followed me. The woman came again. She said,'I am feeling very hurt, because my husband is not at all interested in me sexually.' Then I told her,'Now, you have to understand what is happening. When the husband is sexually interested, you have a certain power over the husband. You enjoy that power, but at the same time you also feel that you are being used. Because the husband looks at you sexually, that means that he looks at you as a

means towards a certain satisfaction. You feel that you are being used.' Almost all women feel that they are being used, and that is their problem. But if the husband stops taking interest they forget all about being used, and they become afraid. Then they start thinking that the husband is going far away. Now they have no more power over him, they don't possess him. So I told the woman,'Just look at the fact: if you want to possess the husband you will have to be possessed by him. If you want to possess the husband, then you will have to be used by him.'

A mind which is possessive will be possessed. To possess anything is to be possessed by it. The more you possess, the more slavery you create around yourself. The freedom comes when you unlearn possessiveness. When you unlearn possessiveness, then you are not in search of any power over anybody. Then jealousy does not arise. And when you are not trying to possess the other, you create such beauty around yourself that the other cannot look at you as a thing. You become a person -- glorified, vibrant, illuminated -- you become a light unto yourself; nobody can possess you. Whosoever comes near you will feel the tremendous beauty, and will not be able to think in terms of your being a thing.

Now every woman suffers, because in the first place she wants to possess; when she wants to possess, she is possessed; when she is possessed she feels,'I am being used.' If she is not being used, then she feels that power is disappearing. So a woman always remains in a suffering, and it is the same with men.

To look deeply into a problem is to be healed, because the very look shows you that you have learned some wrong

trick. Unlearn... there is healing. People are mentally ill because they have been conditioned wrongly. Everybody has been conditioned to be competitive and everybody has been taught to be silent and peaceful. This is stupid; you cannot do both. Either you are competitive, then you remain tense; or you be silent and peace-loving, then you cannot be competitive.

You have been taught dichotomies. You have been told to move in two directions together, and you have learned it. You have been taught to be humble, and you have been continuously taught to be egoistic.

If your son is first in the class at university, you feel very happy. You give a party for his friends, and you go on showing your son that he is a great man; he is first in the class, he is being awarded a gold medal. Now this is an ego-trip, all medals are. And at the same time, you go on teaching him to be humble. Now you are creating a difficulty: if he becomes humble he will not be competitive; if he becomes competitive, he cannot be humble. If he wants to attain the gold medals that this life can give, then he cannot be humble. Then all his humbleness will be hypocrisy. One has to see. Now this man will be in trouble: continuously he will try to be humble, and continuously he will try to succeed in life. If he succeeds, he will never enjoy the success, because he will have become arrogant and egoistic, and he had an ideal of being humble and egoless. If he becomes humble and egoless he will not feel happy, because he has that ideal to succeed in the world, to show to the world the mettle that he is made of.

The society goes on being contradictory, inconsistent, and the society goes on teaching you things which are absolutely wrong. Then illness happens. Then there is psychic turmoil within you, conflict within you. Then you come to a point where everything is in disorder, topsy-turvy. You can either go to a Master, or you can go to a psychotherapist. If you go to a Master you go as a disciple, to learn. You have learned something wrong; it has to be unlearned and something new has to be learned. When you go as a disciple you don't feel humiliated, you feel happy about it. But if you go as a mental case, if you go as a patient, you feel embarrassed. Going to a psychotherapist, you want to hide the facts -- 'People should not know because that means that my mind is not functioning well.' Going to the psychotherapist, you would like to hide it. A psychotherapist is an expert: he himself has problems, almost the same as you have; he may be of some help to you, but he has not been of much use to himself.

But a Master has no problems. He can help you tremendously because he can see you through and through. You become transparent before him. A psychotherapist is a professional: even if he takes care of you, shows a certain love towards you, affection, it is a professional gesture. A Master is not professionally related to you. The relationship is totally different; it is heart to heart.

In the West, now there are so many psychotherapies, but nothing is proving to be helpful. Patients go from one psychoanalyst to another, from one therapy to another. Their whole lives they are moving from one door to another. Masters are needed, realized ones are needed who have attained to love. But even in ordinary psychotherapy,

if for some moments it happens that the patient is no longer a patient and the therapist is no longer a therapist -- a certain love, a certain humanity; they have forgotten their profession, their professional relationship, and love flows -- healing immediately happens.

Healing is a function of love. Love is the greatest therapy, and the world needs therapists because the world lacks love. If people were loving: if parents were loving, if teachers and professors were loving, if the society had a loving climate around it, there would be no need.

Everybody is born to remain healthy and happy. Everybody is seeking health and happiness, but somewhere something is missing and everybody becomes miserable. Misery should be an exception; it has become the rule. Happiness should be the rule; it has become an exception. I would like a world where buddhas are born, but nobody remembers them because they are the rule. Now Buddha is remembered, Christ is remembered, Lao Tzu is remembered, because they are exceptions. Otherwise, who would bother about them? If there were a buddha in every house, and if there were buddhas all over the marketplace and you could meet Lao Tzu anywhere, who would bother? Then that would be the simple rule. It should be so.

Lao Tzu says,'When the world was really moral there was no possibility of becoming a saint.' When the world was really religious there was no need for religions. People were simply religious; religions were not needed. When there was order, a discipline, a NATURAL order and discipline, the words 'order' and 'discipline' didn't exist. The idea of order comes in only when there is disorder. People start talking about discipline where there is no discipline,

and people talk about healing when illness is there. People talk about love when love is missing. But basically, therapy is a function of love.

This question is from a psychotherapist, Buddhaghosha. I would like him to carry my message in his life. He will be going back soon: Now go, not as a therapist but as a human being. Never look at the patient as a patient. Look at him as if he has come to learn something -- a disciple. Help him, but not as an expert; help him like a human being, and there will be much healing. There will be less therapy and much healing. Otherwise, therapy continues for years and years on end, and the result is almost nil. Or, sometimes the result is even harmful.

I have heard about one man who had a very curious habit: whenever he was in the pub he would drink wine and always leave a little part in the glass and throw it all around, over people. He was beaten many times. Then somebody suggested, the owner of the pub suggested,'Why don't you go to a psychoanalyst? You need therapy because you have been beaten and you have been thrown out of the pub. Again you come and again you do the same. Something seems to be wrong. You are obsessed.'

So he went, and after three months he came back. He was looking better. The pub owner asked,'Have you been to some psychoanalyst? Because for three months you have disappeared.'

He said,'Yes, and it helped me tremendously.'

'Are you cured?' the owner asked.

He said,'Perfectly cured.' But he did the same thing again. The owner said,'What type of treatment is this? You are doing the same thing!'

He said,'But I am completely changed. Before, I used to do it and I used to feel guilty. I don't feel guilt anymore. The psychoanalyst helped me, cured me of the guilt. I used to feel embarrassed, now I don't bother.'

This has happened in the West: psychoanalysis has helped many people just to feel that nothing matters. It has not given a deeper responsibility, it has only taken away the feeling of guilt. The feeling of guilt is bad; it has to be taken away. But, it should be taken away in such a way that the person unlearns the idea of guilt, but learns the idea of responsibility. Guilt is bad, guilt is very dangerous -- it destroys you. It is like a wound. But to feel responsible is very, very essential -- it gives you soul, it gives you an integration. And unless you feel responsibles you are not a healthy person. A healthy person is always aware that whatsoever he is doing, he is responsible. The very idea of responsibility will give you a freedom, a dignity. An authentic being will come out of it. You will become more present, you will be more here and now.

The idea of guilt is a false coin. It looks like responsibility; it is not. Guilt makes you depressed. Responsibility will give you an intensity, a sharpness of awareness. You will have more integration in you, you will feel more together. Buddhaghosha, go to the West, but not now as a psychotherapist. Now you are a sannyasin. Feel the responsibility of being a sannyasin. Go to help people, and if you help people you will be tremendous]y helped. If you love people, you will be loved. If you heal people, if you become a vehicle of healing force and energy, you will be healed. And always remember that while healing a person you are part of the process; you are also being healed.

While teaching a person, you are also being taught. The best way in the world to learn anything is to teach it. The best way in the world to learn ANYTHING is to teach it. But remember that the Master is also a disciple. He continuously goes on learning. Each disciple is a new lesson, and to work with each patient or disciple is to open a new book, a new life.

Great are the rewards of love. Go as a sannyasin and create a climate around you so that the patient comes to learn, to unlearn, to be transformed. He is not to be taken as a case but as a helpless human being, as helpless as you are. And don't look from a tower: holier than thou, higher than you, more knowledgeable than you. Don't look that way; that gaze is violent, and then love becomes impossible. Look as a human being, as helpless as the other -- in the same boat, in the same plight. You will be helpful, and much healing will happen through you.

I have heard an anecdote about Harvard's famed professor, Charles T. Copeland. He was once asked by a student,'Is there anything I can do to learn the art of conversation?'

'Yes, there is one thing,' said Copeland,'if you listen I will tell you.'

For several minutes there was silence, then the student said,'I am listening, professor.'

'You see,' said Copeland,'you are learning already.'

Listening is learning, because when you listen silently the whole existence starts speaking to you. When you are absolutely silent, that is the greatest moment to learn. Life reveals its secrets when you are silent.

So, whether helping a disciple, a fellow traveller, a friend, or trying to heal a patient, be a great listener. Listen so

passionate]y, so attentively that the other becomes, by and by, capable of revealing his secret-most depths to you -- depths which he has not revealed to anybody because nobody was ready to listen; depths which he has not revealed to himself because he was also not ready to listen; depths which have remained always in the dark. Listen so tremendously that the very milieu of your listening brings out all that is hidden in the patient, in the disciple. He will be surprised that he is saying things to you; he never knew that those things existed in him. Through your listening you will make him aware of his own unconscious, and that is a healing thing. Once the unconscious becomes the conscious, many things disappear. All that is rubbish disappears and all that is significant deepens.

But how can you teach listening? -- by being a great listener. While you are listening to a patient or a friend, don't become bored. If you are bored, please tell him that this is not the right moment:'Some other moment; I am not in a mood to listen.' Never listen to anybody when you are feeling bored, because your boredom creates a climate in which the other immediately feels that he is rejected. Your boredom goes on saying to him that,'Whatsoever you are saying is all rubbish. Stop, shut up.' Whether you say it or not doesn't matter. Your whole being is saying,'Shut up! Be finished with it.'

Because of this, Freud used to use a certain method. The method was to hide himself from the patient. The patient would lie on a couch and Freud would sit just at the back. The patient would not be able to see what Freud was thinking about, whether he was listening or not. He would sit at the back, and the patient would talk a monologue to

himself. Freudian analysis takes many years: three, four, five, even ten years. There are even patients who have been in analysis for twenty years, and nothing has happened. It is inhuman. Face the patient; look eye to eye, don't hide like a ghost. Be human, be open, and listen.

Freud taught his disciples not to ever touch the patient. That is absolutely wrong, because then you become inhuman. There are moments when just holding the hand of the patient will do much, much more than all analysis can do. But Freud was very afraid that there was a possibility that intimacy might start between the doctor and the patient. The doctor should remain far away and aloof; he should not come down to the human world. Freud was very afraid, it seems, of his own humanity. He was very much afraid of his own mind. He could not allow intimacy; a very deep fear, a very deep complex must have existed in him. People who are afraid of relationship are afraid of themselves, because in relationship they are revealed, in relationship they are mirrored. Freud was a puritan.

There is no need to be so far away, otherwise healing will not happen. Come closer. The patient has to be taken in deep intimacy, so that he can reveal, so that he can bring his whole heart to you.

And respond! Don't listen like a marble statue -- respond. Sometimes laugh with him, sometimes weep and cry -- respond, because when you respond, the relationship, the moment, becomes alive. If you don't respond, the whole thing goes on like a stale, dead thing. Respond; make the whole thing alive, and much is possible. Much more is possible than through just analyzing, diagnosing. Freud's

psychoanalysis remained a head-trip. The real therapy has to be total.

The fourth question:

Question 4
THIS IS A MARXIST, A CHRISTIAN THEOLOGIAN'S QUESTION -- SO MANY DISEASES TOGETHER!

IN TRADITIONAL CHINA THERE WAS A SAYING,'CONFUCIAN IN OFFICE, TAOIST OUT OF OFFICE.' THIS REPRESENTED A DEEP DIVISION AND DILEMMA IN CHINESE SOCIETY, PERHAPS ALL SOCIETIES. CAN THERE BE AN ENLIGHTENED SOCIETY WHICH DOES NOT TEACH THE WAY OF THE EGO? OR IS SOCIETY BY NATURE OF ITS VERY ORDERED AND PATTERNED REALITY OF THE CALCULATING AND REPRESSIVE COLLECTIVE MIND OR EGO; IS SOCIETY, EVEN THAT OF ENLIGHTENED INDIVIDUALS OR WOULD-BE ENLIGHTENED INDIVIDUALS, BY ITS VERY NATURE, OPPOSED TO ENLIGHTENMENT?

First, the old saying is perfectly beautiful: A Taoist out of office, and a Confucian in the office. When you live with people, you have to follow certain rules. Those rules have no ultimacy about them; they are rules of a game. For example: if you walk on the road you have to walk to the right or to the left, as the society has decided. If you start walking anywhere, you will be in trouble and you will create trouble for others. Keeping to the left is not

something ultimate; it is utilitarian, it has uSe. It is not that God has commanded you to walk to the left; because in America they go on keeping to the right. Whether you keep to the right or to the left does not matter; but you have to keep to either the right or left. A rule has to exist because there are so many persons. If you are alone on the road, then there is no problem. If you have a private road where you walk alone, it is up to you. There is no need to keep to the left, because then that would be an obsession, foolish. Then you can walk in the middle of the road, or whatsoever you like you can do. In your privacy there should be no rules. One should live a life of total freedom -- that is what Lao Tzu is. But where there are others your freedom can become a chaos, and chaos is not freedom. Where others are involved you have to follow certain rules. There is no need to get obsessed about them. There are people who get obsessed about rules.

I used to stay in Calcutta in one friend's house. He is a Justice of the High Court. His wife told me once when he was not at home,'My husband follows you, reads you, loves you tremendously. It will be great compassion on me if you can tell him one thing to do.' I asked,'What is that one thing?' The woman said,'Tell him not to be a Justice in the bed. Even in the bed he remains a High Court Justice; he never comes out of the role.'

It is good to be a Justice in the court. It would be as wrong to be a husband in the court, as wrong as to be a Justice in the bed. In the court one has to be a Justice: this is what Confucianism means.

Confucius thinks about the relationship between people, the society, the world: etiquette, manners, the law. Confucius is

like Moses or Manu: the law-giver. Lao Tzu brings love, freedom to the world. And it is good to move in these two polarities. Don't think that they divide you. They don't divide you. In fact, they give you more freedom, more flow, more possibilities, because if you remain Taoist, then you will have to move to the Himalayas some day or other. You cannot live in the society because wherever you go, there will be trouble. Either you will have to go to the Himalayas, or people will crucify you. That's what happened to Jesus.

One Christian bishop was saying to me,'Wherever Jesus went there was revolution, but wherever I go people serve tea!' Jesus was dangerous.

The proverb is of a very deep wisdom: there is no need to be continuously creating revolution wherever you go; there is no need to be constantly forcing people to make a cross for you. It will be wiser, sometimes it is good, if tea is served. To be an obsessed revolutionary is a disease. And to bring etiquette and manners back home so that you cannot even relax in your bathroom, that too is obsession. The proverb is perfectly beautiful. I approve of it totally. Be a Confucian in the world, and in your innermost world be a Taoist, a follower of Lao Tzu. And there is no division! There is nothing wrong with it. You simply have a fluidity: when the other comes you follow the rules, because with the other, rules come; when you are alone there is no need for any rules. Without the other, rules disappear. In your aloneness you are totally free, but whenever you are with somebody else you have a responsibility. The other is there and you have to be careful. That is part of love: to care about the other. So I

don't see any dichotomy, and I don't see any dilemma. The dilemma is created if you have not understood the point. If you understand the point, there is no dilemma.
And the second thing:'Is society, even that of enlightened individuals or would-be enlightened individuals. by its very nature opposed to enlightenment?'
Yes, society, by its very nature, is opposed to enlightenment, because enlightenment is basically individual. It happens in your aloneness. When you are absolutely alone, only then does it happen. The other functions as a barrier. The society is opposed to enlightenment and will always remain opposed, because the society is an organization. The society, even if it calls itself revolutionary, cannot be revolutionary. All societies are traditional, even the society of Mao. It may be a new tradition, that's all, but it is a tradition. The Russian society now is as traditional as any society.
Society cannot be revolutionary because the society has to settle, it has to have some type of establishment, it has to follow certain rules. Only the individual can be purely, innocently revolutionary, rebellious. There is no need for any organization and any structure. But once there is the other, organization comes in. Society can never be for enlightenment, because people who become enlightened go, in a certain way, beyond the society. They go beyond the rules; they start living their freedom. That will not happen if you follow the Chinese proverb. Then, the society will not be against enlightenment. It may not be for it, but it will not be against.
If you move in the world and follow the rules there, and in your aloneness you go into the unknown, then there is no

problem. The problem arises when just in the middle of the road you start meditating, or you start dancing. Nothing is wrong with dancing; you have just chosen a wrong place. Dancing is perfectly good, but choose a right place for it. There is a right time and a right place for everything. Don't just stand in the middle of the road and create a nuisance. If one understands the proverb, there will be no trouble.

But society itself can never be for enlightenment, because enlightenment is basically individual. It happens to the individual, never to the society. You become enlightened, not the group, not the society. In fact, society is just a name for the collectivity, for the collective of individuals. There is no 'soul of society'; the soul is individual. The society is just the arrangement -- superficial. It is needed, necessary, but it is a necessary evil; it has to be tolerated. But society does not bother about whether you become enlightened or not. For society, Confucius is enough. For the individual, Confucius is not enough, Lao Tzu is needed. For society, Moses is enough. For the individual, Moses is not enough -- maybe necessary, but not enough -- Jesus is needed. And once you understand, you can create an inner synthesis of the two, and there is no problem.

In the TALMUD is said one of the most beautiful sentences ever uttered: One man outweighs all creation. Not only society, not only this earth, but,'One man outweighs ALL creation.' This is true, because one man can become a vehicle for the divine. One man can become the opportunity for God to exist, to be present, for God to express Himself. One man can become the flowering of the ultimate. The society is utilitarian; one man outweighs all creation.

There is another sentence in the TALMUD: Wherever you come across a footprint of man, God stands before you: bow down. Wherever you come across a footprint, God stands before you -- the possibility.
Society is just a structure with no soul. The soul is of the individual. One individual outweighs all societies. And, one individual's revolution outweighs all revolutions in the whole of history, because one man can become the womb for God to be reborn.

The fifth question:

Question 5
THE CLOSER I COME, THE THIRSTIER I GET. WHEN IS THE QUENCHING GOING TO START?

The very expectation will function as a barrier. You forget about the quenching; you simply be thirsty and enjoy it. When the thirst becomes total, it disappears.
I would like to read a few lines from T. S. Eliot:

We shall not cease from exploration.
And the end of all our exploring
will be to arrive where we started,
and know the place for the first time;
when the tongues of flame are enfolded
into the crowned knot of fire
and the fire and the rose are one...

... and the thirst and the quenching are one; and the rose and the fire are one. When the fire is total, suddenly it is

transformed and there is only a rose, not the fire. When the thirst is total, its very totality changes its quality -- it becomes quenching; infinite contentment. The quenching is not something separate from thirst, remember it.
Thirst. Become so total that you disappear in your thirst; and then, the fire and the rose are one.

The last question:

Question 6
IF I LET GO I FEAR I AM GONE FOREVER.

You fear rightly: you WILL be gone forever; but you cannot escape now. The very fear shows that you cannot escape now. The VERY fear shows that you are understanding rightly: that you will disappear if you let go. But you are your misery, nothing else; you are your hell, nothing else. So how long can you cling to it? Sooner or later, you will have to let go.
I will tell you a story. The story is very old; the story is about King Midas.
Midas was hunting for the wise, for someone who could become his Master. He heard about a companion of Dionysus; the name of Dionysus' companion was Silenus. He searched, he searched long, and finally he caught him. But when he finally fell into his hands, the King asked,'What is the very best, the most preferable thing for man?'
The demon remained silent, stubborn and motionless, until he was finally compelled by the King, and then broke out into shrill laughter uttering these words:'Miserable,

ephemeral species, children of chance and hardship; why do you compel me to tell you what is most profitable for you not to hear? The very best is quite unthinkable for you. It is: not to be born. It is impossible because you are already born. The very best is not to be born, not to exist, to be nothing. But the next best thing is: to die as soon as possible. The next best only is possible.'

Midas became very angry. He said,'I have come in search of life, not of death.'

Silenus said,'Nobody has ever come to know life until he dies.'

So I know your fear, I understand it, and the fear is perfectly true. It is not deceiving you, it is telling you the truth: that if you let go, you are gone forever. But there arises a need, when one NEEDS to drop completely and die completely, because only then is there resurrection. When you die, something bigger than you will be born, and that is the search. Out of death comes life. Allow death.

I understand your difficulty. In spite of your fear you will have to let go.

There was one very famous Zen Master, Tosan. A disciple asked him,'Master, what is Tao?'

The Master said,'A dragon singing in the dry wood.'

The disciple said,'I wonder whether there is anybody who can hear this.'

The Master said,'There is no one in the entire world who does not hear this.'

The disciple said,'I don't know what kind of composition the dragon's song is.'

The Master said,'I also do not know, but all who hear it lose themselves.'

Whatsoever I am singing is the song of that dragon in the dry wood. Whosoever hears me will disappear. Now it is up to you: either you hear me or you hear your fear, the fear that you have been hearing forever and ever. Through the fear you have lived up to now, and nothing has been attained. Your life is just an empty barrenness, a desert with not even a single oasis in it. You have listened too long to your fear; now don't be bothered by it. Say to it'Shut up!'; and in spite of it, move. You will disappear, but that is the only way to gain yourself. Says Jesus,'If you try to save your life you will lose it. If you lose it you will gain it in abundance, in eternity.'
Only the momentary is lost and the eternal is gained. Only the useless is lost and the ultimate is gained. Now it is for you to decide.
Either you decide for your fear, or you decide for my love.

Come Follow To You, Vol 4
Chapter #5
Chapter title: He Is At Hand
25 December 1975 am in Buddha Hall

Matthew 26

36 THEN COMETH JESUS WITH THEM UNTO A PLACE CALLED GETHSEMANE, AND SAITH UNTO THE DISCIPLES: SIT YE HERE, WHILE I GO AND PRAY YONDER.

37 AND HE TOOK WITH HIM PETER AND THE TWO SONS OF ZEBEDEE, AND BEGAN TO BE SORROWFUL AND VERY HEAVY.

38 THEN SAITH HE UNTO THEM: MY SOUL IS EXCEEDING SORROWFUL, EVEN UNTO DEATH. TARRY YE HERE, AND WATCH WITH ME.

39 AND HE WENT A LITTLE FARTHER, AND FELL ON HIS FACE, AND PRAYED, SAYING: O MY FATHER, IF IT BE POSSIBLE, LET THIS CUP PASS FROM ME. NEVERTHELESS NOT AS I WILL, BUT AS THOU WILT.

40 AND HE COMETH UNTO THE DISCIPLES, AND FINDETH THEM ASLEEP, AND SAITH UNTO PETER: WHAT, COULD YE NOT WATCH WITH ME ONE HOUR?

41 WATCH AND PRAY, THAT YE ENTER NOT INTO TEMPTATION. THE SPIRIT INDEED IS WILLING, BUT THE FLESH IS WEAK.

42 HE WENT AWAY AGAIN THE SECOND TIME, AND PRAYED, SAYING: O MY FATHER, IF THIS CUP MAY NOT PASS AWAY FROM ME, EXCEPT I DRINK IT, THY WILL BE DONE.

43 AND HE CAME AND FOUND THEM ASLEEP AGAIN, FOR THEIR EYES WERE HEAVY.

44 AND HE LEFT THEM, AND WENT AWAY AGAIN, AND PRAYED THE THIRD TIME, SAYING THE SAME WORDS.

45 THEN COMETH HE TO HIS DISCIPLES, AND SAITH UNTO THEM: SLEEP ON NOW, AND TAKE YOUR REST. BEHOLD, THE HOUR IS AT HAND, AND THE SON OF MAN IS BETRAYED INTO THE HANDS OF SINNERS.

46 RISE, LET US BE GOING. BEHOLD, HE IS AT HAND THAT DOTH BETRAY ME.

We are the hollow men
We are the stuffed men
Leaning together
Headpiece filled with straw. Alas!
Our dried voices, when
We whisper together
Are quiet and meaningless
As wind in dry grass
Or rats' feet over broken glass
In our dry cellar.

Shape without form, shade without colour,
Paralysed force, gesture without motion;

Those who have crossed
With direct eyes, to death's other Kingdom
Remember us -- if at all -- not as lost
Violent souls, but only

As the hollow men
The stuffed men.

THESE lines from T.S. Eliot are very significant, tremendously meaningful. Man, in his ignorance, is just a negative emptiness; stuffed with straw, hollow within. Just observe yourself. What have you gained in life? You may have lost much, but you have not gained anything. It is not only that your hands are empty, your whole being is empty. And empty not in the Buddhist sense: empty not in the sense of silence, empty not in the sense of fullness of being; but empty because the consciousness is lacking, empty because the awareness is missing. You are not a presence, you are an absence -- hollow within, stuffed with straw. That straw may be gold, it may be money; that straw may be power. A thousand and one are the names of that straw, but it is straw because it does not nourish the soul. It does not create the soul, it is destructive. At the most, it gives you a feeling of fullness, a very deceptive feeling.
These are the two ways to live: either to attain to true emptiness, a positive emptiness -- that is the way of meditation, prayer, the way that moves, by and by, towards God; the other way is just to go on stuffing yourself with useless, futile things, with no ultimate meaning in them. At the most, for the moment they keep you occupied. But sooner or later, one comeS to discover that one has missed the opportunity.
When Woodrow Wilson became the President of America, the whole family was celebrating. His friends all over the country were dancing in happiness, he was crying and weeping in his room. The wife approached. She could not

believe her eyes because Woodrow Wilson was sitting on his chair near the window, head leaning downwards, as sad as he had ever been seen before, with tears rolling down. With deep love the wife asked the husband,'What has happened? Why are you crying and weeping?' Helooked up with sad eyes. He said,'Now that I have become the President of the most powerful country, now that I have become the most powerful man, I realize tremendously the whole absurdity of it. Nothing is gained, and I have wasted my whole life. Now I understand the futility of power, because sooner or later, death will be coming, and I am powerless against it.'

And if your power is powerless against death, then it is just a deception. Unless you attain to the deathless, your power is not power, it is a false coin.

And who can attain power against death? -- one who attains to true emptiness, positive emptiness. The other name for that emptiness is deep inner fulfillment. You are not filled with straw, but you are filled with your own awareness. You are not filled with furniture: cars, houses, money, and other nonsense. You are just filled with your being, the sheer am-ness, the sheer existence. Then there is no death for you. This is the last night of Jesus with his disciples, and it is very meaningful, because he will not ever be seen again. I have told you before, and it will be good to remember it again, to be reminded, that Jesus is a bridge. He is man plus God. Buddha is sheer godliness; the man has disappeared completely. You cannot conceive of Buddha being sorrowful, you cannot conceive of Buddha asking anything from God. Jesus is both; that is his paradox, and his beauty. He is a bridge between these two

distant phenomena: man and God -- son of man and son of God. When Jesus is praying in these sutras, his son-ship is praying to his own father-ship. Christians have missed that point completely. It is not a prayer addressed to some God in heaven; his own two polarities are in deep dialogue: Jesus as son of man in deep dialogue, communion, with Jesus as son of God. This is an inner phenomenon. Let me read you the sutra.

THEN COMETH JESUS WITH THEM UNTO A PLACE CALLED GETHSEMANE, AND SAITH UNTO THE DISCIPLES: SIT YE HERE, WHILE I GO AND PRAY YONDER.

These words:'Sit ye here', are exactly the meaning of what Zen people call zazen. Zazen means: just sitting, doing nothing. When Jesus said,'Sit ye here,' he said to them:'You simply sit, don't do anything. Just remain alert, silent -- a silent pool with no ripples of thought, just sitting.' Zen people know the meaning of it, Christianity has completely forgotten. In Christianity, the very idea of just sitting has disappeared. Christian interpretations are there. They think Jesus is simply telling them to sit there. When a man like Jesus speaks, his words are not to be interpreted in an ordinary way. His language is not ordinary. The words may be ordinary, but his meaning never is. He is saying to his disciples,'Be in zazen.'
Let me explain to you what zazen is. Zazen is a deep unoccupiedness -- not doing anything outwardly, not doing anything inwardly. It is not even meditation because when you meditate you are making some sort of effort, you are

trying to do something: chanting a mantra, remembering God, or even remembering yourself. But these efforts create ripples, these efforts create vibrations and your sitting becomes corrupted. Then your sitting is not innocent. Zazen means: sit, and just sit, nothing else. There is no doing on the part of the body, no doing on the part of the mind. It's a state of non-doing. That does not mean that you are fast asleep, because sleep is a doing. That does not mean that you are dead, because if you are dead you cannot just sit. That simply means that you are tremendously alive, intensely alive, a fire of being, but not moving anywhere -- a reservoir of energy in a deep awaiting. You are just waiting for something to happen, not even expecting, because expectation will again create a ripple of thought and the mind will start functioning. Everything is suspended. You breathe, and that's all that you do. But that is not a doing, because breathing goes on its own accord. You have not to do anything but just sit silently.

It is said about Bodhidharma that he sat for nine years facing the wall of his cave. The story says that his legs withered away. Nine years sitting silently, not doing anything: he was not chanting a mantra, he was not remembering any God, he was not doing any prayer. He was just sitting, facing a wall. His legs withered away. It is very significant, because legs are symbolic of activity, of movement. All movement disappeared. Whether his legs actually withered away or not is not the point. The point is that all movement disappeared. The consciousness became an unmoving reservoir of energy, just pure energy not going anywhere.

Then came his first disciple, because he would not accept any disciple unless he showed a tremendous intensity to follow. Hui Kujo came. It is said that he cut off his hand and offered it to Bodhidharma, and said,'Turn towards me, otherwise I will cut off my head.'

Bodhidharma had to turn. That was the first movement he had made in nine years. He said,'Wait -- so the man has come to whom I can deliver my message.'

Again it may or it may not be that the disciple offered his hand. Again, it is a symbol: hands mean activity. Legs mean movement, hands mean activity. With activity offered, only then is being revealed. Bodhidharma gave his message, his all, to this man who had symbolically shown that he was ready to lose activity.

When Jesus said to his disciples,'Sit ye here,' he meant zazen: that,'You simply sit and wait, because a tremendous event is on the way. Something is going to happen that I will never be repeated again in the whole history of man. Something unrepeatable, something unique is on the way. You wait, sit, and watch. Don't make any movement, because even a slight movement of thought, emotion, body, and you may miss the point. The son of man is going to be delivered to God. The son of man is going to disappear, and the son of God is going to appear. The greatest event ever is going to happen: sit ye here.'

And the word 'here' is also very, very meaningful.'Sitting' shows: don't move in space, and 'here' shows: don't move in time. Just be here, now -- no movement in space, no movement in time. It would have been easier for the disciples -- because it was late and they were tired of the whole day's celebration, activities, and they would have

liked to fall asleep -- it would have been easier if they had been allowed to walk around. They would have kept awake. But Jesus said,'Sit. SIT HERE, don't walk around. Don't move in space and don't move in time.'
The body moves in space; mind moves in time. Body is part of space, mind is part of time. Jesus says,'Sit -- here.' By sitting, you stop the movement in space; by being here, just being here, you stop the movement of mind. This is the whole meaning of zazen. If it can be rightly interpreted, Jesus said to his disciples: Do zazen...

... WHILE L GO AND PRAY YONDER.

Jesus is going to pray; prayer is a bridge. The son is going to pray to the Father; the lower is going to pray to the higher; the earth is going to pray to the sky; the seed is going to pray to the tree, to the future.
Prayer is love.
Jesus says,'I am going to offer myself to my God. Sit silently, watchful, alert' -- as watchful as the beloved awaits the lover, as alert. If anything moves, she suspects that maybe the lover has come; these may be the footsteps of the lover.... She runs to the door. It may be just a wind passing by, it may be just wind playing with the dry leaves on the street, it may be just a beggar, it may be just a stranger, but a beloved remains alert, watchful, waiting -- passionately, intensely focused. Jesus says,'Watch ye, sit here. I am going to pray.'
When a man like Jesus prays, God answers. If your prayers have not been answered, don't complain. It simply shows that you have not prayed. If your prayers have not been

answered, it simply shows that you have done something else, not prayer. Prayer is a total, unconditional offering, saying,'I am yours. Thy will be done.' Jesus is going to pray. When Jesus goes to pray, the earth is going to meet the sky. If the disciples can be silently watchful, they will become witnesses to the greatest event, to a tremendous event: the sky coming down to meet the earth, the God descending to meet the son. A great phenomenon within Jesus' heart is going to happen: the polarities are going to become one, the opposites are going to meet. Rightly he said to his disciples,'Sit ye here while I go and pray yonder.' One more thing, and then we can move on.

A meditation is just sitting. A meditation is just being where you are. Prayer is a going, meditation is a sitting. In prayer you extend your being. In prayer you rise like high waves in the ocean to touch the beyond. In meditation you simply wait. Meditation is passive, prayer is not; prayer is active. In meditation, you simply open the doors of your heart and you wait. In prayer that is not enough -- you open the doors and you run towards the height. That's why Jesus says,'While I GO and pray yonder. You meditate while I pray.'

When a Master is praying, if the disciples can simply wait and meditate, much will happen to them. Because, when the love of the whole descends on the Master, it will naturally shower on the disciples also. Only a Master can pray; a disciple can only meditate. Because prayer is possible when you have known what God is. Prayer is possible when you have known the whole. Meditation is possible without knowing anything about God. In fact, for meditation, God is not needed. That's why the religions

which are based on meditation are atheistic: Jainism and Buddhism are both atheistic; they don't believe in any God. There is no need. They are meditative religions: they simply sit and wait. Whenever they are ready, God comes. The religions of prayer: Christianity, Hinduism, Islam, don't just sit, they RUN towards God. They move. You can think of Buddhism or Jainism as a silent ocean with no ripples, no waves. You can think of Christianity, Islam, Hinduism, as the ocean in high tide -- great waves rising to meet the sky.

Prayer is different from meditation: meditation is passivity, prayer is activity. That's why Buddhism and Jainism teach renunciation, moving away from activity. Christianity teaches service, moving into the marketplace, going to seek and search God. But only a Master can pray, because love is possible only when you know the other. How can you call God? -- you don't know. How can you call Him 'thou'? -- you don't know. At the most, He remains a hypothesis, and a hypothesis cannot be called 'thou'. At the most it will remain 'it'; it can never become a 'thou'. It can be used, but cannot be loved. Nobody can love a mathematical theorem. Nobody can love the greatest formula there is, the Einsteinian formula: E = MC2. How can you love it? How can you call this formula 'thou'? How can you bow down before it? How can tears go on flowing from your eyes; how can you dance around it? Maybe the formula is very great, explains much, but an explanation cannot be worshipped. God, when known, is touched as you touch your beloved, kissed as you kiss your beloved, looked deep into the eyes of as you look deep into the eyes of your

beloved. Unless God comes to you like a lover, prayer is not possible. Your prayer will be false.

But a Master can pray. When he is praying the sky descends over him, surrounds him, touches him from all over, from all dimensions. And if the disciples are just there, sitting silently in deep zazen, meditating, their hearts will be thrilled. The unknown will touch them also, the unknown will penetrate their beings also. Because when it rains, when God rains, it does not rain like a miser. When God rains, it rains tremendously; it fills the whole earth. Even one Jesus prays, and God rains and fills the whole earth. Wherever people are waiting silently, meditating, suddenly they will be full of Him. Then prayer becomes possible, not before it. A real touch is needed, a contact is needed. God has to be touched, one has to be touched by God; only then, trust arises.

Meditation does not need God. You can discard the hypothesis and meditate. If you go on meditating, then one day God will fill your heart. But if you have a Master who can pray on your behalf, who can pray for you, who can simply pray, you will gain much of which you were not yet worthy.

It is the last night, Jesus is going to leave the next day. He would like to give them a gift, a gift of God. He said to them,'Sit ye here while I go and pray yonder.' He wants to go into deep isolation, alone, because even the presence of the disciples can be a disturbance. Meditation can be done in a group. Prayer is such an intimate phenomenon; it is a meeting of two lovers. Nobody should be a witness to it, nobody should be a bystander to it, nobody should observe

it. Otherwise, the very fact that somebody is there will become a jarring note. Prayer is always in the alone.
And look at the foolishness: people meditate alone, and pray together. Meditators move into loneliness, and when you want to pray you go to the church, you go to the temple and you pray together. Prayer has to be in absolute aloneness, because prayer is love. Meditation can be done in a group: it is a technique. In fact, if you meditate in a group, you will meditate deeply because the group helps, enhances. It fosters confidence. A group mind is created, a great wave of group consciousness is created and you simply move on the wave.
But to pray is to love. One should pray as one loves. You cannot make love in a marketplace. In the West it is happening, and because of it love is losing all meaning. It needs privacy, it needs intimacy. In the West now, love has become a public affair. In a public garden you can find lovers in deep embrace, even making love publicly. This is profane; something sacred is being destroyed. Something very intimate is being made public, corrupted. The innocence will be lost.
Love needs intimacy, love needs darkness. In fact, love needs so much aloneness that women always close their eyes while love is made to them. Even the presence of the lover, to see the lover, is a disturbance. They close their eyes, they are totally alone. Even the lover is not to be seen, otherwise the other will be there, and the presence of the other is always a tension. When the other is completely forgotten, when deep in darkness the other is lost, then love arises to its highest peak, to the greatest orgasm.

Remember this: Jesus was trying to give them his last gift; but the gift was invisible, and the gift was such that nothing could be said about it. Only those who were capable would receive it, and those who were not capable would miss it.

THEN COMETH JESUS WITH THEM UNTO A PLACE CALLED GETHSEMANE, AND SAITH UNTO THE DISCIPLES: SIT YE HERE, WHILE I GO AND PRAY YONDER. AND HE TOOK WITH HIM PETER AND THE TWO SONS OF ZEBEDEE, AND BEGAN TO BE SORROWFUL AND VERY HEAVY.

Three disciples he took with him. These three disciples were as if they were not. They had lost their egos; they could be allowed to be there. Their presence would not be a jarring note because they had no presence of their own. They were like shadows of Jesus, part of his being.

... AND BEGAN TO BE SORROWFUL AND VERY HEAVY.

This is the beauty of Jesus, that he can be sorrowful. A Buddha cannot be. Jesus is more flowing; he can comprehend the opposites.
I have heard about one great Zen Master, Lin Chi. Somebody asked,'You have become enlightened. Tell us something: what has happened to you after enlightenment?' He laughed and he said,'I was miserable before enlightenment. Enlightenment has happened, and I am miserable yet.'

It is very difficult to understand what he means to say. He is saying that enlightenment is not going to destroy the polarity. Rather, on the contrary, enlightenment is going to create a higher synthesis of the paradox, of the polarity. It is not that an enlightened man does not become sad, but that he becomes sad in a different way. His sadness has a totally different quality to it. His sadness is happier than your happiness. His sadness has a depth, his sadness has a beauty -- a silent song without any sounds.

... AND BEGAN TO BE SORROWFUL AND VERY HEAVY.

This is the son of man who began to be sorrowful, because soon this shore had to be left. The ship had arrived, and no more would he be here. But why is he sorrowful? -- because he is son of man, he belongs to this earth also. He is not only the sky. He would have to leave this earth, and he had loved this earth also, he had loved this body also. His love was great enough to comprehend all. He had enjoyed a thousand and one enjoyments. He delighted here; he was not an ascetic. He was celebrating life here; and now, no more of that celebration, no more of that delight. No more would he again be able to sing that song of the earth. Jesus was a very earth-rooted man.

THEN SAITH HE UNTO THEM: MY SOUL IS EXCEEDING SORROWFUL, EVEN UNTO DEATH. TARRY YE HERE, AND WATCH WITH ME.

To these three disciples he said,'My soul is exceedingly sorrowful, my cup of sorrow is overflowing.' He is like a river that is going to fall into the ocean. The river hesitates; it looks backwards -- all those beautiful terrains, those beautiful Himalayas far off, those glaciers, those peaks: the trees, the forest, the banks, the people -- millions of experiences. Now, within a minute, everything would be ended. The river wants to linger a little on the verge before falling into the ocean and disappearing. The river hesitates. The speed slows down; it looks backwards, full of nostalgia. This is what was happening to Jesus. He had lived, and he lived profoundly. His true life has not been said, because Christians are afraid. They have made an ascetic out of him. He was not. He loved eating, he loved wine, he loved women; he loved the small joys of life. He was a man very much of this earth, plus. The earth was not denied, the earth was made holy in him. The earth was not rejected, the earth was celebrated as a gift of God.

Buddha is different. He would not look when his river was going to fall, he would not look backwards. In fact, his speed would be increased: this is the ocean for which he had been waiting and longing. He would really jump into the ocean. He would not even give a 'thank you' to the earth.

Jesus is different; their personalities are different. And it is good that life produces different types of buddhas. Life is richer for it -- so many types of flowers with such different fragrances. Life is not monotonous. Life does not produce buddhas as a Ford factory produces Ford cars. Each buddha is unique. Buddha has his own beauty, the beauty of the sky. Epicurus has his own beauty, the beauty of the earth.

And Jesus is something: Epicurus plus Buddha -- the beauty of this earth and of that sky -- a great synthesis, an infinite harmony.

MY SOUL IS EXCEEDING SORROWFUL, -- EVEN UNTO DEATH. TARRY YE HERE, AND WATCH WITH ME.

He had left the other disciples a little behind. He told them to sit quietly, to be in zazen, to meditate. He had brought the closest ones near him, and he said to them,'Tarry ye here, and watch with me' -- move around near me, and be watchful. Why this difference? Why could he not bring all of the disciples close? Only those can be allowed to be very close who have almost disappeared. They will not be a disturbance.'Tarry ye here, and watch with me' -- something tremendous is on the way; be watchful.

AND HE WENT A LITTLE FARTHER, AND FELL ON HIS FACE... the earth that he loved too much. He fell on the earth... AND PRAYED, SAYING: O MY FATHER, IF IT BE POSSIBLE, LET THIS CUP PASS FROM ME.

This is the son of man, the helpless man, the helpless earth, the earth speaking to the sky,'Oh Father, if it be possible, let this cup pass from me.' Jesus would have liked to live a little longer. Jesus would not have liked to leave this earth so soon; he loved it.

NEVERTHELESS, NOT AS I WILL, BUT AS THOU WILT.

These two trends are continuously in him. The earth part says,'If it be possible, oh my God, oh my Father, let this cup pass from me. Don't force me to fall into the ocean so soon.' But the other part, the son of God, the other polarity of his being, says,'Nevertheless, not as I will, but as thou wilt.'

AND HE COMETH UNTO THE DISCIPLES AND FINDETH THEM ASLEEP, AND SAITH UNTO PETER: WHAT, COULD YE NOT WATCH WITH ME ONE HOUR? -- because when he prayed, the earth and the sky met. When he prayed, the son and the God met. When he prayed, a great symphony arose within him where the son of man was no more separate from the son of God. His body and soul danced together in a mysterious harmony.

AND HE COMETH UNTO THE DISCIPLES AND FINDETH THEM
ASLEEP...

They missed.
There are gifts which cannot be given to you until you are ready to receive them. There are gifts which can be given to you whether you are ready to receive them or not, and those are the gifts of the world. There are gifts which can be given to you only when you are ready to receive them -- those are the gifts of the invisible, of the other world, of the other shore. Jesus created a situation, but the disciples missed.

... AND FINDETH THEM ASLEEP, AND SAITH UNTO PETER: WHAT, COULD YE NOT WATCH WITH ME ONE HOUR? -- is sleep that important? Could you not remain alert and aware for only one hour? WATCH AND PRAY, THAT YE ENTER NOT INTO TEMPTATION. THE SPIRIT INDEED IS WILLING, BUT THE FLESH IS WEAK. He said to them again... the compassion of a Master is infinite! You go on missing, and he goes on giving to you.

WATCH AND PRAY, THAT YE ENTER NOT INTO TEMPTATION. THE SPIRIT INDEED IS WILLING, BUT THE FLESH IS WEAK. Deep down, who is not willing? But on the surface is the problem. Deep down, you would like to attain to truth, but the surface, the flesh, is unwilling.

HE WENT AWAY AGAIN THE SECOND TIME, AND PRAYED, SAYING: O MY FATHER, IF THIS CUP MAY NOT PASS AWAY FROM ME, EXCEPT I DRINK IT, THY WILL BE DONE.

Again he said the same prayer. Why did Jesus repeat these prayers? It was not for himself. For himself, once was enough. Twice, thrice he repeated them, for the disciples. He was trying to transfer the key. He was ready to give them the greatest science, the science of how to get out of their imprisonments. But they wouldn't listen, they wouldn't understand. They thought,'One hour's sleep is far better than being alert.'

And remember, this is the case with you, and with everybody. You can miss a meditation just because in the morning you are feeling a little too lazy and too sleepy. And who knows? -- that meditation could have been a conversion. Nobody knows. You may have missed something, and you will never become aware that you missed. Your sleep is really deep. You live an almost unconscious life.

I will tell you one story I was reading.

A lion was captured and placed in a large yard surrounded by a high fence. He soon became acquainted with the social life of the other lions who had been there a long time. The lions had divided themselves into several clubs: political, religious, and others, each with its own activities, philosophies, dogmas, scriptures, ideologies. One group met regularly to hate and slander the captors, that was their whole activity -- as if just by hating and slandering the captors something was going to happen. Another group met to sing sentimentally about a future jungle having no fences. They must have been utopian, imaginary people who live in fantasy. They depicted a future jungle with no fences, in beautiful colors, and they sang about it in as beautiful poetry as possible. They must have been very romantic, utopian, imaginary people. And a third group met to secretly plan violence against the other groups, to plot violence against the other groups. Those were the conspirators; they were not so much against the captors as they were against the other groups of lions.

Each club tried to pressure the newcomer into joining, but something held him back. His hesitation was caused by observing one particular lion who kept to himself, and who

seemed always to be in deep thought and meditation. And this lion who used to be alone, a loner, attracted the newcomer. He had some quality of magnetism around him: a certain power, a certain magic. The newcomer shyly approached the solitary lion and requested an explanation of his apartness. The very apartness must have given him a quality of charisma, a glow around him. Because people who live in crowds lose their individuality and their charisma; people who live alone always gather around them an aura of authority, of majesty. This loner looked like a king. He had something of the imperial in him.

'Join nothing!' replied the lion, the meditator.'These foolish creatures do everything but the necessary. I am doing what is essential, so one day I will be out of here. You are welcome to all the facts I have uncovered.'

'But what is this necessary thing that you are doing?' asked the newcomer.

'Listen carefully,' said the loner, the meditator lion.'I am studying the nature of the fence. That is the only essential thing to do in life: to understand the nature of the fence.'

Where is your fence? Where are the walls of your prison? -- in your sleep, in your unconsciousness, in your behavior like a robot's. That's what Jesus was trying to show his disciples that night:'If you can be alert, you will be free.' Awareness is freedom, sleepiness is bondage. But even on that last night, the night of departure -- and these disciples will repent for centuries, and in their repentance they will worship Jesus, and they will create millions of churches for him -- when he was alive and he was departing, they were not even able to do that much for his sake: to be alert and watchful for a few hours.

AND HE CAME AND FOUND THEM ASLEEP AGAIN, FOR THEIR EYES WERE HEAVY. AND HE LEFT THEM., AND WENT AWAY AGAIN, AND PRAYED THE THIRD TIME, SAYING THE SAME WORDS.

Why did he do it the third time? He didn't wake them the third time; the compassion of a Master is infinite. He understood that it was impossible for them to be awake, so he tried to pray:'Let it be so, that they are fast asleep. But if God showers, even in their unconsciousness some seed may fall, even in their sleep they may hear something. Even fast asleep they may come to know something that they are unaware of; they may carry some quality.' Much would have been possible if they had been aware and alert, but that seemed impossible. He had tried twice. The hours were passing fast; soon he would be betrayed, caught and killed:'No time is to be lost. Let them sleep.'
Many times, the same happens: here, I go on looking into your faces; you seem to be listening to me, but you rarely listen. You are more or less asleep. But I go on; I go on calling you, provoking you. Maybe even if a word falls deep down into you, even while you are asleep, that seed will some -- day bring fruit. Much would have been possible, much was available, but you were not present. Just the other day I was telling you that Buddha gave his flower to Mahakashyap, Jesus gave bread and wine to his disciples. And I told you that Buddha chose a flower because a flower is the most unearthly thing on the earth. So elusive is the beauty of the flower. In the morning it is there; by the evening, gone. It looks like a dream; it does

not look material. It can be crushed, destroyed so easily; it gives no resistance. How it exists is a miracle. A rose flower -- how does it exist in this world of stones and rocks? It is a miracle; it is something from the beyond. Buddha chose the flower. Jesus chooses bread -- very ordinary, common; and wine, even more earthly. It is good, because he loved the earth. But there is one thing that I must tell you: when Buddha gave the flower to Mahakashyap, the flower was received in perfect awareness. When Buddha gave the flower, Mahakashyap was totally alert and aware. But when Jesus gave the bread and the wine, to whom did he give them? They were not like Mahakashyap; they were not so aware. It was given to them out of Jesus' compassion. When Buddha gave to Mahakashyap, Mahakashyap had earned it; it was not simply out of Buddha's compassion. Of course the compassion was there, but Mahakashyap had earned it. He was ready to receive it.

In Jesus' case, there is only compassion, pure compassion. Those disciples were not yet ready. But the time had come for Jesus to leave; he gave them something they would become aware of only after many lives. He gave them the key to a treasure. They might not open it for lives, but the key would remain with them in their unconscious. Some day, whenever they become alert, they will be able to use the key.

It is said by Zen people that whatsoever was given to Mahakashyap was beyond scripture, beyond words, beyond knowledge. Let it be said about Jesus also: that whatsoever he gave was not only beyond scripture and beyond words, it was also beyond consciousness. He gave to them in their

unconsciousness. They were asleep, and his time had come. He simply gave the key, closed their fists, and withdrew to his eternal home. Some day, whenever their morning comes and they open their eyes, they will find the key in their hands.

AND HE LEFT THEM, AND WENT AWAY AGAIN, AND PRAYED THE THIRD TIME, SAYING THE SAME WORDS. THEN COMETH HE TO HIS DISCIPLES, AND SAITH UNTO THEM: SLEEP ON NOW -- now you can sleep as much as you like, because the moment has been missed. Now you cannot miss anything by sleeping -- AND TAKE YOUR REST. BEHOLD, THE HOUR IS AT HAND, AND THE SON OF MAN IS BETRAYED INTO THE HANDS OF SINNERS. RISE, LET US BE GOING. BEHOLD, HE IS AT HAND THAT DOTH BETRAY ME.

The crowd was approaching with Judas leading it. In the dark night their footsteps could be heard, their torches could be seen. And Jesus said -- he must have said it in deep sadness -- 'Sleep on now, take your rest'; because one who was disturbing your sleep now has to be moving. The one who was trying to disturb your dreams, and your sleep, and your rest, has been betrayed, and the enemy is approaching.'RISE, LET US BE GOING. BEHOLD, HE IS AT HAND THAT DOTH BETRAY ME.'
This sentence is very pregnant. Jesus could have waited there; the enemy was approaching. But the story says that he walked towards the enemy to meet them. It is symbolic of one who knows that death is not going to destroy. It is

also symbolic of one who welcomes death, who goes to meet it. It is symbolic that Jesus accepts whatsoever is God's will. He has surrendered. The earth has surrendered to the sky; the body has surrendered to the soul; the son of man has surrendered to the son of God.

RISE, LET US BE GOING. BEHOLD, HE IS AT HAND THAT DOTH BETRAY ME.

Come Follow To You, Vol 4
Chapter #6
Chapter title: Happiness is that which Happens
26 December 1975 am in Buddha Hall

The first question:

Question 1
OSHO: L DON'T WANT TO BE THIS, I DON'T WANT TO BE THAT; I DON'T WANT TO BE HERE, I DON'T WANT TO BE THERE; I DON'T WANT TO LIVE, I DON'T WANT TO DIE; I DON'T WANT TO CRY, I DON'T WANT TO LAUGH; I CAN'T BE PASSIVE, I CAN'T BE ACTIVE; I CAN'T WILL AND I CAN'T SURRENDER.

SO.... then just be in between.
And this is not a question of one person, this is the state of all minds. The mind cannot be this and cannot be that. The mind does not want to be defined, does not want to be

static, does not want to be confined; so whenever you want to try to be this, the mind starts working to be that. It goes on moving in the polarities. Mind is a movement; it is a constant movement.

So what can be done? -- don't try to be this or that; just be in between. If you can be in between, you transcend mind. Just watch, be a witness. Don't to to do anything; just observe mind going from A to B, from B to A again; mind moving from one side to the other like a pendulum of an old clock: from left to right, from right to left.

Have you watched a pendulum? When it is going to the left, it is gathering momentum to go to the right. On the surface it is going to the left; deep inside, it is gathering momentum to go to the opposite pole. When it is going to the right it is being prepared to go to the left.

When you love a person through the mind, you are already getting ready to hate him. There is a poem by D. H. Lawrence in which he says,'The moment I say to my beloved'I love you', I have already started hating her. The moment I say to my beloved'I will be forever and forever with you', I have already departed.' The divorce is on the way. In the very moment you are getting married, divorce is on the way.

This is the way of the mind, how the mind functions. Just try to understand the functioning of the mind, otherwise you will always be in chaos, confusion, in a sort of insanity. Become a watcher. Get out of the traffic of the mind, stand by the side of the road and just see. And when I say just see, I mean don't evaluate, don't judge. Don't say,'This is good, that is wrong.' Once you say,'This is good,' you are no more a witness: you have jumped into the river; you are

already identified, you are already in trouble. Just stand by the side of the road, or, sit on the bank of a river and let the river flow wherever it goes. You are not concerned; it is none of your business. Unconcerned, indifferent, just watching, you will suddenly be in between: neither this nor that. That in between point is the point of transcendence. Suddenly, the mind disappears with all its traffic. You are left alone, alone in tremendous purity, alone in absolute innocence, alone with no movement -- silent, eternal -- not going anywhere, just being here. You are not trying to become someone, something, this or that -- just being yourself. And to be yourself is to be divine. To be yourself is to meditate. To be yourself is all that religion is about. This is what I'm teaching here.

I'm not teaching you a particular pattern of life. I'm not giving you a style of life. At the most, I'm trying to give you a vision, a clarity, an understanding. I'm not trying to give you a character: moral or immoral, good or bad. I'm not giving you a philosophy to live by, I'm simply giving you an insight into yourself. Then, no philosophy is needed, no pattern is needed. Then, you can just be yourself with no condemnation, with no evaluation. And that purity of being oneself, that beauty of being oneself transcends all that you can desire, transcends all that you can even conceive of, transcends all that you can eve imagine or dream about. Just a glimpse of it, and you will never be the same again.

So, this is not a question from somebody in particular. Krishna Radha has asked it, but it is not only her question; it is everybody's question. It is one of the most basic, essential questions of all human beings, of all those who are trapped in the mind. And there is only one way out of

the trap: that you don't choose; neither this nor that -- you simply don't choose. You withdraw from choice and you become choiceless. Choicelessness is freedom. To choose is to choose a prison; to choose is to choose a bondage. To choose is wrong, to be choiceless is to be right.

The second question:

Question 2
HOW IS IT POSSIBLE? -- I'M AFRAID WHEN I FEEL YOUR LOVE DEEP INSIDE ME.

Love always creates fear because love is death, a greater death than the ordinary death you know of.
In an ordinary death the body dies, but that is not death at all. Body is just like a dress: when it is tatty and old you change for a new one. It is not death, it is just a change: a change of a dress, or a change of a house or abode. But you continue, the mind continues -- just the same old mind in new bodies, just the same old wine in new bottles. The form changes but not the mind, the shape changes but not the mind. So the ordinary death is not a real death; love is a real death: the body does not die but the mind dies, the body continues to be the same but the ego disappears.
If you love, you will have to drop all the conceptions that you have about yourself. If you love, you CANNOT be the ego because the ego will not allow love. They are antagonistic. If you choose the ego you will not be able to choose love. If you choose love you will have to drop the ego. Hence, the fear.

A greater fear than death grips you whenever you are in love. That's why love has disappeared from the world. Rarely, very rarely does the phenomenon happen that love descends. What you call love is just a false coin: you have invented it because it is so difficult to live without love. It is difficult because without love, life carries no meaning; it is meaningless. Without love, life has no poetry in it. Without love, the tree exists but never flowers. Without love, you cannot dance, you cannot celebrate, you cannot feel grateful, you cannot pray. Without love, temples are just ordinary houses; with love an ordinary house is transformed, transfigured into a temple. Without love you remain just possibilities -- empty gestures. With love, for the first time you become substantial. With love, for the first time, the soul arises in you. The ego drops but the soul arises.

It is impossible to live without love, so humanity has created a trick. Humanity has invented a trick, a device. The device is: to live in a false love so that the ego continues on its own. Nothing is changed and you can play the game of being in love: you can go on thinking that you love, you can go on believing that you love. But look at your love -- what happens out of it? -- nothing except misery, nothing except hell, nothing except conflict, quarrel, violence. Look deeply into your love relationships. They are more akin to hate relationships than to love.It is better to call them hate relationships than to call them love relationships. But because everybody is living in the same way, you never become aware. Everybody is carrying the false coin; you never become aware. The real coin of love

is Very costly: you can purchase it only at the cost of losing yourself. There is no other way.
So the question is perfectly relevant. It is from one that I know. I know her love towards me, I know her deep possibilities. She is just on the brink. Any moment the ego can collapse, but she is somehow holding herself together. She will not be able to for long though; she will have to collapse. Hence, the fear.
'How is it possible?' she asks.'I'm afraid when I feel your love deep inside me.'
She thinks it is a sort of contradiction: if she loves so much, then why this fear? And I tell you, the fear is there because she loves so much. There is no contradiction in it. It is an absolutely consistent thing -- whenever you love you are afraid. Moving towards love is moving towards an abyss. One starts wavering, one feels dizzy. Go to a height in the Himalayas and look down at the valley; that valley is nothing. When you look down at the valley of love, a TREMENDOUS fear grips you. You are almost paralyzed: you cannot run away, you cannot take the jump. You simply tremble in infinite fear. What to do? Going back is not possible because love attracts: love calls your depth, love calls your future, love calls your potentiality; love gives you a glimpse of what you can be. You cannot run away from it, and you cannot jump because the cost is too high. You will have to drop yourself -- all that you have been thinking yourself to be -- the image, the past, the identity.
But I tell you, the cost only seems to be too much BEFORE the jump. Once you take the jump... then you will know that whatsoever you have given up is nothing, and what

you have attained is INFINITELY valuable. Let me tell you a paradox: love demands that you drop that which you don't have, and love offers you that which you already have. Love wants you to get rid of that which you don't have. The ego is a false entity, just a notion, a cloud in the sky of your being; just smoke, nothing substantial; a dream. Love requires you to drop that which you don't have, and love is ready to give you that which you have and have always had. Love gives you your self back; the ego goes on hiding you from your self, love reveals you to your self. But the fear is there. The fear is natural, and one has to go in spite of the fear.

Be courageous, don't be cowards. The real mettle of your being is tested only when love arises. Never before it do you know of what mettle you are made. In ordinary life, in the marketplace, doing this and that, in the world of ambition and power politics, your real mettle is never really tested. You never pass through the fire.

Love is the fire.

If you are really gold you will survive it. If you are not real gold, you will be gone. But I tell you that you are real gold. Trust me -- pass through the fire. Hesitation is natural, but don't make hesitation a barrier. Even with the hesitation, pass through it. In spite of the fear pass through the fire. And only through the fire will the rose of your consciousness flower. There is no other way.

The third question:

Question 3

IT SEEMS THAT NOTHING EVER REALLY DROPS AWAY. SUDDENLY IT IS GONE, BUT JUST AS SUDDENLY IT IS BACK AGAIN. IT ALL SEEMS LIKE A MAGIC TRICK.

... A very meaningful question, with tremendous implications for understanding. Let us move into it very slowly.

Yes, this is so: nothing ever really drops away. Nothing ever really drops away; suddenly it is gone, and as suddenly as it left, in the same way, at any moment, suddenly it is back again. Why is it so? -- because you have never tried to understand the nature of human consciousness. The nature of human consciousness is absolute freedom. When I say absolute freedom, I mean you are free at any moment to be whatsoever you decide. Nothing holds itself against you. You may have been a saint up to now. You may have lived in celibacy up to now. This very moment you can change: you can throw away your celibacy i you can fall in love with a woman or a man. Because you have been celibate in the past does not, CANNOT become a bondage. You remain free. If you want to be celibate in this moment also, you can be. But remember that it is not because of the past, it is again a fresh decision. You have to go on making your decision again and again and again, reviving it again and again and again. At any moment you can drop it.

Existentialists are true. They say: existence precedes essence. It is a very pregnant sentence. Let me repeat it: existence precedes essence.

A man is born; he is pure freedom. He has no essence, only existence. Then he will choose his essence, whom he is going to be -- and it will be his choice. He can be a saint, he can be a sinner; he can be a criminal, he can be a murderer, or he can ke a martyr. He brings pure existence into the world -- a blank sheet, a pure canvas. What colors he is going to use, and what sort of painting he is going to make of his life, is totally up to him. He does not bring a character. He simply brings a potentiality, pure potentiality. And this pure potentiality always remains pure; you cannot corrupt it. You become a saint: that means you decide that to be a saint is going to be your essence. But this is your decision, and if you want to keep it up to the very end of your life, every morning, in fact, every minute of your existence, you will have to decide again and again and vote for it. Any moment you stop deciding, any moment you say,'Enough is enough, now I want to change,' nobody is barring the path. You can cancel your whole past in a single moment, because that past was your decision, nobody else's. It is not like a destiny forced from above, from outside. It is your own inner decision. You can change it. That's why nothing ever disappears. You can become a sinner, but tomorrow you may again change. You can again take the vow of a Catholic priest and become a priest again, become celibate. Try to understand this.. This has tremendous implications for your life.

Don't throw the responsibility on anybody else. Nobody else is a deciding factor, neither your mother nor your father. Whatsoever the psychoanalysts say is really irrelevant to your being. It is for you to decide. Even the people who are mad are mad because of their own decision.

Somehow they found it to be convenient. Somehow they decided; they voted for it. Nobody has forced them. Nobody can force anybody because the innermost quality of being is freedom. It is not something accidental; it is your very nature.

You have been smoking up to now. For thirty years you may have been a chain smoker and you come to me and you ask,'What to do? How to stop?' You are asking a wrong question. In fact, you don't want to stop. Go deep into your own mind: you don't want to stop; you are playing a game. You don't want to stop but you want to;show people that you want to stop. Or, this very idea that you want to stop gives you a very, very good image about yourself. Then you go on saying,'What can I do? It has become such a long habit; I cannot stop, though I want to stop.' This is simple, sheer foolishness and stupidity. You are not deceiving anybody except yourself. If you really want to Stop, there is no need to do anything about it. The very decision that you want to stop is enough: the half-smoked cigarette in your hand will drop of its own accord. But you remain free. That does not mean that again tomorrow you cannot take it up. You remain free; nobody can bind you. Again tomorrow you can take it up. Then please, don't start saying that it is because of old habit:'I tried my best, and I had stopped, and for twenty-four hours I didn't smoke. But because of a thirty-year-old habit, I am again taking it up. The urge is too much.'

Do not try to befool anybody. There is nothing like that; you are again deciding. If you are deciding, then it is okay. You can find a thousand and one ways to decide again. But remember always, it is your decision, yours and nobody

else's; and you remain free. That's why it happens that nothing seems to disappear forever. It comes again and again -- because you again invoke it to come, you again call it to come. I have heard: Mulla Nasrudin had once decided that he would never touch any alcoholic thing again in his life any intoxicant. And he was a drunkard. So just to test his own will-power, he walked on the path where the pub was. Just in front of the pub, he looked at the pub in avery proud way and said to himself,'I have decided that nothing can attract me and nothing can force me to g astray'; and he heartily walked a hundred feet away. Then he patted his own back and he said,'Nasrudin, you are great. Now I will treat you, come to the pub.' And on that day he drank twice. Don't play games with yourself. It is your freedom, but freedom is very dangerous because it does not leave any corner for you to hide in. You cannot throw responsibility on anybody else. Simply and absolutely, you are responsible. Just watch and see the fact of it, and truth liberates.

If you can see this, then whether you decide to smoke or drink does not matter. Whether you decide to drop it does not matter. The only thing that matters is to be always mindful of your freedom. If you are not aware of that then this will happen: you will feel that nothing ever really drops away. It comes again and again, and of course it comes worse than ever. It comes with a vengeance.

But don't think of yourself as a victim; you are not. Try what I am saying, just watch what I am saying. Smoking... let there be a decision that you are not going to smoke. Let the cigarette drop from your fingers, and then watch. Just go on observing. Whenever you again want to smoke, don't

say that it is because of old habit.,It is again a fresh decision, not an old habit. You go on throwing the responsibility on the old habit to save your own face. Please don't do that. Say that,'Now I have decided to smoke again.' Nobody is barring you; it is your decision. You can cancel, or you can vote for it again. But always insist that it is a fresh decision, and you will never be in the grip of so-called habits, so-called mechanical habits. You will feel a free man. Smoking or not smoking is immaterial; to feel a free man is very significant. Nothing is more significant than that. And I am here to make you aware of your freedom. If you go to the so-called saints, they will make you aware of your mechanicalness: that is the difference. They will make you aware of your mechanicalness, and they will create a new mechanicalness in you. They will say,'You have been smoking for thirty years? Now take a vow that you will never smoke again.' Old habit is there; now they are telling you to create a greater habit in order to destroy the old habit. Then non-smoking will become a habit, but the freedom is nowhere there. Whether you smoke or don't smoke, you remain a victim.

We have a sannyasin here, Narendra Bodhisattva. His father is a very beautiful man. People think that he is a little crazy, but he is really a beautiful man. He belongs to a certain sect of Jainism. He went on a visit, on a pilgrimage, and when you go to Jain monks they always ask you to take a vow because otherwise your going on the pilgrimage is meaningless. The monk there asked him to take some vow, so he decided to take a vow. He said,'I have never smoked in my life -- now I will smoke.' The monk must have thought him crazy. He came back and he told me,'This vow

I have taken.' And now he RELIGIOUS smokes. I said,'You are a beautiful man. You did well.' Whether you smoke or don't smoke, all vows lead you to mechanicalness.

My whole emphasis is that you should become aware of your freedom. Let your life flow out of your freedom. Whatsoever you decide is up to you. Who am I to tell you to smoke or not to smoke, to drink or not to drink? I am not worried about such foolishnesses; this is for you to decide. You are your own master. These are trivia; they are not significant. All that matters is that you remain alert, remain centered in your freedom. Never do anything which goes against your freedom. Do -- everything is allowed if it is done out of freedom. To act out of freedom is to be virtuous, to act out of bondage is to sin.

The fourth question:

Question 4
YOU SAY THAT IF A MAN IS THIRSTY HE SHOULD COME AND DRINK FROM YOU. WE ARE HERE AS MUCH AS WE CAN BE, AND YOU ARE HERE, ARE YOU NOT? SO WHAT IS MISSING?

Nothing is missing! On the contrary, something is there which is not needed. Nothing is missing. There is something which is not needed: you are too much. Your too-muchness is creating the barrier. If you can somehow miss, the thing will happen immediately. When you come to me the next time, leave yourself back at home. Come alone; don't bring yourself here. But you go on bringing

yourself. If it is too difficult to leave yourself at home, then leave yourself where you leave your shoes.

Nothing is missing. The whole problem of man is not that something is lacking in him, but that something more it is a problem of plusses. I am here, available, but you are is there which is not needed. It is not a problem of minusses, not there to receive me. It is not because you are empty, but because you are too full, too full of yourself. There is no space for me to enter into you: so many thoughts, so many ideas, so many ideologies. Somebody is a Christian, somebody is a Hindu, somebody is a Mohammedan, somebody is a Jain -- so many diseases; this is the plus. And among these diseases is sitting the king of all diseases -- the ego; enthroned, crowned. This plus has to be dissolved.

Here you have to be wakened, empty, void, open, so that the breeze that is blowing here can pass through you without any obstruction. And with the breeze, the dust that you have gathered through many lives will be blown out. You will be left clean and pure.

So remember this: whenever you ask such questions, you think that you have to do something which you are not doing, that something is missing. No, you are doing something which is not needed to be done. While listening to me you are thinking -- that is the plus. While listening 'to me just be a listening. There is no need to think, because I am not propounding a philosophy here. I am simply stating a few facts. Those facts are not hypothetical; those facts are my realizations. I have come to see something which I would like to deliver to you. But if you are listening without thinking, only then is it possible. When I say don't

think, I don't mean that whatsoever I say you have to accept blindly. No, I'm simply saying: just listen; no need to believe in it, no need to disbelieve in it. Don't bring that problem in right now. Just listen so that you can understand what I am saying. Later on you can think about it, and you can decide whether to be with me or not to be with me. That decision is possible only if you have listened rightly. And how will you decide if you have not been listening to me? This is the beauty of it, that if you have listened rightly, a fact has a certain quality in it: so that once it enters into you, you cannot deny it, you cannot be against it. A fact has a self-evidence about it. It does not need any proof or argument. It has a truth in it. Once you listen you can feed that truth within you. Just listen to me, and then there will be no need to think about it. You will be able to see the truth of it, and truth liberates.

I cannot liberate you, nobody can liberate you; only truth can liberate you. And the truth has to be seen by YOU. I may be seeing it, I may be telling it to you. In a thousand and one ways I may be showering it upon you, but that is useless if you are not open, if your pot is upside down, if you are not listening When I am speaking, if simultaneously you go on thinking of what I am saying, if you go on like commentators in a cricket match and you go on commenting -- 'Yes, this is right, that is wrong; that I cannot believe; this goes against my philosophy; I am a Christian, what this man is saying is anti-Christian; this is not written in the Bible' -- if you go on commenting, while you are commenting you are missing me. Then you may listen to bits and fragments, and out of those bits and

fragments you may create something within you which has nothing to do with me.
Listen to me as totally as possible. Listening to me, be completely vacant, empty, so that there is no resistance. I can pass through and through you; you become transparent to me. Once the truth-seed falls into you, there is no need to be worried; it sprouts on its own. It brings much fruit on its own. It does not need your help. It simply needs one thing: please don't hinder it. You are not asked to help it to grow, you are only asked to allow it to fall in the right soil of your heart.

The fifth question:

Question 5
SHOULD ONE FIRST COME TO TERMS WITH ONE'S OWN LONELINESS BEFORE ENTERING INTO RELATIONSHIP?

Yes, you have to come to terms with your loneliness, so much so that the loneliness is transformed into aloneness. Only then will you be capable of moving into a deep enriching relationship. Only then will you be able to move into love. What do I mean when I say that one has to come to terms with one's loneliness, so much so that it becomes aloneness?
Loneliness is a negative state of mind. Aloneness is positive, notwithstanding what the dictionaries say. In dictionaries, loneliness and aloneness are synonymous -- they are synonyms; in life they are not. Loneliness is a state of mind when you are constantly missing the other,

aloneness is the state of mind when you are constantly delighted in yourself. Loneliness is miserable, aloneness is blissful. Loneliness is always worried, missing something, hankering for something, desiring for something; aloneness is a deep fulfillment, not going out, tremendously content, happy, celebrating. In loneliness you are off center, in aloneness you are centered and rooted. Aloneness is beautiful. It has an elegance around it, a grace, a climate of tremendous satisfaction. Loneliness is; beggarly; all around it there is begging and nothing else. It has no grace around it. In fact it is ugly. Loneliness is a dependence, aloneness is SHEER independence. One feels as if one is one's whole world, one's whole existence.

Now, if you move into a relationship when you are feeling lonely, then you will exploit the other. The other will become a means to satisfy you. You will use the other, and everybody resents being used because no man is here to become a means for anybody else. Every man is an end unto himself. Nobody is here to be used like a thing, everybody is here to be worshipped like a king. Nobody is here to fulfill anybody else's expectations, everybody is here just to be himself. So whenever you move in any relationship out of loneliness, the relationship is already on the rocks. Even before it has started, it is already on the rocks. Even before the birth, the child is dead. It is going to create more misery for you. And remember, when you move from your loneliness you will fall in relationship with somebody who is in the same plight, because no man who is really living his aloneness will be attracted towards you. You will be too below him. He can, at the most, sympathize, but cannot love you. One who is on his peak of

aloneness can only be attracted towards somebody who is also alone. So whenever you move out of loneliness, you will find a man of the same type; you will find your own reflection somewhere. Two beggars will meet, two miserable people will meet. And remember, when two miserable people meet, it is not an ordinary addition, it is a multiplication. They create much more misery for each other than they could have created in their loneliness.
First become alone. First start enjoying yourself. First love yourself. First become so authentically happy that if nobody comes it doesn't matter; you are full, overflowing. If nobody knocks at your door it is perfectly okay -- YOU are not missing. You are not waiting for somebody to come and knock at the door. You are at home. If somebody comes, good, beautiful. If nobody comes, that too is beautiful and good.
THEN move into relationship. Now you move like a master, not like a beggar. Now you move like an emperor,. not like a beggar. And the person who has lived in his aloneness will always be attracted to another person who is also living his aloneness beautifully, because the same attracts the same. When two masters meet -- masters of their being, of their aloneness -- happiness is not just added, it is multiplied. It becomes a tremendous phenomenon of celebration. And they don't exploit, they share. They don't use each other. Rather, on the contrary, they both become one and enjoy the existence that surrounds them.
Two lonely people are always facing each other, confronting. Two people who have known aloneness are together, facing something higher than both. I always give this example: two ordinary lovers who are both lonely

always face each other; two real lovers, on a full moon night, will not be facing each other. They may be holding hands, but they will be facing the full moon high in the sky. They will not be facing each other, they will be together facing something else. Sometimes they will be listening to a symphony of Mozart or Beethoven or Wagner together. Sometimes they will be sitting by the side of a tree and enjoying the tremendous being of the tree enveloping them. Sometimes they may be sitting by a waterfall and listening to the wild music that is continuously being created there. Sometimes, by the ocean, they will both be looking to the farthest possibility that the eyes can see. Whenever two lonely persons meet, they look at each other, because they are constantly in search of ways and means to exploit the other: how to use the other, how to be happy through the other. But two persons who are deeply contented within themselves are not trying to use each other. Rather, they become fellow travellers; they move on a pilgrimage. The goal is high, the goal is far away. Their common interest joins them together.

Ordinarily the common interest is sex. Sex can join two persons momentarily and casually, and very superficially. Real lovers have a greater common interest. It is not that sex will not be there; it may be there, but as part of a higher harmony. Listening to Mozart's or Beethoven's symphony, they may come so close, so close, so close, that there may be love. They may make love to each other, but it is in the greater harmony of a Beethoven symphony. The symphony was the real thing; the love happens as part of it. And when love happens of its own accord, unsought, unthought,

simply happens as part of a higher harmony, it has a totally different quality to it. it is divine, it is no longer human. The word 'happiness' comes from a Scandanavian word 'hap'. The word'happening' also comes from the same Scandanavian root. Happiness is that which happens. You cannot produce it, you cannot command it, you cannot force it. At the most, you can be available to it. Whenever it happens, it happens.

Two real lovers are always available, but never thinking, never trying to find happiness. Then they are never frustrated, because whenever it happens it happens. They create the situation. In fact, if you are happy with yourself, you are already the situation, and if the other is also happy with himself or herself, she is also the situation. When these two situations come close, a greater situation is created. In that greater situation much happens -- nothing is produced.

Man has not to do anything to be happy. Man has just to flow and let go.

So, the question is: should one first come to terms with his own loneliness before entering into relationship? Yes; yes, absolutely. It has to be so, otherwise you will be frustrated, and in the name of love you will be doing something else which is not love at all.

The last question:

Question 6

OSHO, I FEEL YOUR GRACE MELTING ME. LOVE TO YOU MY MASTER.

It is from Anup.
It is not a question. A real question is never a question, it is a statement. This is a statement of Anup's state of being at this moment. I can also feel that he is melting, but this is just the beginning.
Don't become too self-conscious about it, or else the melting will stop Allow it so that more and more becomes possible. Go on melting, and always remember that more is waiting. Always remember that it is always the beginning, never the end. In fact, there is no end to it.
Life is such a mystery: there are only beginnings, no ends. So, go on melting, always remembering that more is coming. Never become satisfied. A complacent satisfaction can become suicidal. There come many moments when one feels that more is not possible. One comes to a peak and one feels,'Now, how is more possible?' Whenever this idea that more is not possible arises in your mind, remember me. More is always possible. There never comes a moment when more is not possible. That is the meaning when we say that God is infinite: you enter into God but you never reach. Let me repeat it again: you enter into God but you never reach Him. You can drown in Him but you cannot say that you have known Him. It is so vast, so infinitely vast, and man is just a tiny drop.
Go on melting, always remembering that more is on the way.

Come Follow To You, Vol 4
Chapter #7
Chapter title: The Ego is the Judas
27 December 1975 am in Buddha Hall

Matthew 26

47 AND WHILE HE YET SPAKE, LO, JUDAS, ONE OF THE TWELVE, CAME, AND WITH HIM A GREAT MULTITUDE WITH SWORDS AND STAVES, FROM THE CHIEF PRIESTS AND ELDERS OF THE PEOPLE.

48 NOW HE THAT BETRAYED HIM GAVE THEM A SIGN, SAYING: WHOMSOEVER I SHALL KISS, THAT SAME IS HE; HOLD HIM FAST.

49 AND FORTHWITH HE CAME TO JESUS, AND SAID: HAIL, MASTER; AND KISSED HIM.

55 IN THAT SAME HOUR SAID JESUS TO THE MULTITUDES: ARE YE COME OUT AS AGAINST A THIEF WITH SWORDS AND STAVES FOR TO TAKE ME? I SAT DAILY WITH YOU TEACHING IN THE TEMPLE, AND YE LAID NO HOLD ON ME.

56 BUT ALL THIS WAS DONE, THAT THE SCRIPTURES OF THE PROPHETS MIGHT BE FULFILLED. THEN ALL THE DISCIPLES FORSOOK HIM, AND FLED.

Matthew 27

1 WHEN THE MORNING WAS COME, ALL THE CHIEF PRIESTS AND ELDERS OF THE PEOPLE

TOOK COUNSEL AGAINST JESUS TO PUT HIM TO DEATH:

2 AND WHEN THEY HAD BOUND HIM, THEY LED HIM AWAY, AND DELIVERED HIM TO PONTIUS PILATE, THE GOVERNOR.

11 AND JESUS STOOD BEFORE THE GOVERNOR, AND THE GOVERNOR ASKED HIM, SAYING: ART THOU THE KING OF THE JEWS? AND JESUS SAID UNTO HIM: THOU SAYEST.

12 AND WHEN HE WAS ACCUSED OF THE CHIEF PRIESTS AND ELDERS, HE ANSWERED NOTHING.

THEN SAID PILATE UNTO HIM: HEAREST THOU NOT HOW MANY THINGS THEY WITNESS AGAINST THEE?

14 AND HE ANSWERED TO HIM NEVER A WORD; INSOMUCH THAT THE GOVERNOR MARVELLED GREATLY.

A MAN was travelling through the wilderness when he came across some animals having a speech contest. The judge was a lion who invited the man to become part of the audience. The man accepted.
A fox stood up and gave a smooth and clever speech. At one point, he declared,'The moon is larger than the sun.'

The next speaker was an elephant whose voice boomed out with power and authority. His talk included the sentence,'Summer is cooler than winter.'
Then came a tiger whose eloquence impressed everyone. At one point he said,'The river runs uphill.'
The observing man remarked to the lion,'They are superb orators. However, I'm puzzled. All of them made statements which were obviously untrue. Not only that, but the audience either did not notice or did not care. Why do your speakers make false statements?
'That's an unworthy habit, alright,' admitted the lion,'but the audience is more interested in entertainment than in enlightenment. And, if you don't mind sir, I would like to tell you that we have picked up this bad habit from you human beings.'
The priests, the politicians: they are great orators, superb; great thinkers, very complex weavers, spinners of theories, philosophies, but, they are not sincere about religion. They use religion. Religion is, at the most, a profession. And the audience is not interested in enlightenment, the audience is seeking entertainment. Whether you go to a cinema hall or to a theatre, to a dancing party, or to the church or the temple, your interest is the same: you are seeking some place where you can forget yourself. You are seeking entertainment.
Enlightenment is just the opposite. You will have to seek a space within yourself where it becomes impossible to forget yourself; where even if you want, it is not possible to forget; where self-remembering becomes a constant flame.
Here is the point where people like Jesus create trouble. They are not great orators. They are not interested in

theories and they are not there to entertain anybody. They are not professionals. They are not using religion for their own ends. They are sincere people -- sincerely interested in helping, sincerely interested in creating a situation where man can realize himself. The trouble starts because the professionals are already there; the priests, the politicians are already there.

Whenever a man like Jesus enters into the world, the priests and the politicians become alert. It is dangerous for them. If Jesus succeeds, they will be thrown, uprooted. The whole establishment will collapse. If the establishment has to remain, then Jesus has to be destroyed.

This is the first thing to be understood because this is always happening, even today, and this will go on happening History goes on repeating itself not because there is any natural law that history should repeat itself, but only because man has not changed. Man remains the same, the old. He behaves again and again in the same way. You are here with me; many priests are worried about it, many politicians are worried about it. Why should they be worried? It is none of their business -- but it is. Their very base is that religion should not become a sincere search. It should remain, at the most, a superficial entertainment; at the most, a mannerism, an etiquette. And they are afraid, because if somebody like Jesus asserts himself, the very presence of Jesus creates a deep inferiority in them. Not that Jesus is trying to make them inferior; Jesus is not even aware of it. He has not even thought about it. But through his very presence... the sun rises in the morning, and the stars, disappear. Whenever Jesus is there, the priests start

disappearing. The politicians are in a difficulty; they cannot hold their ground.

I have heard a very beautiful anecdote about a certain doctor, Buzby. He was a great headmaster in England, a very famous headmaster. Even the king became interested. And once, the king went to see the headmaster in his school. The king was allowed in the school. Doctor Buzby started through the schoolrooms with his hat on his head, while His Majesty walked complacently behind him with his hat under his arm. The other people who had followed the king were a little disturbed and worried and restless:'Is this headmaster a little eccentric? He has not shown even that much respect to the king; he could have taken his hat off.' Even the king was a little uneasy about it, but he didn't say anything.

When he was taking his leave at the door, the doctor, with great humility, then addressed the king,'I hope Your Majesty will excuse my want of respect hitherto, but if my boys were to imagine that there were a greater man in the kingdom than myself, I should never be able to rule them. So please excuse me.' He said,'They should know that even the king is not greater than their headmaster. Otherwise, it would be impossible to rule them again.'

This is what happens when a Jesus walks on the earth: the politicians, the priests, become afraid. They cannot allow the common man to know that a greater possibility exists, that a greater man is possible. Otherwise, they will not be able to rule again. Hence, Jesus has to be crucified. He has to be destroyed before the public so the public can know well 'who is the boss here'.

Listen to the sutras.

AND WHILE HE YET SPAKE, LO, JUDAS, ONE OF THE TWELVE, CAME, AND WITH HIM A GREAT MULTITUDE WITH SWORDS AND STAVES, FROM THE CHIEF PRIESTS AND ELDERS OF THE PEOPLE.

Judas was Jesus' own disciple. He betrayed him. Only love can betray, because to betray somebody, you have to come close to him. To hate somebody, first you have to love him. Remember this complexity of love: whenever you love somebody, a part of you goes on hating because love requires surrender, and the ego resists. Love requires that you should be lost, that you should become one with your lover, your Master, your beloved, your friend, your God. Love requires that you should disappear, and the ego resists, the ego starts struggling against it. Judas is nothing but a representation of the ego. And remember that Judas exists in each of you; in everybody, the ego is the Judas.
Let me repeat it again. Those twelve disciples of Jesus were very simple people, except for Judas. They were uneducated people, common people, people of the earth. You would not have recognized them anywhere in a crowd. They would have been lost. Only Judas was not ordinary. He was polished, educated, cultured, sophisticated: that's what the ego is. Ego is nothing but a sophistication. Ego is nothing but the part which has become extraordinary in you. When you love, you become ordinary.
Remember, people who are very egoistic are always against love. In India you will find them in the monasteries, in the Himalayas. People who are very egoistic are against love. They may say that they are leaving the world, the world of

love, to seek and search for God. They are deceiving nobody except themselves; because unless you love tremendously, you cannot seek God. In the Himalayan peaks, they are seeking nothing but their own egos. God is to be sought in love because God is to be sought in your own crucifixion; when the ego disappears, He is.

Have you watched in your own mind that whenever you are moving in a love relationship, there arises a certain uneasiness? You are allured, fascinated. You would like to delve deeply into it, but a part of you starts becoming uneasy. Look at that part; that is Judas. That part says,'What are you going to do? -- surrender? What are you going to do? -- become ordinary?'

Nothing is more ordinary than love. Love is very earthly. Nothing is more natural than love. Nobody needs to learn it; everybody is born knowing it. Love is all over. The whole existence throbs in love. Love is the very beat of life. Love is very natural, very ordinary.

The ego is *unnatura1, extraordinary: you want to feel superior to others, you want to be crowned. You don't want to belong to the earth because all belong to the earth. You want something to be special, to be somebody special -- it is the Judas.

To betray, one needs to be in love.

Judas loved Jesus, but could not love totally. That is the problem: if you love and you don't love totally, you can betray at any moment, because the part that is not yet in love will go on finding ways and means to rebel, to go against. Then Jesus was crucified because of this betrayal. The next day, Judas committed suicide. That too is a very deep, a deeply meaningful parable. Why did he commit

suicide himself the next day? Because then there was no point -- the whole ego had been existing against Jesus. He loved Jesus, but only a part, and a part was fighting. Now with Jesus crucified, that part which was fighting disappeared. There was no point now, and he could not have found a man like Jesus again to hate, to fight, to struggle against, to love. Once Jesus was gone, Judas was meaningless. Once Jesus was gone, the whole existence of Judas became empty. He committed suicide. In his life there was meaning because of Jesus; he loved and hated the man. On one side he loved, on another side he hated.

A Judas means: one who is divided within himself. A Judas means: one who is schizophrenic, split. Judas is not just the name of a certain person who betrayed Jesus; Judas is a disease. Judas is a psychological split.

So while listening to these sutras, always remember that you can be a Judas, and you can be a Jesus also. If the split disappears, you are a Jesus. If the split goes on existing, you remain a Judas. Between Judas and Jesus there is just a little distance, and the distance is that of division. Are you divided in your love? -- then you are a Judas. Are you undivided in your love? -- then you are a Jesus.

AND WHILE HE YET SPAKE, LO, JUDAS, ONE OF THE TWELVE, CAME, AND WITH HIM A GREAT MULTITUDE WITH SWORDS AND STAVES, FROM THE CHIEF PRIESTS AND ELDERS OF THE PEOPLE. NOW HE THAT BETRAYED HIM GAVE THEM A SIGN, SAVING: WHOMSOEVER I SHALL KISS, THAT SAME IS HE; HOLD HIM FAST.

Very symbolic -- betraying Jesus by kissing him -- the kiss of death. The same kiss that could have been of love, was of betrayal. The SAME kiss that could have been of love, was of betrayal. The same kiss that could been of life became part of death. The same kiss which could have been elixir, ambrosia, became poison. The kiss is the same, but the quality that you bring to it makes it either the ambrosia of eternal life or makes it poison.

Remember: gestures are always the same; only you change behind them. Only you change; gestures are the same. You love, you hate, you surrender, you resist; gestures are the same. But the quality behind them changes, because gestures are only containers; whatsoever you put inside them is the real thing.

Judas had chosen a kiss as an indication.

He said to the multitude, to the enemies,'Whomsoever I shall kiss, that same is he; hold him fast.' He could have chosen some other gesture also. Anything would have been indicative, so why a kiss?

A part of him loved Jesus; a part of him loved him tremendously. Never be very hard on Judas. Christians have been very hard. Have compassion. Never be very hard on Judas, because he is hidden within you also. Don't just hate him because he betrayed, because you also have the same tendency to betray. Every human being is prone to become a Judas. I say to you, have compassion on him. Try to understand him. Why had he chosen the kiss? He could have chosen any indication.

A part of him really loved Jesus, but a part hated him. It was a love-hate relationship. It was both, a dichotomy. Remember, if your love is nothing but an opposition to

hate, if your love is nothing but an opposite to hate, the hate will exist within you. There is another dimension of love where love is only the absence of hate, not opposite to it. I teach you THAT love: love as an absence of hate. The real problem is not how to love; the real problem is how to understand hate and drop it through that understanding. Don't hide your hate, don't suppress it; bring it out, get rid of it. Before you can be able to really love and love totally, hate has to be dropped. You can do a simple thing: you can hide the hate and you can go on loving. But the hate which is hiding behind you is going to betray, some day or other. You are a Judas, and you are going to be a Judas.
Until Judas betrayed Jesus, he himself was not aware of what he was doing. He became aware only when Jesus was crucified, when he himself saw what he had done. Then he became aware. Then he repented, and committed suicide.

... I SHALL KISS, THE SAME IS HE; HOLD HIM FAST. AND FORTHWITH HE CAME TO JESUS, AND SAID: HAIL, MASTER; AND KISSED HIM.
IN THAT SAME HOUR SAID JESUS TO THE MULTITUDES: ARE YE COME OUT AS AGAINST A THIEF WITH SWORDS AND STAVES FOR TO TAKE ME? I SAT DAILY WITH YOU TEACHING IN THE TEMPLE, AND YE LAID NO HOLD ON ME.

Jesus was moving with the multitudes, in the marketplace, in the temple; he was teaching. He said to these people,'Why have you come with swords and staves, as if you have come against a thief? And I have always been a part of you, I have always lived amongst you, I have been

teaching in the temple, so why do you come in the middle of the night with swords, with such a big crowd to catch me, to hold me? Why? You could have caught me any day. And there is no need for swords. You know well that I have got no swords to fight with.' What was Jesus saying to them? He had not said a single word to Judas. That's very, very meaningful.

There was nothing to say to Judas. All that could have been said, had been said. On Judas he had been working for years, but it seemed that the disease was incurable. It seemed that the more he had tried to change him, the more he had become resistant and stubborn, It seemed the more attention had been given to him, the more he had become egoistic. He didn't say a single word to Judas, but he talked to the multitudes, to the crowd.

Why had this crowd come with swords? They were afraid, afraid of what they were going to commit. Remember this, because to come to Jesus with swords is simply meaningless, absurd. He is a simple man who has always been moving everywhere, who could have been caught any day, by anybody; a fragile body. There was no problem, ever. Why with swords? Try to understand.

Whenever you carry a sword, it is not against anybody else; it is only because you are afraid. It is because of your fear. They were afraid. For what they were going to commit, they were already guilty about it. These swords were not against Jesus because they were not needed against him. Those swords were against their own guilt, their own fear, their own cowardice. They knew well that to face Jesus was going to be difficult. Just to look into his eyes would be

very difficult. And to catch hold of him, to make him a prisoner was going to be almost impossible.
They came with swords to have courage, to not be afraid. They came with swords so there would be no need to look into this man's eyes. Bare-handed, he could have been caught anywhere. He was absolutely unprotected, insecure. And these people knew him well. There was no need, in fact, for Judas even to indicate who he was. Everybody knew about him.
But the priests were also afraid, the politicians were also afraid. They also wanted to throw the responsibility on somebody else who could be, could become, the scapegoat for centuries to come. They found Judas. Then Judas became the symbol of betrayal. It is as if Judas became the real culprit.

IN THAT SAME HOUR SAID JESUS TO THE MULTITUDES: ARE YE COME OUT AS AGAINST A THIEF WITH SWORDS AND STAVES FOR TO TAKE ME? I SAT DAILY WITH YOU TEACHING IN THE TEMPLE, AND YE LAID NO HOLD ON ME.
BUT ALL THIS WAS DONE, THAT THE SCRIPTURES OF THE PROPHETS MIGHT BE FULFILLED.

This point is significant. In the life of Jesus, or in the life of Krishna, or in the life of Buddha, this point is very significant. They always speak as if they are playing a part in a drama, as if they are simply acting, as if this earth is a great stage and they are fulfilling simple prophecies.
It is said that before Rama was born, a great poet, Valmiki, wrote Rama's whole life; before he was born! And then

Rama was born; he had to follow Valmiki, because when such a great poet writes something, it has to be followed. What else can you do?

It may not have been so, but the story is beautiful. It says that life is a drama: as if it has been written already and it is only unfolding.

Jesus said to those people,'But all this was done that the scriptures of the prophets might be fulfilled.' It was said in the old scriptures that this was the way the Messiah was to be caught, crucified. This was the way that the Messiah was to be betrayed by his own disciple, Judas.

What is Jesus saying? He's saying to Judas, in an indirect way,'Don't feel guilty about it. It is just a fulfillment of a prophecy. You are not responsible.' This is his love. He is taking the responsibility from Judas. He is saying,'Don't be afraid, don't feel guilty, don't feel responsible. You are not doing anything. You are just an instrument in the hands of history. It has been prophesied long before that one of my disciples would betray me. You are just instrumental.'

This is what Krishna said to Arjuna in the Gita:'Don't be worried. You simply fight the war. You are just instrumental; NIMITTA MATRA -- you are not the doer. The doer is always God. You are just a vehicle that He is using. You just surrender yourself into the hands of the whole, and let things happen. Whatsoever is going to happen is going to happen. You relax. Please don't be tense about it.'

The same is Jesus' meaning when he says,'But all this was done that the scriptures of the prophets might be fulfilled.' He is saying to Judas,'Don't be worried.' He is saying to the multitudes,'Don't feel afraid. Nobody is doing anything

wrong. Everything is okay, because this is how it had to happen. This is a beautiful gesture on Jesus' part.

Just a few days ago I was reading the story of a Hassid mystic, Baal Shem. One day he was sitting just in front of his house. It must have been a winter morning like this, cold, and he was sunning himself. A beggar came. He told the beggar to wait and he would go in the house to search for something for him. But he could not find anything; there was nothing. The wife had gone to some neighbor, and he could only find his wife's ring, the wedding ring that he had given her. He came with the ring and gave it to the beggar.

When the wife returned and found her ring missing, she asked. Baal Shem told the whole story:'I searched, but nothing could be found.'

The wife created much trouble for him. She said,'You run after him! Catch hold of the beggar. That ring is my wedding ring and it is very costly, almost a hundred gold coins!'

Baal Shem ran to catch hold of the beggar, and many people followed him -- 'What is going to happen?' They could not believe that Baal Shem could do that, but he ran. In the marketplace, he found the beggar. He caught hold of him and said,'Wait! Listen to me! That ring is very costly. It can fetch almost one hundred gold coins. Don't allow anybody to cheat you.' That's all that he did, and he went back.

You cannot understand the gesture of love. Everybody in the neighborhood thought that he was going to take hold of that beggar and take the ring back. The wife was very happy when he ran; she also thought so. Because we live in

such a loveless heart, we cannot understand the gesture of love.

It is a gesture of love when Jesus says,'But all this was done that the scriptures of the prophets might be fulfilled.' Remember well, he does not mean what he says. Christians have been befooled by the words. They think that exactly what he is saying, he also means. No.

Existence is freedom. It is not determined beforehand. It is not predestined. If it were predestined then all meaning would be lost. Life is not a drama, but you can take it as a drama. If you take it as a drama, you transcend life. But remember, life is not a drama; life is total freedom. Nobody can predict what is going to happen the next moment, because the next moment comes as if out of the blue, totally free and fresh. If it could be predicted, then all meaning would be lost.

Jesus is not saying that he believes in fate. Jesus is not saying that he believes that life is absolutely determined, every bit of it, no. Then why does he say this:'But all this was done that the scriptures of the prophets might be fulfilled'? This is a gesture of love. He is trying to create a situation in which Judas should not feel guilty. He is creating a situation in which the multitudes which have come to take over, to make him prisoner, should not feel guilty. He is saying that it has to be so, so it is happening; nobody is at fault. He is making everybody free of fault. This is a love gesture; tremendously loving and caring about people.

His last words on the cross were again the same:'Father, forgive them, because they don't know what they are doing.

BUT ALL THIS WAS DONE, THAT THE SCRIPTURES OF THE PROPHETS MIGHT BE FULFILLED.
THEN THE DISCIPLES FORSOOK HIM, AND FLED -- one betrayed, the remaining fled. To be a disciple is really a very arduous thing.

When everything was going well, disciples were there. But now everything was going wrong. Jesus is being caught; disciples start disappearing. They fled. This is the moment, the moment which will decide who is a disciple. Judas betrayed, but the others who fled also betrayed in a way. Their betrayal was negative and Judas' betrayal was positive, but both were betrayals. It is really difficult to become a disciple, because when things are going good everything can be with the Master, but when things start going bad, and every hill has a valley, and every day has a night... even Jesus has a dark night following him. In the day you can be with Jesus, but in the night, when darkness surrounds and everywhere is fear; when death is lurking all around, then to be with Jesus -- there is the test, there is the criterion -- of whether you are really a disciple or not.
I have heard a beautiful story. It is not exactly a story, but a real thing: it happened.
Shortly after the Second World War, a devastated city in England began its heart-breaking and wearing work of restoration. In the old city square had stood a large statue of Jesus Christ with his hands outspread, in an attitude of invitation. On the pedestal were carved the words: Come unto me. In the process of the restoration of the statue, with the aid of master artists and sculptors, the figure eventually was reassembled except for the hands, of which no

fragments could be discovered anywhere in the surrounding rubble. Someone made the suggestion that the artist would have to fashion new hands, since the former hands could not be found. Later came a public protest, couched in the words,'No, leave him without hands.' So today, in the public square of that English city, the restored statue of Christ stands without hands, and on its base are carved the words: Christ has no hands but ours.
Those twelve hands all betrayed: one positively, eleven negatively. And Christ has no hands except ours, because Christ is a being, PURE being. And all that is to be done is to be done through us, through the hands. In that moment, when Judas betrayed and the remaining eleven fled, Jesus was left without hands, a pure being. In fact, that moment was the moment of crucifixion. The next day, it was nothing new. In that moment, the hands of Christ were cut. In that moment, the real crucifixion happened. The next day was just a repetition of it in more materialistic terms, but spiritually, Jesus was left without hands.

WHEN THE MORNING WAS COME, ALL THE CHIEF PRIESTS AND ELDERS OF THE PEOPLE TOOK COUNSEL AGAINST JESUS TO PUT HIM TO DEATH: AND WHEN THEY HAD BOUND HIM, THEY LED HIM AWAY, AND DELIVERED HIM TO PONTIUS PILATE, THE GOVERNOR. AND JESUS STOOD BEFORE THE GOVERNOR, AND THE GOVERNOR ASKED HIM, SAYING: ART THOU THE KING OF THE JEWS? AND JESUS SAID UNTO HIM: THOU SAYEST.

Jesus was tremendously misunderstood whenever he talked about the kingdom of God. He never talked about the kingdom of this earth. Whenever he said,'I am the King of the Jews,' he never meant to assert any throne on this earth. He was saying something very symbolically. He was saying that he was the cream of the Jewish genius. He was saying that he was the heart of the Jewish race. He was saying that he was the flower of the Jewish tree of life. When he said that he was the king, he never meant that he was the king politically.

But this is always so: you have to use the language of the people you are talking to, and that very language which you wanted to communicate with becomes the barrier, becomes the cause of all misunderstanding.

The people understood the superficial meaning of his words. Had they been a little more in tune with themselves, had they been a little more silent, had they been a little more meditative and prayerful, they would have understood what Jesus was saying.

Many times I say things to you and immediately I feel that you must have misunderstood me. I have to use words. You hear my words, you cannot hear my meaning -- because the meaning is a silent shadow that follows the word. You hear the word and you supply the meaning. My meaning is lost. Words may be mine, but meanings are yours.

Once it happened: A thirsty wanderer in the desert was in despair over finding water. He struggled frantically from one hilltop to the next in an effort to sight a stream which was supposed to be in that region. His eyes searched in every direction, but without success. While staggering through some dry bushes his foot caught on a branch,

spilling him to the ground. Exhausted, and dejected, he remained there. Feeling no energy, feeling no motivation to move, feeling nowhere to go, he remained there as if dead on the ground, listening to the surrounding silence. The desert was absolutely silent. There was nothing except silence. Suddenly, his head jerked upwards. He heard something new. It was the faint but definite sound of running water. Strengthened by the sound, he followed it all the way to a clear and cool stream of water.
A silent but alert mind can hear the first faint invitation to abundant supply and refreshment.
When you are near a man like Jesus, listen to his silence, not to his words.If you only listen to his words you are bound to misunderstand him. Just listen to his silence, and each of his words is followed by silence. In fact, a man like Jesus speaks only so that you can hear his silence. You will say,'Then why does he speak in the first place?' If he did not speak, you would not be able to understand his silence. Speech becomes the contrast, words become the contrast. It is just as if you write on a blackboard with white chalk. You can write on a white board with white chalk, but then it will be impossible to read what is written.
A man like Jesus speaks: through his words he creates the blackboard, and through his silence, the white chalk. Forget the blackboard. That is just a device to bring silence to your heart, to bring silence to your awareness.

THE GOVERNOR ASKED JESUS: ART THOU THE KING OF THE JEWS? AND JESUS SAID UNTO HIM: THOU SAYEST.'I am not saying,' he said.'I have not said it. It is you who are saying it. If you say so, it's okay.'

AND WHEN HE WAS ACCUSED OF THE CHIEF PRIESTS AND ELDERS, HE ANSWERED NOTHING.

This has to be understood also. He answered Pilate; at least he said,'Thou sayest.' But when the priests and the elders accused him of a thousand and one things, he answered nothing. Why?

Pontius Pilate was a stranger. It is possible sometimes to speak to a stranger. It is very difficult to speak to people who think they are familiar with you, who already think that they know you. It is impossible to speak to the people who think they know you, because whatsoever you say is not going to help; they already know you. They will interpret you in the old way, in their way, so that they understand you. Pilate was absolutely a stranger. He was a Roman governor, he was not a Jew. He was not at all concerned with the Jewish religion. Jesus looked at the governor, and he said,'Thou sayest.' He may have been able to understand Jesus. And the story goes that Pilate felt very much for him. He understood, a little. Being a stranger, it was possible for him to understand this man. At least he could see him without any prejudice. It was none of his concern: he was not a Jew, he was not a priest, he was a foreigner. He could look at this man directly, without any clouds in his mind. He felt for this man. This man looked absolutely innocent. In fact, Pontius Pilate wanted him to be freed.

Two more persons were going to be crucified that day: two thieves along with Jesus. And it was the custom that the people could ask for one person to be freed. One person

could be freed by the governor, so the governor hoped that they would ask for Jesus to be freed. He even hinted; he sent messages to the elders, to the priests, saying,'It will be good if Jesus can be freed. The man seems to be innocent.' But no, the people wanted his blood. They asked that one of the thieves should be freed, not Jesus.
A thief, a murderer, was freed and an absolutely innocent man was killed. The man, the thief who was freed, himself became a disciple of Jesus. Seeing the innocence of this man, he could not believe how he had been freed. He was not worthy. The very phenomenon changed his life.

AND WHEN HE WAS ACCUSED OF THE CHIEF PRIESTS AND ELDERS, HE ANSWERED NOTHING. THEN SAID PILATE UNTO HIM: HEAREST THOU NOT HOW MANY THINGS THEY WITNESS AGAINST THEE?
AND HE ANSWERED TO HIM NEVER A WORD; INSOMUCH THAT THE GOVERNOR MARVELLED GREATLY.

Why did the governor marvel greatly at the silence of Jesus? His silence was very, very eloquent. His remaining in silence showed much that could not be said. Whenever a person feels guilty he starts defending; that is natural. Whenever you feel wrong you start arguing; that is natural. Whenever you feel that something has gone amiss you start rationalizing; that is natural.
If you are really innocent, then what is there to defend, argue, rationalize? If you are really innocent, only silence

can say anything. Words won't help. Pilate, the governor, must have seen many criminals in his life, all arguing.
I have heard a story: Once it happened that one great Russian Czar, Peter, went to see his prison. Once a year he used to go there, and it was up to him to free anybody. If he took the fancy of freeing anybody, there was nobody to hinder. So he would go from one cell to another, and all the criminals, great criminals, murderers, would say,'Sir, -- we are innocent. We have been unfairly caught. Somebody else has done it. Have mercy on us!'
Only one man who was accused of murder and was sentenced for his whole life said,'Sir, I am a criminal; I have committed the murder. And I don't feel that even my whole life's imprisonment is enough punishment. Give me more punishment! I feel guilty!'
Peter said,'Release this rascal immediately! He will corrupt others. All are so innocent but this rascal.' That man was freed immediately.
Innocence accepts. PURE innocence has nothing to reject, nothing to accept. If you are a criminal, your whole mind will work on how to get out of it. If you accept it, you are already out of it. But Jesus was not a criminal at all. He had not committed any crime. He was the purest soul ever. He had nothing to accept, nothing to reject that's the meaning of his silence.
'And the governor marvelled'... he had never seen such a silent man, so close to death yet so peaceful; so close to death and so relaxed; so close to death and so un-defensive; so close to death and not trying in any way to save himself -- so surrendered.

AND HE ANSWERED TO HIM NEVER A WORD; INSOMUCH THAT THE GOVERNOR MARVELLED GREATLY.

Jesus succeeded as a rebel; he failed as a revolutionary. If you ask buddhas, they will say that he succeeded. If you ask ordinary people, they will say that he failed.
A great crowd had gathered on the day when he was crucified to see whether he was going to do some miracle. They went home frustrated. No miracle happened, no miracle at all. He died silently, as any ordinary man would have died. There was not a difference, not a bit of difference.
But I would like to tell you: give flowers to rebels who fail, because all the successful ones have always betrayed the revolution.
Every revolution has been a betrayed revolution. Only a rebel who fails totally is a real rebel, because to succeed he will have to use the ways and means of this world. And in using those ways and means is the failure. Jesus died a humble man, in total surrender, without any power; this is his success.
The church is a failure because the church has succeeded in becoming a great establishment. Now, upon this earth, the Christian church is the greatest establishment. Fords and Rockefellers, Morgans and Carnegies are nothing; the Christian church is the greatest business on the earth today. Other great companies are very, very small companies compared. to the Christian church. It is a world-wide

establishment. The church succeeded and failed; Jesus failed and succeeded.
Give your flowers to rebels who have failed, because they are the truly rebellious people.
A rebellious person remains individual; there is no other way. He flowers, he blooms, and disappears. He does not leave any trace behind of his success. In fact, there are no proofs to show that Jesus ever existed; except for the Gospel, which is a Christian document, there is no other proof that he ever existed. Nowhere else is ke mentioned. How has it happened that such a great phenomenon has not left any footprints?
The greater the phenomenon, the lesser the footprints in history. The greater the phenomenon, the lesser the footprints in time. He succeeds in eternity; he fails in time. Those who succeed in time fail in eternity.
Give your flowers to those rebels who have failed....
And Jesus is the topmost failure in the world. He failed tremendously, he failed beautifully. He is a pinnacle of failure, the climax, because he is a rebel, not a revolutionary. Lenin succeeded, Gandhi succeeded, Mao succeeded; these are revolutionaries, they are not rebels. They all betrayed the revolution. Once a rebellion becomes a revolution, it is already on the path of betrayal.
If you really want to be a rebel -- and that is the only way to be a religious person -- then you have to be alone. Then you have to be an alone flame in the infinite darkness around; without any organization, without any establishment. You have to live alone. Only God is your companion, nobody else. And that too is not right to say,

that God is your companion, because God is your innermost being.

Come Follow To You, Vol 4
Chapter #8
Chapter title: The whole Sky belongs to You
28 December 1975 am in Buddha Hall

The first question:

Question 1
YOU SAID WE SUFFER BECAUSE OF THE EGO. AND THEN YOU ALSO SAY THAT THE EGO DOES NOT EXIST. MY SUFFERING IS REAL. HOW CAN IT BE CAUSED BY SOMETHING THAT IS NOT REAL, THAT DOESN'T EXIST?

YOU can suffer in a dream, you can suffer in a nightmare. While it lasts, to all practical purposes, it appears real. But when you awake, then you know it was not real, and even then you know that you had suffered. You may still be perspiring, you may still be trembling because of the nightmare. Your heart may still be beating faster than usual. Awake, you know that it was just a dream, but still you suffered. Not only that, but even now when you are awake, there is a hang-over. The after-effects are still continuing.
You suffer from an ego which does not exist. In fact, you suffer because it does not exist and you go on believing that it exists. If you believe in something which is not, you are

bound to suffer because you will try in every possible way to feel that it exists. But it cannot exist. Just watch: whenever you suffer, watch; where does it hurt? -- you will always find that it is the'I', the ego that hurts.

You would like to live a life where there is no suffering, but that life is not possible if you continuously carry the ego with you. You cannot make a life around you so that suffering disappears. If you carry the ego, again and again you will bump into some reality which will hurt the unreal. Whenever there is an encounter between reality and unreality, the unreal causes suffering.

I have heard one anecdote about a very famous man, Oscar Wilde. At a function where the views of celebrities were being canvassed, Oscar Wilde was asked to compile his list of a hundred best books.'I fear,' said he,'that would be impossible."Why?' he was asked. He said,'Because I have only written five.'

You go on looking at life just from one single point -- you. Humanity used to believe that earth was the center of the universe; and man, of course, the center of the earth; and you, of course, the center of humanity.

I have heard about a professor of philosophy in the university of Paris. One day he declared,'I am the greatest man in the world!'

The disciples laughed: he was a poor philosopher. But whenever;he said something he must mean something, so they asked. And they asked,'You being a logician, please prove it.'

He brought a map of the world into the class, and said to the students,'Which is the greatest country in the world? Can you tell me, can you show me?'

They were all French, so of course France was the greatest country in the world.
So he said,'Now, the whole world is hot the-question. If I can prove that I am the greatest man in France, then I am proved.'
They said,'That looks right.' But now they started feeling a little uneasy.
He said,'And which is the greatest city in France?'
Of course, they were all Parisians, so it was Paris. Now they became even more afraid; he was bringing the truth home.
And then he said,'Which is the greatest and the holiest place in Paris?'
Of course, it was the university.
'And which is the greatest department in the university?'
Of course, it was the department of philosophy.
And he said,'I am the head of the department!'
When for the first time it was discovered that the earth was not the center of the universe, it damaged the human ego tremendously. The church fought it because it was not only a question of the earth. Deep down it was a question of the human ego: if the earth is not the center, then man cannot be the center; and if earth is just a far-off outer post, and not at the center of existence, then man may be, at the most, a coincidence. The so-called religious people struggled against the idea.
Galileo was called into the court, an old man, and was asked to confess his sin: that he had committed a mistake, and to admit it. He had said and proved that it is not the sun that moves around the earth; On the contrary, it is the earth that moves around the sun. If the earth moves around the

sun, then the sun is the center. He said,'I can admit that I have committed a mistake, and I confess, but there is one thing I must tell: whether I confess, whether I admit it or not, makes no difference. The earth moves around the sun. It will not change its course just because Galileo asks to be forgiven. You can kill me, and I am ready to ask to be forgiven. I am ready to admit that I have committed a mistake, but my admission is not going to help; the earth will go on moving around the sun, the earth is not at the center.'

Why was the church so adamant? There was reason in it, very, very significant reason in it: once earth is not at the center, man is not at the center. Then you disappear in a vast universe. In fact, religious people should have been in favor of it because they had been against ego. But then religious people, really religious people, are very rare and few.

The whole effort of religion is how to drop the ego. The whole effort is how to penetrate into the phenomenon of the ego and to SEE the unreality of it.

I It is unreal, and I know your suffering is real. The unreal can cause a real suffering; there is not a problem in it. Because the unreal becomes almost real when you believe in it -- you believe in a ghost, then the ghost is there.

In my town, just near my house there was a very old tree. My window was just near the tree, and I didn't like people walking, coming and going, so I spread a rumor that there was a ghost. By and by, it became a reality. First people laughed, but even in their laughter there was fear.

I had an old servant, so I told him one day to just sit in the tree, and when people passed by, to just create noise. The

whole town recognized the fact that this was the truth. My family knew that I wanted absolute silence near that tree so that nobody would pass. But by and by, they also became afraid -- 'Who knows?' I told them,'You know that this is just a trick!' But they said,'When the whole town believes, and nobody walks on that path in the night, and even in the day people are afraid... who knows?'

Once you believe, the unreal thing becomes real. Your belief makes it real: then it hurts, then it hurts almost as if it were real. It is only a question of belief. Man is a believing animal. Whatsoever you believe, you make it real by your belief And you can come to know the reality only when you drop all beliefs.

Remember, you can face reality only when you drop all beliefs, all conceptions about it, and you come naked, nude and empty; carrying no philosophy, no belief, nothing -- not even the belief that'I am'. That too is a belief. Just come empty, innocent, not knowing anything, and then the mystery will be revealed to you; not before it. And the ego is one of the most unreal things; but one wants to believe in it, one wants to be someone. To be nobody needs much courage. To be a nothingness needs infinite daring. Only a Buddha or a Jesus -- rare human beings -- come to realize that emptiness. And through that emptiness is realized the fullness of life.

The second question:

Question 2

SOMETIMES I FEEL I DON'T EXIST. WHEN I COME INTO A ROOM, NO ONE SEES ME. WHEN I SPEAK,

NO ONE HEARS. WHEN A FRIEND TOUCHES ME, I AM NOT SOLID. I FEEL LIKE A PIECE OF QUICKSILVER THAT RUNS AWAY FROM BETWEEN YOUR FINGERS. HOW CAN I LOSE MYSELF IF I AM NOT THERE?

It is a very basic question. It has to be understood in many steps.

First: nobody can see you except yourself, because the others can see only. your periphery, not you. They can see your body: they can see your eyes, your face, but not you. You are hidden deep behind. These are all curtains; these are all like clouds. Your light, your flame of life, is hidden deep behind. Nobody can penetrate it, you are impenetrable.

Except you, nobody can see you. Except you, nobody can touch you. Except you, nobody can feel who you are. People can move around and around you, just on the periphery; nobody can reach to the center. Neither can you reach to anybody else's center. The innermost core is absolutely private. Even lovers cannot penetrate it. Deep in love, still you cannot penetrate it.

That is the misery of lovers: they would like to penetrate each other, they would like to go as far as possible, they would like to meet and mingle and become one, and all efforts fail. Whatsoever they do, they find that it doesn't succeed. Somewhere they remain two. Somewhere the separateness remains. They can forget that they are separate, but they cannot become one.

That is the misery of love, the suffering, the anguish, because love would like to become one. Love would like to

lose all separateness, all boundaries. But again and again; one comes to the boundary, the limitation.
So, this is the first basic fact to understand: that except for yourself, nobody can penetrate your privacy. That is the difference between a rock and you. The rock can be penetrated to the very center; it has no privacy. That is the difference between matter and consciousness.
Matter has no privacy; consciousness has privacy. Matter can be understood from the outside because matter has no inside. There is nothing like inner in matter; everything is outer. And in consciousness, just the opposite is the case: everything is inner and nothing is outer
Consciousness is an infinite inwardness.
Consciousness is depth, matter is surface. Matter is like the waves on the ocean; you, consciousness, you are the depth of the ocean. And this inwardness can never be penetrated because once it is penetrated it becomes a public thing; it becomes an object. It is no more inward, it becomes outward. If somebody can see you, you are reduced to an object, to a thing. You are not a man then. Try to understand this. That's why whenever somebody looks at you, stares at you, you feel uneasy.
In Hindi we call that type of man LUCHA. The word means: one who stares at you. The word LUCHA comes from LOCHAN; LOCHAN means: the eye. One who goes on staring at you, goes on staring at you, is violating, is trespassing. He is not civilized. He is incivil, uncultured. There is a certain limit, a time limit: psychologists have come to discover that it is near about three seconds. If for three seconds you look at somebody there is no problem, it is just a casual look. Two strangers can look at each other

passing on the road for three seconds. Up to that time, it is a casual look. If it is longer than that, then the look becomes not casual. Now you are trying to penetrate the other person. If you love the person it can be allowed, because lovers are open to each other. But if you don't love the person and the person doesn't love you, then you are offending. Then this is violence. Then you are trespassing on the privacy of the other person, and the other person will feel offended, will feel uneasy. He will retaliate. Why? -- watch: you are sitting alone in your room; you are totally a different person. Then somebody comes in; you immediately change because two eyes have come. You are no more in private. You are taking your bath in the bathroom, humming, making faces in the mirror, and then suddenly you become aware that somebody is looking through the keyhole; you change. That gaze, that look penetrates you like a sharp sword. You are no more -- the humming stops -- your privacy has been violated.

Why do you feel offended if somebody is looking through the keyhole? -- because you have been reduced to a thing. Your subjectivity has not been respected. You are not a thing. Your permission should be asked before somebody looks at you. Without your permission, somebody looking at you like a thief is offending you. He is creating a thing out of you. You are a consciousness, a subjectivity. You cannot be reduced to a thing.

Wherever you feel that you are reduced to a thing, you don't feel free, you don't feel good, you don't feel happy. You feel very, very suppressed. That's the misery in being a slave, or being a servant. You are reading a newspaper, sitting in your room; your servant passes by -- you don't

even look at him, you don't even recognize that a man has passed. It is as if a robot has passed, a mechanism, not a man. You don't say hello, you don't say good morning. Nothing is needed, he is a servant. You treat the man as if he had no inwardness, he is just outside, a servant. A servant is a role; it is not his being. He feels -- it hurts that he has been taken as a thing.

You go to a prostitute: you pay because you will make love to her, she feels hurt because she is not a commodity-but you reduce her to a commodity. Life somehow has forced her to be a thing in the market. Even the ugliest woman is more beautiful than the most beautiful prostitute, because to be a woman and not to be a thing gives a grace, a dignity. Even the most beautiful prostitute is ugly. And people who go to her must be people who don't have any aesthetic sense. How can you make love to a woman if you have reduced her first to be a thing? You are making love to a dummy. You are making love to a dead body, a corpse. You are making love to your money. You are not making love to a person, because a person is an inwardness, and a person cannot be purchased.

Always watch around yourself, and you will see that the person is elusive. You can catch hold of the body, but not the soul. Nobody can do that.

The question is,'Sometimes I feel I don't exist. When I come into a room no one sees me' -- no one CAN see you. Just because nobody can see you, don't think that you are not. In fact, the vice-versa would have been a curse: if people could see you, you would be a thing, a chair, a rock. Feel blessed that nobody can see you, howsoever they try. Even if they brought magnifying glasses they could not see

you. You are elusive -- this is your subjectivity, this is your soul, this is your dignity. This is the beauty and the mystery of life: that nobody can see you except you. This is your privacy. Beautiful is the world, because at least one thing is private -- your own consciousness. Otherwise everything would be sold in the marketplace. It cannot be objectified. That's what the Upanishads say: The knower cannot be known; the seer cannot be seen. The knower can feel himself, the seer can see himself.

Secondly: because you cannot be seen by others, how can you ask that God should be seen by you? Even a human being has such a privacy deep within him that nobody can penetrate it, so what to say about God?

People come to me and they say,'Tell us how to see God' -- foolish people. They think that they are very, very intelligent and they are asking a very intelligent question. Not even human consciousness has ever been seen; how can you see the consciousness of the whole? You can become one with it, but cannot see. You can dissolve in it, but you cannot see it.

l have heard an anecdote: When Yuri Gagarin came back from space, many questions were asked of him. One of those questions was,'Did you meet God in space?' Yuri Gagarin is reported to have said,'I have been out in space and didn't see God; therefore, there is no God.' Now these words are emblazoned on the walls of the anti-God museum in Leningrad. On the very gate; in gold letters, these words are emblazoned: I have been out in space and didn't see God; therefore, there is no God.

The first thing that Yuri Gagarin should ask is -- can HE be seen? Has anybody ever seen Yuri Gagarin's privacy, his

innermost soul? God is not in outer space, because God is not matter. God is in the inner space because God is absolute consciousness. Man is partial consciousness; even that cannot be seen, so what to say about the total, about the whole?

Just because you cannot be seen, don't think that you are not. You are, but you are not an object. You are subjectivity. You are the seer, not the seen. You see, but you cannot be seen. Your nature is to be a seer, a witness; your nature is not to be an object.

'When I speak, no one hears. When a friend touches me, I am not solid.'

Nobody can touch you. All that can be touched is not you. And I know -- that which can be touched is not solid at all. The body is flowing, continuously flowing.

Ask the physiologists. They say that within seven years the body becomes completely new. Not even a single cell remains old. It is a river-like flow, continuously flowing. It looks solid, just the wall looks solid, but it is not. All the physicists say that the wall is in flux. The atoms are running at the same speed as light, moving continuously. The movement is so fast and the speed is so tremendous that you cannot see the movement. You cannot see the speed, and the wall appears to be solid.

Your body is a continuous flux -- like a river it is flowing. But the flux is so fast that you cannot see. And you think that it is substantial, solid -- it is not. Neither is your mind solid: thoughts are continuously moving. Like clouds, forms come and disappear.

But you? -- you are not a flux, you are not a changing phenomenon. You are eternity. I am not saying that you are

solid. You are neither solid nor liquid; you transcend all categories. You are just space, tremendous emptiness. And out of that emptiness all of these flowers flower.
You are flowers of emptiness, forms of nothingness. That's what we mean when we say,'God has no form, but you are all His forms. God has no names, but all names belong to Him.' The formless descends into millions of forms, and the nameless takes millions of names.
Nobody can touch you, nobody can see you, nobody can hear you; because all these hearings, seeings, touchings -- they belong to the body, not to you. You are always the elusive, that which eludes; the mysterious, the unknown and the unknowable.
But because of this, don't start feeling that you are not. You are, but you are subjectivity, irreducible to an object. This is the whole effort of meditation: to bring you to the point where you can fall into your own subjectivity, where you can disappear into your own depth, where you can come to realize that which is abiding in you -- unborn, undying, eternal.
'How can I lose myself if I am not here?' -- just to understand this is to lose. The'I' that you think you are is not you; and the you that you are, you have not even thought about. The'I' that you think you are is the'I' that is seen by others, touched by others, heard by others, loved by others, hated by others. The'I', the ego, is nothing but the opinions of others that you have gathered about yourself. This'I' you are not, but you are identified with it. You are that'I' which has never been seen by anybody, which has never been touched by anybody. Uncorrupted, untouched,

uncontaminated, virgin, absolutely pure, purity itself; that you are.
Drop that which you are not so that you can know that which you are. My whole teaching is: just to drop that which you are not. It looks paradoxical. I am telling you to renounce that which you don't have. Throw away that which you don't have so that which you are can become manifested to you, can be revealed to you.

The third question:

Question 3
WHEN I WORKED WITH GURDJIEFF PEOPLE, THEY TOLD ME TO MAKE AN EFFORT, STRUGGLE, WORK. WHEN I WORKED WITH BUDDHIST MASTERS, THEY TOLD ME NOT TO TO, JUST SIT. YOU SAY BOTH. I FIND THAT AT TIMES I'M CONFUSED.

Yes. I say both, and I can understand your confusion. Gurdjieff follows the path of will. He says,'Bring tremendous effort -- to the very climax, so that you can become crystallized. Struggle hard, make all the efforts that you can.'
If you go to Zen Masters, Buddhists, they believe in effortlessness, they believe in surrender. They don't believe in struggle. They say,'Drop all efforts. Just sit silently, don't do anything: non-doing. Someday it will happen; because it cannot be done, it happens.'
Both are clear-cut. If you follow Gurdjieff, you are against Zen people. If you follow Zen, you are against Gurdjieff.

Things are clear-cut, logical. With me, confusion is bound to be there, because I say both. I say work hard. I say bring your total energy into effort so that one day effort can be dropped and you can become effortless. To me, will brings you to Surrender, and effort brings you to effortlessness. Let me give you a few examples, then it will be possible for you to understand.

Lin Chi, a great Zen Master, worked with his own Master for years. The Master taught him painting; through painting he was teaching him meditation. For twelve years, Lin Chi worked. Then he became perfect, he became the greatest painter. Then the Master said,'Now, your effort is complete. Now throw these brushes, these colors, these paintings, and forget all about painting.'

Twelve years' effort, day and night; and this Master was a hard taskmaster. After such effort, arduous hardship, something had been attained; and then the Master said,'Throw it away.' The Master has to be followed; Lin Chi threw the brushes, the ink, the paintings, and forgot all about it.

Six years passed and then the Master said,'Now you can start painting.'

Lin Chi asked,'What is the meaning of it?'

The Master said,'Now you have attained to effortless effort.'

First, one has to learn effort. Then one has to learn effortlessness. If in your art your art is present, then it is not great art. If you paint and effort is present, you are not a great master yet because the very effort shows that you are not one when you are painting. If you sing and in singing effort is present, then you are not a great singer. You are

still trying hard to prove something. When you have really become a great singer, effort drops; you sing spontaneously. Your singing becomes like the singing of the birds; your singing becomes spontaneous.
The great musician is one who can touch, who can play on his organ not knowing what he is going to do. He himself is surprised when something happens. Not only is the audience the audience, he himself is part of the audience. The great master becomes a vehicle, surrendered. But to attain to that surrender, you have to purify yourself. Tremendous effort is needed before you can become capable of dropping it. If you want to offer your will to God -- that is what surrender is -- first make it worthy. With ugly egos, stinking, you go to God and you want to offer it. Go with flowers. Let yourself become a flower, a fragrance first, and then.... If you just go and sit what do you think -- that something is going to happen? Nothing will happen; the market will go on moving in the mind. You can -go on sitting like a statue, dead.
When Bokuju reached his Master, the Master asked,'For what have you come?' He said,'Get out! We have one thousand dead Buddhas already here.' Because he used to live in a temple which had one thousand stone Buddhas. He said,'Get out immediately! The place is already much too crowded with Buddhas. We don't need any more.'
What was he saying? He was saying,'You will be a stone Buddha if you just sit.' You can learn the posture, you can learn the trick of sitting for hours, but what will happen to your mind? You may be sitting in a temple but you will not be there, you will be somewhere else. You are always there where your desire is.

To drop effort, you will have to learn what effort is. Gurdjieff is the beginning; Zen is the end. Gurdjieff is the ABCD; Zen is the XYZ. You can reach to Zen only if you have passed Gurdjieff. If you try to reach directly to Zen, you will never reach.

This is what is happening in the West now. Zen has been absolutely misunderstood. Go to Japan and see the Japanese monasteries: a Zen monk has to work hard for twenty years, twenty-four years, even thirty years. He has to meditate six hours, eight hours, ten hours, twelve hours, even eighteen hours per day. Then comes a moment when the Master says,'Now relax.' Only at the peak is relaxation allowed.

In the West, Zen has been very, very misunderstood. It is very easy to misunderstand Zen because the language is so poetic. The language is so paradoxical that in the West, a hippie-type Zen has come into existence.'There is nothing to do,' Zen people say. There is nowhere to go,' Zen people say. It fits perfectly with your laziness.

You sit, you be lazy; not doing anything, not going anywhere -- you will not become a Buddha. Buddha himself worked hard for six years in his last life. If you count his past lives, then for millions of lives he had been working hard. But in his last life, when he became enlightened, he also worked very hard. Then one day he dropped -- he became enlightened. When people asked,'How did you attain?' he said,'By dropping all effort.' He's true, but he can be misunderstood.

First, you need effort to drop it one day. You don't have effort yet; how can you drop it? If you want to sit silently, you will have to run for miles and miles, and only then can

you sit silently. To drop thinking you will have to think for miles and miles and miles; only then can you understand the futility of it all. In that understanding, thinking stops. So I may appear confusing to you; that is your misunderstanding. I am simply making it a whole. Gurdjieff is half -- just technique, just work. Zen is also misunderstood and has become half because of the misunderstanding -- doing nothing. I teach you to do, to do much, so that one day you can attain to the flower of non-doing. You can simply sit not doing anything, not even meditating.

There is the reality -- when you are not doing anything and all the ripples of the mind have subsided, and your whole being is simply silent. This is not laziness. This is tremendous energy; unmotivated, not going anywhere. It is a reservoir of energy, not laziness. You are full of energy, tremendously at the peak of energy, but not going anywhere because there is no goal to reach, nothing to achieve, no desire left. Not even is God a desire now. Not even is MOKSHA, NIRVANA, the final attainment, a desire now. All desires have left; one is sitting at home.

In that moment, the whole comes to you. The whole existence caves in upon you from every direction and every dimension. You are accepted. You become a.lotus flower. Without any effort, you just float on the water. The water does not touch you, cannot touch you. You remain in the world and not of the world.

I teach you both effort and effortlessness, because unless you attain to effortless-effort, unless you attain to active passivity, unless you attain to a singing-silence -- they look

paradoxical -- unless you attain to an unmoving dance, you have not attained.
So please don't misinterpret it as confusion. What I am saying to you is a mystery. If you look at it logically, it will look like confusion. If you look at it through love, it will look a mystery. It is a mystery; you only need to have a look through love. Then you will immediately understand, and then you will connect the polarity, and you will see that much activity is needed to attain to passivity.

The fourth question:

Question 4
IT HAS BEEN A YEAR NOW SINCE I HAVE TAKEN SANNYAS, BUT WHEN I HEAR YOU DESCRIBE WHAT A SANNYASIN IS, I DON'T FEEL LIKE ONE.

This is how a sannyasin is always expected to feel. Once you feel that you have arrived, you have already gone astray. The very feeling that one has arrived is. egoistic. One goes on learning and learning and learning, and it never becomes knowledge. One goes on moving and moving, one comes closer and closer to the goal, but the goal is never achieved because the goal is infinite -- it cannot be achieved, you cannot grab it.
If you are a real sannyasin, you will always be aware that much has to be done yet. You will never be satisfied. Life is so vast; only mediocre minds become satisfied. Life is so big; only small minds can think that they have attained. The more you understand, the more you will see that you don't understand. The more you know, the more you will know

that you don't know. The ultimate of knowledge is to become as ignorant as a small child, not knowing anything. In that innocence is the goal.
Remain always discontented; then you grow. Then growth knows no limits. To become a God is to go on growing. God is not a thing, it is an on-going process. It is infinite movement. To become a God means: to realize that the existence goes on and on. It is a continuous discovery of new continents of being. And being is infinite, so it is not going to end any day. It is never going to end.
The journey starts, but never ends.

The sixth question:

Question 5
DAY BY DAY, NEAR YOU, I FIND MYSELF LIKING MY SADNESS. WHAT IS HAPPENING TO ME, OSHO?

That's how it should be. If you can like your sadness also, then the sadness is no longer sad. The sadness is sad because you dislike it. The sadness is sad because you would not like to be in it. The sadness is sad because you reject it. Even sadness becomes a flowering of tremendous beauty, of silence, of depth, if you like it. Nothing is wrong; that's what I want you to be: to like everything that happens, even sadness. Even death has to be loved; only then will you transcend death. If you can accept death, love and welcome it, now death cannot kill you; you have transcended it.

When sadness comes, accept it. Listen to its song. It has something to give to you. It has a gift which no happiness can give to you, only sadness can give it.
Happiness is always shallow; sadness, always deep. Happiness is like a wave, sadness is like the innermost depth of an ocean. In sadness you remain with yourself, left alone. In happiness you start moving with people, you start sharing In sadness you close your eyes; you delve deep within yourself. Sadness has a song -- a very deep phenomenon is sadness. Accept it. Enjoy it. Taste it without any rejection, and you will see that it brings many gifts to you which no happiness can ever bring.
And if you can accept sadness, it is no more sadness. You have brought a new quality to it. You will grow through it. Now it will not be a stone, a rock on the path blocking the way; it will become a step.
And remember always: a person who has not known deep sadness is a poor person. He will never have an inner richness. A person who has lived always happy, smiling, shallow, has not entered into the innermost temple of his being. He has missed the innermost shrine.
Remain capable of moving with all the polarities. When sadness comes, be REALLY sad. Don't try to escape from it -- allow it, cooperate with it. Let it dissolve in you and you be dissolved in it. Become one with it. Be really sad: no resistance, no conflict, no struggle. When happiness comes, be happy: dance, be ecstatic. When happiness comes, don't try to cling to it. Don't say that it should remain always and always; that is the way to miss it. When sadness comes, don't say,'Don't come to me,' or,'If you have come, please go soon.' That is the way to miss it.

Don't reject sadness and don't cling to happiness. and soon you will understand that happiness and sadness are two aspects of the same coin. Then you will see that happiness also has a sadness in it, and sadness also has a happiness in it. Then your inner being is enriched. Then you can enjoy everything: the morning and the evening also, the sunlight and the dark night also, the day and the night, the summer and the winter, life and death -- you can enjoy all.

When you don't have a choice, you are already transcendental. You have transcended. Then the duality doesn't divide you. You remain undivided. And this is ADWAIT; this is what Shankara means when he says 'non-dualism'; this is what the Upanishads teach: to be non-dual, to be one.

To be one means not to choose, because once you choose your choice divides you. You say,'I would like to be happy, and I don't want to be unhappy'; you are divided. You simply say,'Whatsoever happens, everything is welcome. My doors are open. Sadness comes; come be my guest. Happiness comes; come be my guest. I will be a host to everything, with no rejection, with no choice, with no like, no dislike.'

Suddenly, nobody can divide you. You have attained to an inner unity, to an inner melody, to an inner music, an inner harmony.

The seventh question:

Question 6

LOVE IS THE POINT. WHEN YOU ARE TALKING ABOUT LOVE, I FEEL LIKE I AM FACING A GUN. MAY I CALL YOU MY GANGSTER OF LOVE?

Exactly, that's what I am. And you are facing a gun; you are facing death.

To face love is to face death, because one who is not ready to die, to die to the ego, will not be capable of love. And you are not imprisoned by anybody else; it is your own ego, a false notion of yourself which is imprisoning you. Drop it! -- and the whole existence with all its beauty becomes available to you.

I will tell you one story. It happened: A man fell heir to some property near the seashore. He wandered for a while in quiet enjoyment of his land, then decided to stroll down to the ocean. With the pleasant anticipation of sighting waves and -- sand, he followed the downward path, but he came to a sudden halt as a tall wall blocked his; path. With disappointment, he reflected to himself, -- 'Someone does not want me to trespass on his property. Well, it is his wall. There is nothing I can do.'

Over the days, he felt a mounting urge to have direct access to the sea. He made up his mind to locate the owner of the frustrating wall. Checking land records, he identified the wall's owner. He then knew who blocked his path, and who could therefore open the way. The wall was on his own property; it was his own.

We block our own path; we can unblock ourselves. Nobody is barring your path. You are heir to infinite possibilities. You are walling your own path blocking your own path. So whenever I talk about love, of course, you

immediately become aware of the wall that surrounds you. Whenever I talk about love, you become aware of your imprisonment, naturally. Whenever I talk about freedom, if you are a prisoner you become aware of your prison. And you don't like that, because every time freedom is talked about you become aware that you are a prisoner. That you don't like. People in the prison don't like to talk about freedom. That hurts.
Love is absolute freedom; it is freedom of consciousness. Love knows no bounds, no boundaries. And unless you drop all boundaries, you will not be able to know love. Love is another name for God, and a better name, because the name'God' has been corrupted by the religious people. It has already become a commodity in the marketplace. Love is another name for God, and I say, a better one. And your feeling is right: that whenever I talk about it, you feel as if you are facing a gun. You are facing it; don't try to escape. Accept the death in love, accept surrender, trust. Because as you are, you 're just a beggar. I would like you to be emperors. Only lovers are emperors, nobody else. But for that, you will have to pay a price. It is nothing in fact: the price is to drop the ego.

The eighth question:

Question 7
I HAVE IMBIBED MUCH OF YOUR GRACE BY WAY OF SHAKTIPAT, BUT AMIDST ATTRACTION AND DISTRACTION, I HAVE NOT BEEN ABLE TO RETAIN IT. DOES THE VICIOUS CIRCLE OF GAIN AND LOSS CONTINUOUSLY GO ON? UNDER SUCH

A PLIGHT, IT HAS BECOME VERY DIFFICULT TO TAKE A JUMP. UNLESS YOU VIRTUALLY PULL ME OUT OF THE GRAVITY OF EGO, THE FINAL ENLIGHTENMENT SEEMS TO BE IMPOSSIBLE.

The final enlightenment can never be forced by anybody on you. It is your freedom to choose it or reject it. At the most, I can give you an invitation; nothing more can be done. And the whole problem is that you are not surrendering. On the contrary, you are trying to use me; and these two things are totally different.

When you surrender, you surrender. Then you don't bother about the final enlightenment. Then you say,'Whatsoever happens is good' If you want to use me, then you are always worried:'The enlightenment is not happening, the SAMADHI is not happening'; this is not happening, that is not happening. And then, by and by, you start feeling a certain grudge, a complaint against me, as if I am not pulling you out. Nobody can pull you out; only you can jump out of it. In the first place, nobody has forced and placed you there. You have entered into it, and you will have to come out of it. I can give you a hand, but you will have to hold my hand. In fact, my hand will not bring you out; that will be just an excuse.

I will tell you one story.

A Quaker put a sign on a vacant piece of ground next to his home.'I will give this to anyone who is really satisfied.' A wealthy farmer read it as he rode by. Stopping, he said,'Since my Quaker friend is going to give that lot away, I may as well have it as anyone else. I am rich, I have all I need, so I am able to qualify.' He went up to the door and

explained why he had come.'And is thee really satisfied?' asked the Quaker.'Yes, I have all I need and am well satisfied."Friend,' rejoined the Quaker,'if thee is satisfied, what does thee want with my lot?'

If something is really happening to you, if you feel that through SHAKTIPAT something is happening to you by being near me, then you will forget all about final enlightenment. Because, even that much is too much. You will feel grateful for it. You will not ask more. You will say,'I was not worthy even of this. I am grateful.' And if you can feel that, more will become possible; because one who feels grateful becomes capable of achieving more, attracting more.

Through gratefulness you attract grace. Gratefulness is the magnetic force that brings grace to you, but you don't seem to be satisfied with it. In fact, the same questioner has been asking many questions about final enlightenment again and again. I have not been answering, because those questions are meaningless.

Be here and now in this moment with me, and forget about the future. If you can be here and now, totally with me, happy, grateful, the future is bound to come of its own accord. Enlightenment comes; nobody can bring it. You just be ready. Open your doors, windows; the wind will blow and the wind will bring many fragrances; the sun will come and the sunrays will enter into the darkest corner of your house. Nobody can bring those winds, nobody can bring the sunrays. You can simply remain open, that's all. Being open is all.

And remember the human tendency, the tendency of the human mind, that first it clings to worldly things: money,

power, prestige; then it leaves them, frustrated. Then it starts clinging to God, SAMADHI, enlightenment, MOKSHA; but the mind is the same.
All clinging must go. All desire must disappear. Only in a desireless moment, that for which you are asking. happens -- but only in a desireless moment.
People come to me and they say,'Teach us how to be desireless.' Now they are desiring desirelessness, which is foolish, which is not possible. You cannot desire desirelessness. You can simply understand the futility of desire -- that it leads nowhere. Understanding it, it drops. Suddenly you are desireless.
Let me tell you a story, a very famous and very old story. BHAGAWAT PUBRANA tells the story of a crow who was flying with a piece of meat in its beak. Twenty crows were pressing it, pursuing it, fighting with it, trying to grab the meat. Flying high to escape them, it became tired, wounded. Suddenly, it dropped the meat, and the twenty crows flew down shrieking, fighting for it. Then the crow, flying high, thought,'How good it is to carry nothing. The whole sky belongs to me.'
He was just carrying a piece of meat in his mouth, and that piece of meat was creating the whole trouble: twenty crows were fighting, hurting him, trying to grab the piece of meat. Once the piece dropped, those fighters all went away. The crow was left alone. And beautiful is the sentence: The whole sky belongs to me.
Once desires disappear, the meat of desire is dropped, the whole sky belongs to you. That is the meaning of enlightenment. Enlightenment is not a thing, it is the infinite space, without desire....

The whole sky belongs to you.

Come Follow To You, Vol 4
Chapter #9
Chapter title: Eli, Eli, Lamasabachthani
29 December 1975 am in Buddha Hall

Matthew 27

26 THEN RELEASED HE BARABBAS UNTO THEM, AND WHEN HE HAD SCOURGED JESUS, HE DELIVERED HIM TO BE CRUCIFIED.

46 AND ABOUT THE NINTH HOUR JESUS CRIED OUT WITH A LOUD VOICE, SAYING: ELI, ELI, LAMASABACHTHANI? THAT IS TO SAY: MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?

47 SOME OF THEM THAT STOOD THERE, WHEN THEY HEARD THAT SAID: THIS MAN CALLETH FOR ELIAS.

48 AND STRAIGHTWAY ONE OF THEM RAN AND TOOK A SPONGE AND FILLED IT WITH VINEGAR AND PUT IT ON A REED, AND GAVE HIM TO DRINK.

49 THE REST SAID: LET BE. LET US SEE WHETHER ELIAS WILL COME TO SAVE HIM.

50 JESUS, WHEN HE HAD CRIED AGAIN WITH A LOUD VOICE, YIELDED UP THE GHOST.

51 AND BEHOLD, THE VEIL OF THE TEMPLE WAS RENT IN TWAIN FROM THE TOP TO THE BOTTOM, AND THE EARTH DID QUAKE, AND THE ROCKS RENT;

52 AND THE GRAVES WERE OPENED; AND MANY BODIES OF THE SAINTS WHICH SLEPT AROSE,

53 AND CAME OUT OF THE GRAVES AFTER HIS RESURRECTION, AND WENT INTO THE HOLY CITY, AND APPEARED UNTO MANY.

NOTHING is new under the sun, and nothing is old also. It all depends on the mind. If the mind is old, then everything is old; if the mind is new, then everything is new. And a new mind is a no-mind; only an old mind is a mind.
Mind means the past, the accumulated past, the accumulated dust of the past. Mind is a rut, a routine. It is never new. It goes on repeating itself: it is like a gramophone record, stuck. The needle is stuck somewhere, and it goes on repeating the same line, the same line. Centuries have passed, but the mind continues behaving in the same pattern. It killed Socrates, poisoned him. It crucified Jesus, it killed Mansur, and nothing has changed yet. If Jesus comes again, he is going to be crucified.
I have heard a very beautiful story. It is a Sufi joke of tremendous import: A Bektasi dervish -- Bektasi is an order of Sufis, one of the most important orders, very

revolutionary -- a Bektasi dervish approached a certain bishop and said,'I have heard of a young man who harangues crowds, advocates their breaking the law, claims supernatural connections, performs miracles, and contradicts himself.'

'Enough,' said the bishop,'he shall be tried, charged with blasphemy and upsetting public order. If he does not recant, he may be put to death as a heretic and a corruptor. Just tell me his name and I shall arrange his arrest.'

'I wish you could realize how impressed I am by your competence,' said the Bektasi dervish.'His name is Jesus.'

Even Christians would kill him if he came again. It is not only that Jews killed him; it was nothing to do with Jews. Let me repeat it: it had nothing to do with Jews. It has something to do with the mind itself. If he comes again, Christians will crucify him, because he will bring again the new and the fresh; and the mind is old, and is always afraid of the new and the fresh. He will again bring the unknown, and the mind is the known, and the known is always apprehensive of the unknown. He will again bring insecurity, and the mind is always in search of security. He will bring chaos and the mind wants a comfortable, convenient life, although a comfortable, convenient life is not a real life -- the more comfortable, the less alive. The most comfortable life is in the grave.

If you are alive there is inconvenience. If you are alive there are challenges. If you are alive then every moment you have to face reality, encounter reality. Every moment you have to be ready to change and to move. Reality has no security and that is its beauty. Life has no security and that is its beauty. Because there is no security, there is

adventure. Because the future is unknown, nobody knows what is going to happen the next moment. That's why there is challenge, growth, adventure. If you miss adventure, you miss all. If your life is not that of an adventure, of a search into the unknown, then you are living in vain.

Jesus, or a man like Jesus, always brings the unknown to you. He always brings the challenge. The comfortable mind, the settled mind, feels danger. Either Jesus will kill your mind, or you will have to kill Jesus to save your mind. These are the only two alternatives. Either you can go with Jesus -- then by and by you will dissolve -- or you will have to kill Jesus before he attracts you.

Let me say it in this way: Jews killed Jesus not because he was against them, but because deep down, they were attracted towards him -- a deep attraction, a deep magnetism. That was the only way to protect themselves. Jews were not trying to kill him, they were simply trying to protect themselves. This man was dangerous; he was opening a window into adventure, He was calling them for a challenge, to go on a hazardous journey, to a pilgrimage without any maps, on a pilgrimage which wasuncharted. He was calling them to come to the wild sea, and they were secure on their banks. They had made small houses of convenience, and they were clinging to the bank. And this man went on calling them, this man went on haunting them, this man became a constant danger. They killed him to protect themselves. Don't be angry against them. If you are angry against them you miss the whole point

Jesus will be killed again if he comes -- now Christians will kill him because the same problem will arise again. Now

Christianity is a settled thing, and religion can never be a settled thing.

Religion is a continuity in revolution; a continuous revolution. It is never a fixed thing. It is always a process, because religion is life. A church is just a graveyard. Dead religion becomes a church; dead religion becomes Christianity, Islam, Hinduism, Buddhism. Alive religion is Jesus, Buddha: it has a totally different flavor.

Christians will do the same because he again brings the wildness into your settled world. He again brings the chaotic into your so-called ordered life. He brings disorder, he is an anarchist. He brings anarchy. He is a rebel who destroys all with which you feel comfortable. Why is it so? Why is he so much against law, order? -- because he knows a greater law, because he knows a greater order.

Let me explain it to you. There are two types of order in the world: one man-made, another divine. Man-made order is just a make believe. It is not really order, it only hides disorder. Deep down the anarchy continues. On the surface you are befooled, as if there is an order. Just the opposite is the case with the divine order. On the surface there is chaos, and deep down in the depths there is order. On the surface there are great waves, and the ocean is silent deep within. The center has a cosmos in it, and the periphery has a chaos on it. That is divine order. The human order is chaos within, a cosmos just on the periphery, skin deep at the most.

Jesus brings disorder, chaos, because he knows that unless your periphery is in disorder, you will not be able to move towards your innermost core. When your periphery is in disorder, there is no way to go except within. When outside

there is disorder and anarchy, where do you move, where do you go, where do you search and seek for a home? -- you start moving inwards, you come to your center. When you think that everything is okay outside, nothing is wrong, who bothers to go in? Only when the outside life is in chaos is the inner life born. The inner life is possible only in an outer chaos.

All great religious people are rebels; they have to be. They have to destroy your illusion of order so that you can come to seek and search for the real order. It is what Lao Tzu calls the Tao.'Tao' means the real order which is not man-made, which is just part of reality, intrinsic to it. It is not the laws that man has managed to make, but the Law out of which man is born. Remember, there are many man-made laws, but there is only one Law, the Tao; what Buddha calls the DHAMMA.

Jesus brings disorder to make you alert. He is like an alarm he wants to awake you but you feel offended. He disturbs your sleep, and maybe you were having a beautiful dream. He disturbs your dream. You want him not to disturb you. And yet there is a deep attraction because his call appeals to your depth; it is from depth to depth. Your mind says no, but your innermost being starts saying yes -- that is the fear. The Jews were not afraid of what Jesus was saying, the Jews were afraid because they were feeling, deep down, an attraction, a call, an appeal. By murdering Jesus they defended themselves. They defended their own periphery against their own center. Or, you can say, they defended the man-made order against the God-made order. They defended the law of Moses against the law of God Himself.

That's what is meant when Jesus says,'Moses brings law to you, I bring love.' Love is the Tao.
Have you watched? -- love is the most undisciplined and yet the most disciplined thing in the world; the most anarchic and yet the most disciplined thing in the world. When you love a person you don't follow any rules; all rules are thrown overboard. When you love a person, rules are not needed. They are needed only when you don't love a person. But then love brings its own rule, then love brings its own order. If you love me, then that very love brings a certain discipline. If you don't love me, then rules are to be forced. In old Indian scriptures it is said that whenever there is a Master, there is discipline. It is not that he forces discipline; just his presence and the love that he creates around him, brings its own discipline. Love has no discipline, and yet, love and ONLY love has the real discipline. When Jesus says,'I bring love to you,' he means: I bring a certain discipline of the innermost being, of the center.
But people who were the guardians of the law naturally became afraid. They had to defend -- the society, the 'law, the discipline, the temple, the religion -- Jesus was a danger to everything. When they started to understand, or misunderstand Jesus, when they heard him, by and by they became aware of certain things -- certain things which were their securities, which were their comforts; certain things to which they were clinging and avoiding life; certain things, like walls, prisons, in which they were hiding and feeling safe. Jesus started shaking them out of their sleep. They could not see who Jesus was, they could not see him directly. They could see him only in relation to the

securities which were going to be broken by this man. He was a tremendous phenomenon, but they could see only a few points.

And that is how it always happens. What I am saying to you, you are not listening to its totality. Only to a few things do you listen which are in some way related to you in some way disturb you, or in some way console you. You don't listen to me, you listen to me in reference to yourself. And because of that reference, everything becomes confused. You lose clarity.

Let me tell you a story.

There is a story about a man who went to a dictionary compiler and asked him why he was so interested in sex. The lexicographer was quite surprised, and said,'Wherever did you get that idea?'

'From your own writings!' said the angry visitor.

'But I have only written that one dictionary. That's all of my writing,' said the author.

'I know,' said the visitor,'and that is the book which I have read.'

'But the book contains a hundred thousand words, and out of those I don't suppose that more than a dozen words are about sex.'

'What are you talking about all the other words for,' said the visitor,'when I was asking you about the words for sex!'

One hundred thousand words, but this man had read only the twelve words about sex. He must have been a celibate, he must have been suppressing sex. Out of a hundred thousand words, only a few words are important to him. In fact, for other words he is almost blind; only for those few words is he not blind.

When you read a book, you never read the book that the author has written. You read some other book that you can read. When you listen to me, it is not to what I am saying that you listen. You may hear what I am saying, but you don't listen to what I am saying. You listen only to certain things which are in a certain way relevant to your mind. Hearing is not difficult, listening is the problem. Listening means that you don't choose.

When Jesus, or a man like Jesus, explodes, the explosion is vast. He brings millions of suns in him; the light is tremendous and infinite. But you start thinking about yourself. You become worried about your own small luxuries, comforts, conveniences -- trivia. You become afraid about these things and you start defending yourself because this man attracts your center. Mind is the periphery, being is the center -- this man attracts your being. And let me tell you: when you crucify Jesus, you crucify your own being in favor of your mind. When you kill Jesus, you kill your own being in favor of your periphery. When Jews killed Jesus on that day, they decided to be in favor of the mind against their own being. Jesus was their essence. He was the very essence, the very flowering of their whole history. He was the very purpose of their whole being here. But they decided -- they decided in favor of the mind, and crucified being.'

Jesus is BEING crucified.

And this is not only an historic thing that once happened, and now you are finished with it. It is something that is happening in every moment of everybody's life. Remember It: you are always crucifying your Jesus in favor of your

mind. Stop that crucifixion. If you understand me rightly, what I am saying to you, you will stop that crucifixion.

I have heard a story: An incompetent carpenter once built a creaky house for himself, and maintained it carelessly. The roof threatened to collapse, the floors were rough to walk upon. His neighbors warned him of the dangers and the unattractiveness of his house, but he angrily refused to listen because it was not only a house, it was also his ego-trip. It was his house, and he had made it. Whenever anybody said anything against the house, he took it as if that man was against him.

This is how mind reacts.

Finally getting tired of unwanted advice, he placed plugs in his ears. The warnings continued, but now the carpenter only smiled, not hearing a word. Inevitably, one day his house collapsed. Fortunately the man escaped with only minor injuries. His neighbors scolded. They said,'See? We warned you. You are punished by your own stubbornness.' The carpenter just smiled pleasantly; he still wore his ear-plugs. Incredibly, in spite of the disaster, the carpenter went right back to the same foolishness.

Ego is very stubborn. Even if you feel that you have committed a mistake, you don't realize it. You try to rationalize in a thousand and one ways, to defend, to prove that it is not a mistake. And you again do it, hoping that this time everything is going to be okay. This is hoping against hope.

Incredibly, in spite of the disaster, the carpenter went right back to the same foolishness -- he built and lived in another hazardous house. He was again warned, but never changed his perilous way. That was because he had, by this time,

taken his ear-plugs as both a normal and an easy way of life.

This explains the tragic life of men and women who insist on wearing psychological ear-plugs. And remember, not only are Jews obsessed with psychological ear-plugs, everybody on this earth is. Whenever your ego is in danger, you stop listening. Or, you start listening to something which is not said at all. Or, you start interpreting in favor of your own ego. Anybody who is in search of truth has to understand these tricks, because these tricks are the traps. These tricks are the ways in which you will miss the path. The path is very straight and clear, but your mind is very cunning and it goes on creating new, illusory paths; and you go on listening to it. And you have listened to it always and always, and always it has proved to be in the wrong But it is your mind. You think it is you; it is your ego. Just see the point of it.

Jesus' message was very simple in a way, straight. Anybody could have understood it, but nobody understood it. And people became so enraged that they killed this simple and innocent man. He had not committed any sin. He was not a criminal, but he was treated as a criminal; not only like a criminal, he was treated, worse than that. This is the point of today's sutras.

Three persons were going to be killed on that day: two thieves and Jesus. One of the thieves' name was Barabbas. Pontius Pilate was hoping -- because that was the tradition, the convention, that the Governor General would be allowed to forgive one person each year -- he was hoping that the Jews would ask that Jesus be forgiven, released, and should not be killed. But the Jews asked that Jesus be

killed and Barabbas, a criminal, be released. They treated Jesus even worse than a criminal.
What was his crime? -- the criminal had broken only one law, or at the most two laws; Jesus was breaking all the laws. He was not a criminal. In fact, he had not done anything wrong, but he was dangerous. The criminal was not dangerous; at the most he was a thief, or at the most he may have been a murderer -- but the whole society was not at stake, the whole society was not in danger. He may have been a law-breaker, but he was not against law. Even people who are criminals are for law; they feel guilty, and they know that they have done wrong. This man Jesus was dangerous. He had not done anything wrong, but he was against all law.
He is for love, and against law.
A thousand and one criminals are less than this man's danger. All the criminals together are less than the danger this man brings, because he is destroying the very foundation of your society. Maybe your society is nothing but a madhouse, but you think that it is your society. And this man is destroying the very foundations.
They asked that a criminal should be forgiven, but Jesus had to be crucified. He was the greatest criminal, and he had not committed a crime at all! But he was bringing a revolution in the thinking of people, he was bringing a revolution in their minds. The greatest revolution there is, is the revolution for love and against law; because law creates the rigidity of life, and love gives it again a melting. Law makes your life frozen, love melts it through its warmth. Law is ugly. Jesus was not saying,'Be unlawful.' That is where the misunderstanding lay: he was against

law, but he was not for lawlessness. He was against law and for love. He was against law, but he was not saying to become lawless. He was saying,'Rise above law, go beyond it; reach to the heights of love.' Then there is no need for law -- your love will take care. Love is enough, the law is not needed.

I have overheard two small children walking on the road. The elder one was saying,'This is Sunday, and we should not work.' They must have been Christian. The younger one said,'Look at the policeman. He is working, he is on duty. And the priest says that those who work on Sunday will not go to heaven. What about policemen?' The elder one said,'Policemen are not needed there.'

When love exists, law is not needed. Law is a poor substitute for love. Jesus was giving a higher law, and he was misunderstood. People thought he was destroying their law, their society, their structure, but he was giving a more fluid structure.

I go on saying that I am against all character: you can misunderstand me. You can think that I am teaching characterlessness. No, I am simply teaching a higher character -- a character which is not rigid, a character which is not fixed, a character which is not dead; a character which is alive like a river, a character which flows; a character which knows no boundaries, a character which can respond spontaneously; a character which is not a clinging to the past but is always a response in the present. The greatest men of character are always characterless. Buddha and Jesus, they are lawless, characterless, unsocial, because they bring a higher law into the world. But your eyes cannot rise that high, and you

cannot see what they bring. They bring sky to us, and we have become so accustomed to creeping on the earth in our small holes that we cannot see the freedom that they bring their freedom seems risky.

It happened once: There were five fools travelling together. They were tired. They sat down against a tree, and all of them stretched out their legs. They said,'What are we going to do now? We won't be able to get up anymore. We are no longer able to tell which of those feet belong to who.' They were really in deep trouble -- 'What are we going to do now?' They started crying and weeping:'We will just have to stay here forever and ever. We are stuck. Now nobody knows which legs belong to whom.' There they were, crying and weeping, getting hungry and thirsty, and they couldn't get up.

A man passed by, and he said,'What are you doing in there? Why are you crying and weeping? What has happened to you, what unfortunate accident has happened to you?'

'Well, here we are,' said the fools,'we can't get up.'

'But why can't you get up? I can't see any problem,' said the man.'You look perfectly healthy.'

'Because we don't know which feet belong to which.'

'For goodness sakes! How much will you give me if I tell you?'

'Well, said the fools,'we will give you something, as long as you tell us which of those feet belong to which.'

He took a big bag-needle and began to stick them with it.

He stuck one of them:'Ouch!'

'That's yours -- pull it in!'

He stuck another one:'Ouch!'

'That is yours, that one -- pull it in!'

He stuck all of them the same way until he had the very last one on his feet.
That is the situation of humanity. The whole of humanity has been behaving very foolishly. Somebody is needed to hit you hard, to make you aware. And whenever somebody comes and hits you out of his compassion, you get angry, you misunderstand him.
Jesus was hammering people on their heads to bring a certain truth home: that nobody is imprisoning you except yourselves, that nobody has made this mess of your life except yourself, that nobody has prepared this trap for you -- it is you yourself. This ugly state of affairs, this miserable state of affairs, is your own doing: that's the whole message. But whenever somebody says,'This is your doing,' you want to retaliate. You would like him to say that somebody else is responsible; that saves your face. Whenever somebody says to you that only you are responsible, you retaliate, react you become angry. You? -- how can you be responsible? You are so wise. And to think oneself wise is the definition of being a foolish man.
Now, the sutras:

THEN RELEASED HE BARABBAS UNTO THEM, BECAUSE THEY HAD ASKED FOR HIM. AND WHEN HE HAD SCOURGED JESUS, HE DELIVERED HIM TO BE CRUCIFIED.
AND ABOUT THE NINTH HOUR JESUS CRIED OUT WITH A LOUD VOICE, SAYING: ELI, ELI, LAMASABACHTHANI? THAT IS TO SAY: MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?

This sentence has tremendous import and has to be understood very deeply and carefully. Whether you will be able to understand Jesus or not, much depends on your understanding of this sentence. There are many interpretations.

A few think that Jesus became doubtful. They think, a few interpreters think, that he was also hoping for a miracle: that God would descend from heaven and save him, and there would be a great miracle. And that miracle did not happen, and he was just on the verge of being crucified. He was put on the cross, and he cried,'Eli, Eli! -- My God, my God, why hast thou forsaken me?' -- What wrong have I done that you have forsaken me? Why have you left me alone? Why are you not doing something to save me? Where is your promise, where is your miracle?

No, this interpretation is wrong. Jesus is not saying anything like that. He was not doubtful, and he was not expecting any miracle. Others were expecting, right; the crowd was expecting right; but Jesus was not expecting any miracle. Because a man like Jesus knows that just to be, is the greatest miracle; there is no greater miracle possible. Just to be is enough, more than enough. You cannot ask for more. Just to be alive amidst so much death, to be alive in the ocean of death is the greatest miracle. In so much darkness, dense darkness, to be conscious and alive is all. What more can you ask for? No, he was not waiting for any miracle. Then why did he say,'Why hast thou forsaken me?' This happens to everybody who comes to the last step to one who comes to the very verge of samadhi, the very verge of enlightenment. This happens to everybody. It is as if a river is just going to flow into the ocean -- the known is

going to meet the unknown, life is going to embrace death. It is natural, it is absolutely natural. It is not a doubt, it is not anything like scepticism, it is not losing trust. No, it is simply human that before one dissolves, one has a shivering, a fear. One is being uprooted, uprooted from life. It is the same fear that a child feels when he is going to be born. When the child is going to just come out of the womb, EVERY child I tell you, says,'Eli, Eli -- my God, my God, why hast thou forsaken me?' He had a different life up to then. Now, that whole life is being uprooted, and one never knows where one is going. One faces eternal abyss, one faces a bottomless abyss. One starts trembling. That is the humanity of Jesus.

In Jesus' cry,'Eli, Eli,' the whole of humanity cried that day. That's what is beautiful in Jesus. Buddha would not do that; he would not cry. It is as if he had no human part in him -- all stone, marble. Jesus is a man of flesh and bone, just like you and me; a fragile being facing eternal abyss. It is not because of any doubt that he cried -- because if there had been doubt he would not have said,'Eli, Eli! -- My God, my God!' He would not have said that. If there had been doubt, he would have said the thing that Nietsche said after twenty centuries:'God is dead. There is no God.'

If he had been waiting for any miracle, that would have been the moment to say,'You don't exist, and I was befooled by my own illusions, my own dreams.' If Jesus had been sceptical, he would have said,'There is no God anymore. I was wrong to believe in you; you don't exist.' Or, he would have challenged,'This is the point to prove whether you are or not. NOW do the miracle and prove that you are!'

It happened to one philosopher, Edmund Burke: he went to church when there was a congregation. He stood just before the congregation, took out his pocket watch and said,'I will believe in God if He can stop this watch, just now.' He looked upwards, and said,'If you are, if you exist, please do at least this much of a miracle. This is not a big miracle I am asking for. Stop this watch.' And the watch did not stop. It is proved that God doesn't exist. Edmund Burke was not asking for a big miracle, but a small miracle; very small, nothing much. But the question is not whether you ask for a big miracle or a small miracle; the question is: are you asking for a proof? Then the proof cannot be supplied, because the existence is not at all concerned to prove itself to anybody. In fact, those who try to prove that they are, are in a certain way suspicious of their being. God is not suspicious, so whatsoever you say, He goes on quietly, silently smiling. He does not bother. He is, and what is the need to prove it?

Jesus was not asking for proof, otherwise he would not have said,'My God, my God' -- God remains still 'my' -- 'why hast thou forsaken me?' This is simple humanity, fragile humanness. Left alone, it comes to everybody; this crucifixion comes to everybody. If you go deeper in meditation, one day you will find the meaning of this sentence,'Eli, Eli, lamasabachthani.' One day you will find, moving slowly, slowly, slowly, that you come to the point where you are dissolving, disappearing. This is the point of crucifixion, and you will also cry,'My God, why have you forsaken me? I am disappearing, evaporating!' It is simply an indication of fragile humanness, nothing else. And it shows the authenticity of the experience because it happens

only when one really faces that moment of total cessation, crucifixion, where the ego completely disappears. One is left in total emptiness. There is no doubt in it, there is no asking for any miracle. It is not a question, it is a statement about Jesus' humanity:'I am a fragile human being, son of man, and I am afraid. I am trembling, and I would like to go back.'
But there is no going back, because that is the point of no return. So, except for crying, what else can you do?'My God, my God, why hast thou forsaken me?'

SOME OF THEM THAT STOOD THERE, WHEN THEY HEARD THAT SAID: THIS MAN CALLETH F OR ELIAS.

That's what I mean: whenever you hear a man like Jesus, you interpret him in your own way. Elias is an old prophet. The people interpreted that he was calling for Elias. He was calling for the living God, who is now, and people thought he was calling for Elias who was sometime in the past. The mind thinks of the past, a no-mind responds to the present. Jesus was calling for God who is right now, and who is always now; who has, no past and no future, who is just present. He was, calling to God, the present, the living, just now facing him. But people thought he was calling to Elias, the old prophet.

SOME OF THEM THAT STOOD THERE, WHEN THEY HEARD THAT SAID: THIS MAN CALLETH FOR ELIAS.

AND STRAIGHTWAY ONE OF THEM RAN AND TOOK A SPONGE AND FILLED IT WITH VINEGAR AND PUT IT ON A REED, AND GAVE HIM TO DRINK.
THE REST SAID: LET BE. LET'S SEE WHETHER ELIAS WILL COME TO SAVE HIM.
JESUS, WHEN HE HAD CRIED AGAIN WITH A LOUD VOICE, YIELDED UP THE GHOST.

Once more he cried,'My God, my God, why hast thou forsaken me?' Why twice? First he cried; he must have hoped that there would be an answer, that there would be a response. Nothing happened.
Existence is silent. You hear only your echoes.
There was no answer coming from existence. He cried once more -- maybe he had not been heard? -- existence never answers. Not that it doesn't answer; it never answers verbally, it never answers your mind. It answers, in an existential way. It answered, but Jesus could not follow at that moment -- at that moment, nobody is able to follow. At that moment one simply trembles and sees earth slipping away underneath, and sees oneself evaporating. And there is no answer coming.
Only later on, when Jesus was resurrected, could he then understand the answer.
The answer is given in terms of existence, not in terms of intellect, mind. It is not verbal. The answer is resurrection. Die totally, and then you resurrect. And that was the answer:'I have not forsaken you. I am always there deep within you; how can I forsake you? -- because I am you. How can I forsake you? How can I go away from you? --

because I am your innermost core. That which has died on the cross is neither you nor I. It is just a vehicle, a house, a dream you were using. It is neither you nor I.' And these people who had crucified Jesus, they had crucified only the body, not the spirit. The spirit cannot be crucified. It is immortal. But that answer will come a little later on, when Jesus has died. He cried again:

JESUS, WHEN HE HAD CRIED AGAIN WITH A LOUD VOICE, YIELDED UP THE GHOST.

Once more he tried to find out the answer, any response from the whole, from the ocean. No response coming, he died, he disappeared.
This is what Buddha calls NIRVANA, the cessation of the flame. He surrendered. That is the meaning of 'he yielded up the ghost' -- he surrendered. He said,'Yes, thy will be done. Let it be so, as you will.'

AND BEHOLD, THE VEIL OF THE TEMPLE WAS RENT IN TWAIN FROM THE TOP TO THE BOTTOM, AND THE EARTH DID QUAKE, AND THE ROCKS RENT;

A man like Jesus is the very pinnacle of consciousness, a cherished flower. He is someone who has been coming up, coming up for centuries after so many births, growing, growing. And then comes the flowering. The whole existence celebrates, the whole existence feels the glory of God. And when such a man drops dead, leaves the body, a sadness spreads all over existence. It has to be so... because

we are not separate from each other; we are interlinked, we are joined together. We are one mass of consciousness. Individuality is just an egoistic notion. So whenever a Jesus flowers, the whole existence feels the blessing; and whenever a Jesus drops his body, the whole existence feels the sadness. These are the symbolic ways of saying this:'And behold, the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent.' It has to be so.

It is said about Mohammed that whenever he would walk in the desert, a cloud would follow him to give him shelter, like an umbrella. It may not be historical, but it is significant. It is poetic, symbolic -- it SAYS something.

It is said about Buddha that when he became enlightened, trees flowered out of season. They may not have flowered; this may not be a scientific statement. But a statement need not be scientific to be true, a statement need not be historical to be true. There are planes and planes of truth. There is a certain quality in a poetic truth also. It is not historic, it is not scientific, but it is true all the same. It is a POETIC truth. And a poetic truth is on a higher plane than any scientific truth, because scientific truths go on changing; a poetic truth is eternal. Scientific truth is more or less a fact. A poetic truth is not a fact but a deep significance, a meaning, a myth.

It is said about Mahavir that when he would walk and move from one village to another -- and he was nude, a naked man with no shoes, no clothes -- sometimes thorns would be on the path: they would immediately turn to protect his feet. Thorns may not have done this -- one cannot expect that much from thorns. Even from human beings it is too

much to expect. But still, the idea is significant. It simply shows one thing: that we are members of each other. Thorns are also part of us, and we are part of thorns. Flowers are also part of us, and we are part of flowers. We are one family. We are not strangers, separate islands: a vast continent of being, interrelated.

The earth may not have quaked, but I say that the gospel is true. And whenever there is any contradiction between a poetic truth and a scientific truth, always believe the poetic. The scientific is very ordinary. To believe in the poetic truth is extraordinary. It gives you vision, it raises you to a higher plane of being. Just to trust a poetic truth, you start flying, as if suddenly wings have grown to you. You are no longer moving on the earth, you fly in the sky. When a truth has wings, it becomes poetic.

AND, BEHOLD, THE VEIL OF THE TEMPLE WAS RENT IN TWAIN FROM THE TOP TO THE BOTTOM, AND THE EARTH DID QUAKE, AND THE ROCKS RENT;
AND THE GRAVES WERE OPENED, AND MANY BODIES OF THE SAINTS WHICH SLEPT AROSE.

Of course, it should be so. Even if it had not been so, it should have been so. Whenever a Jesus is crucified, all the saints of the past must feel it in their graves; they have to feel it.

In fact, Buddha has said that whenever a Buddha is born, not only do the past Buddhas feel it, but even the future Buddhas feel it, those who are going to be. Because time is

a human concept, but in fact there is no time. It is eternal. It is one whole, one piece.

AND THE GRAVES WERE OPENED, AND MANY BODIES OF THE SAINTS WHICH SLEPT AROSE.

Jesus being crucified was such a shock. It was such a shock, such a sword-like, sharp penetration into the being. It was not only Jesus crucified, it was all religion crucified that day, all saints crucified in Jesus.
What is the meaning of it? The meaning is that the present contains the whole past, this moment contains the whole past. Nothing disappears, nothing CAN disappear. Where will it go? This rose flower contains all the rose flowers of the past; and if you can understand, let me say, it contains all the future flowers also. This is just one flower representing all the flowers of the past and future. We are here; in this moment the whole existence converges. All the past and all the future converges in this moment. This moment is the bridge between the past and the future. In you, everything is meeting right now. If you can become aware, then you are the whole existence this very moment. This is the meaning of the Upanishadic saying: AHAM BRAHMASMI -- 'I am the whole.' This is the meaning of Jesus, repeating again and again,'I and my Father are one' -- I am the whole. This is the meaning of el-Hillaj Mansur who said, ANA-EL-HAQQ -- 'I am the truth.'
In each moment the whole converges. Each moment represents the whole, the whole past and the whole future. Jesus is not only Jesus: all the Buddhas are involved, all the

saints are involved; and not only of the past but, I say to you, of the future also.

AND THE GRAVES WERE OPENED, AND MANY BODIES OF THE SAINTS WHICH SLEPT AROSE, AND CAME OUT OF THE GRAVES AFTER HIS RESURRECTION, AND. WENT INTO THE HOLY CITY AND APPEARED UNTO MANY.

And this was felt by many. It was not just written by the few disciples. Even others who had the sensitivity felt it. It depends on your sensitivity.
What I am saying to you this moment, if you are really sensitive, you can feel all -- the whole past and the whole future converging in you. And in that moment you are no more a tiny being, you are the whole. Those who were sensitive, they could see it. They could feel unknown forces moving around.
That day of Jesus' crucifixion was not an ordinary day. People who had a little prayer in them must have felt certain unknown forces moving. People who had a little meditation in them must have felt, must have become perceptive. Those who had loved, or those who had a poetic vision, or the sense of an artist, they must have felt. People who had any quality of the heart must have felt many presences all around.
The Gospel writers were not aware of Indian scriptures, otherwise they would have made it more clear. In India we have a very long tradition, and we have tried through many dimensions to interpret the unknown. When Buddha spoke, it is said that not only human beings were present there to

listen to him; gods also came, animals also, trees also listened. If you read Buddhist scriptures you will be surprised, because the number of listeners was so great. You must be surprised, because no instruments existed -- how could Buddha have spoken to such great multitudes? -- the microphone was not there, there was no way to communicate. But there is a misunderstanding. Those numbers are not only of human beings. The greater part of them were DEVAS, gods who had come from above to listen to Buddha; then animals who could not understand language, but who could feel; then trees and plants and birds; who didn't need any verbal communication, just the very presence of Buddha was enough nourishment to them; and THEN human beings.

Human beings were a very minor part of the whole audience. And the same is the story about Mahavir, and about other Teerthankaras and other Buddhas. About Mahavir, it is said that when first he spoke, only gods could understand and listen to him because he spoke on such a high plane that it was impossible for anybody else to understand. Then gods persuaded him,'Please come a little lower to help humanity.' Then, by and by, he spoke on a lower plane and humanity could understand. Then gods persuaded him to come still a little lower, because animals were there, and the trees and the rocks.

These stories are beautiful. They say only one thing: that we all are interrelated, we are not separate. The highest point is related to the lowest. We are all rungs of one ladder -- the lowest is as much a part of the same ladder as the highest.

Those who were sensitive must have felt unknown, strange presences all around.
But the whole thing depends on your sensitivity; nothing else is needed. A great intellectual attainment is not needed, a great logical acumen is not needed. When Jesus comes to you and knocks at your door, all that is needed is deep sensitivity.
Let me tell you a very small anecdote: A good and thoughtful king offered a ride in his carriage to a weary traveller on the road. Having been treated badly by evil kings, the traveller hesitantly asked,'Sir, what must I give in return?'
The understanding king replied,'Just one thing: your acceptance of the offer.'
Yes, that's all that a Jesus asks of you -- your acceptance of the offer.

Come Follow To You, Vol 4
Chapter #10
Chapter title: I am the See You are Seeking
30 December 1975 am in Buddha Hall

The first question:

Question 1
YOU APPEAR TO DEVOTE YOUR LIFE TO HELPING OTHER PEOPLE; BUT PEOPLE AROUND YOU APPEAR ONLY INTERESTED IN HELPING THEMSELVES. IF THEIR AIM IS TO LOSE THEIR EGOS, IS NOT A BETTER METHOD TO LOSE ONESELF IN HELPING OTHERS?

THIS is from a new seeker, Virginia. Because she is new, she cannot understand what is happening here.

The first thing to remember: you can help others only when you have helped yourself, not before it. You can help others only when you have disappeared, not before it. You cannot lose your ego by helping others. You can lose your ego, and THEN YOU can help others. In fact, if you have the ego already there and you help others, you will attain to a very cultivated, subtle, pious ego -- that's all. Egolessness won't come through it. The ego will become religious,'and when a poison becomes religious, it becomes more dangerous.

I am helping you because I am not. You are here to help yourself in the first place. When you disappear, then in |fact there is no need to help others; it happens of its own accord.

Let me tell you an anecdote: A woman always attended church, and after each sermon would remark,'My, they certainly did need the message this morning.' One snowy Sunday morning, she was the only one in the congregation. The minister delivered his message anyway. He walked with her to the door, where she said,'My, they certainly would have needed it if they had been here.' The message is for you. Don't play tricks with yourself; don't start a new ego-trip. It is not for them, it is for you. I am talking to each individual directly; I am not talking to a crowd. When I say something, I am saying it exactly to you, not to the neighbors.

And the only way you can be of any help to the world is that you disappear, become an emptiness. Out of that

emptiness arises the flame of love and compassion. Out of that emptiness arises a fragrance of divineness. And then you help millions, but you never come to know that you are helping them. You become a vehicle of God, you become an incarnation. Before that you can become a missionary, which is a dirty word. Before that you can become a do-gooder, which is very dangerous. Before that you can become a very pious egoist: helping others one Feels oneself on top of them.'Holier than thou' becomes your attitude. In your very look there is condemnation and you cannot help anybody through condemnation, only through compassion.

But how is compassion possible with the ego? With the ego, violence is possible, condemnation is possible. Love and compassion? no, they are not possible. So please be alert. It always happens when you come near a Master and you hear the message, that your mind starts spinning things. It says,'THEY need it.' The whole world needs it except you. Be aware: YOU need it. You are they.

The world is not separate from you, the world is you multiplied.

And let me say to you that I teach selfishness. I don't teach that you should go and serve others. I teach: love yourself, serve yourself, so that that which is hidden within you becomes manifest. The very flow of it will help others. Wherever you walk, whatsoever you do, will become a help. It is not that you are trying to help; your very being will become helpful.

The second question:

Question 2
HAVING ATTAINED THE PEACEFUL STATE OF MIND WHICH YOU CALL INDIA, HOW CAN ONE SUSTAIN IT IN THE PRESSURES OF THE WEST? FOR ME, IT HAS BEEN IMPOSSIBLE.

Yes, I call India not a country, but an inner space. I call India not something that exists there in geography, on the maps. I call India that which exists hidden within you, and that which you have not yet discovered. India is your innermost space. India is not a nation, it is a state of mind.
The questioner asks,'Having attained the peaceful state of mind which you call India, how can one sustain it in the pressures of the West? For me, it has been impossible.'
Once you attain it, you cannot lose it. Even if you want to lose it, you cannot lose it. No real attainment is ever lost.
Then, you must have imagined that you had attained to the innermost peace. Then, you must have deceived yourself. Then, something must have given you the idea that you had attained to it.
For example, if you go to the Himalayas, it is peaceful and silent. Eternal silence reigns there. In that silence you start feeling silent you reflect silence. Don't think that you have become silent; it is the Himalayas being reflected in you. The silence belongs to the Himalayas, not to you. When you come down to the plains, that silence is gone. Again you are in the turmoil, again you ARE the turmoil, again the anguish and the anxiety. And you think you have lost something which you had gained? No, in the first place you had never gained it. It belonged to the Himalayas; it still belongs there. You entered a certain situation, but you

didn't enter a certain state. The situation is something outside you, the state is something within you. And you deceived yourself. It is so easy to deceive oneself. One wants to feel that one has attained, because that also gives a very deep nourishment to the ego: I have attained.

Many people come to India. Coming from the West, India looks silent, peaceful, poor but contented. India is, in a way, almost two thousand years behind. When you come from New York to India, or from London to the Himalayas, you are moving backwards in time. You are moving in the times of Jesus, two thousand years back. Everything is primitive, wild, untamed. One feels good; one feels again a certain freedom. The noise, the anxiety, the tension, the constant hurry, the 'always going somewhere not knowing where one is going' of the West, is not here. Things move slowly. Everything seems to be moving nowhere, very silently. A certain music is still present. Indians may not feel it because they have been born to it, just as a fish never feels the ocean. But when people from the West come, they are shocked into a certain awareness. Their sleep is broken, and they start feeling and thinking that they have attained to a certain state. To attain a certain state is not so easy. It is not a plane trip: you cannot fly from one state of mind to another state of mind. It is not a journey, it is a pilgrimage. And this is the distinction between a journey and a pilgrimage: a journey is going from one point to another point in space, a pilgrimage is going from without to within, from space to no-space. You can be easily deceived here, not by anybody else, but by yourself.

Then you go back, and that freedom, that silence, that meditation, that prayerfulness, is lost. Hence the

question:'Having attained the peaceful state of mind which you call India, how can one sustain it?' There is no need to sustain it. It is so alive, it is so vital that it sustains itself. It has tremendous energy. It needs nobody's help. In fact, you are not needed to sustain it; it sustains you. It is greater than you, higher than you, deeper than you, bigger than you: it is your original nature. It is you in your ultimate glory. Nothing is needed to sustain it, and nothing can distract you from it. Once attained, it is attained forever. You cannot lose it. If you lose it, then know well that you deceived yourself.

'How can one sustain it in the pressures of the West?' If it cannot be sustained in the pressures, it is not of worth. Any meditation that is of worth will be alive even in the marketplace. Because a marketplace is nothing once you attain to the meditative state. No market can disturb it, no market can distract you away from it. It becomes like breathing. In fact, you will feel it more in the marketplace than in the Himalayas, because in the Himalayas the contrast will be missing. If you have really tasted what aloneness is, you will feel it more in the crowd than on a Himalayan peak, because in the crowd, the contrast.... If you have listened to the inner music, you will hear it more in traffic noise because of the contrast. In the night you can see the stars in the sky, not in the day -- because the contrast is missing. The night is so dark; in that velvety darkness you can see those stars, beautiful stars In the day they did appear. They are still there where they are, they have not gone anywhere, they remain in the sky -- but the contrast is missing because of the sunlight. Now there is no background to them.

This, is my understanding, this is my experience: that whatsoever you attain, you will always taste it more, feel it more; it will surface in your being more clearly, crystal clear, whenever you move to the contrary. If the meditation is true, in New York it will be more clear to you, in London you will feel it more. Surrounding yourself with the opposite, it will throb more clearly. If it is not happening, you come to the East, you feel good, and then you go to the West and it is gone. It has been a journey, not a pilgrimage. You travelled from one point to another in space, you have not travelled from space to no-space. Meditation means a pilgrimage from the out to the in, from the without to the within. Once attained, even if you want to lose it you cannot lose it.

The third question:

Question 3
WHEN I AM WRITING A BOOK, I AM FULL OF FLOWING ENERGY AND DELIGHT. BUT, WHEN I HAVE FINISHED, I AM SO EMPTY AND DEAD THAT I CAN HARDLY BEAR TO LIVE. NOW I AM MUST STARTING TO WRITE, BUT THOUGH I CAN GET INTO THE PLEASURE WHILE I AM WORKING, DURING THE MEDITATIONS I GET OVERWHELMED WITH FEAR OF THE EMPTINESS WHICH I EXPECT MONTHS FROM NOW.

This is from Pankaja; she is a novelist. I have gone through her novels, and they are beautiful. She has the knack of it: how to tell a story beautifully, how to weave a story. And

this experience is not only hers, it is of almost everybody who is in any way creative. But still, the interpretation is wrong, and much depends on the interpretation.

When a woman carries a child, she is full. Of course, when the child is born, she will feel empty. She will miss the new life that was throbbing and kicking in her womb. The child has gone out; she will feel empty for a few days. But she can love the child, and she can forget her emptiness in loving the child and helping the child to grow. For an artist, even that is not possible. You paint, or you write a poem or a novel; once it is finished you feel deep emptiness. And what can you do with the book now? So the artist is in an even more difficult situation than a mother. Once a book is finished, it is finished. Now it needs no help, no love; it is not going to grow. It is perfect, it is born grown-up. A painting is finished, it is finished. an artist feels very empty. But, one has to look into this emptiness. Don't say that you are exhausted; rather, say that you are spent. Don't say that you are empty, because each emptiness also has a fullness in it. You are looking from the wrong end.

You come into a room: there is furniture, pictures on the walls and things. Then those things and the pictures are removed and you come into the room: now what will you say? Will you call it empty, or will you call it a full room?'Room' means emptiness;'room' means space. With the furniture removed, the room is full. When furniture was there the room was not full; much of it was missing because of the furniture. Now the room is complete, the emptiness is total.

You can look from two ends. If you are too furniture-oriented, so that you can only look at the chairs and tables

and the sofa and you cannot see the roominess of the room, then it will feel empty. But if you know, and you can see emptiness directly, you will feel a tremendous freedom which was not there before because the room was missing; you could not move in it. Go on filling it with furniture, and there will come a point when you cannot move because the whole room is gone.

Once I stayed in a very rich man's house. He was very rich, but had no taste. His house was so full that it was not a house at all. You could not move, and you were always afraid to move because he had precious antiques. He himself was afraid to move. The servants were constantly worried. He gave me the best, the most beautiful room in his house. And I told him,'This is not a room, it is a museum. Please give me something where I can move, then it will be a room. This is not a room. The room has almost disappeared.' The room means: the freedom that space gives you.

When you are working, creating, your mind is full of many things. The mind is occupied. Writing a novel the mind is occupied; writing a poem the mind is occupied; there is too much furniture in it -- the furniture of the mind: thoughts, feelings, characters. Then the book is finished. Suddenly, the furniture is gone. You feel empty. But there is no need to become sad. If you look at it rightly -- this is what Buddha called right-vision, SAMYAK DRASTHI -- if you look rightly, you will feel freed of an obsession, of an occupation. You will feel clean again, unburdened. Those characters of the novel are no longer moving there. Those guests are gone and the host is totally at ease. Enjoy it.

Your wrong interpretation is creating sadness for you, and

fear. Enjoy it. Have you never observed that when a guest comes you feel good; when he goes you feel even better? He leaves you alone, and now you have your own space. To write a novel is maddening because so many characters become guests, and each character has his own way. It is not always that he listens to the writer, not always. Sometimes he has his own way, and he forces the writer in a certain direction. The writer starts the novel, but never ends it. Then those characters end it by themselves.

It is just like giving birth to a child. You can give birth to a child, but then the child starts moving on his own. The mother may have been thinking that the child would become a doctor, and he becomes a hobo. What can you do? You try-hard, but he becomes a hobo.

The same happens when you write a novel: you start with & character -- you were going to make a saint out of him, and he becomes a sinner. And I tell you, it is exactly as it happens to a child: the mother is worried; the novelist is worried. He wanted him to become a saint and he is becoming a sinner, and nothing can be done. He feels almost helpless, almost used by these characters. They are his fantasies, but once you cooperate with them they become almost real. And unless you get rid of them, you will never be at peace. If you have a book in your mind, it has to be written to get rid of it. It is a catharsis, it is unburdening yourself.

That's why creative people almost always go mad. Mediocrities never go mad -- they have nothing to go mad over, they have nothing maddening in their lives. Creators almost always go mad. A Van Gogh will go mad, a Nijinsky will go mad, a Nietsche will go mad. Why does it

happen that they go mad? -- because they are so occupied; so many things are happening in the mind. They don't have a space of their own within themselves. So many people are staying there, coming and going. It is almost as if they are sitting on a road and the traffic continues. Each artist has to pay for it.

Remember, when a book is finished and a child is born, feel happy, enjoy that space, because sooner or later a new book will arise. As leaves come out of trees, as flowers come out of trees -- exactly like that, poems come out of a poet, novels come out of a novelist, paintings come out of a painter, songs are born out of a singer. Nothing can be done; they are natural.

So sometimes in the fall when the leaves have fallen and the tree stands alone without leaves against the sky, enjoy it. Don't call it emptiness, call it a new type of fullness -- full with yourself. There is nobody to interfere; you are resting in yourself. That period of rest is needed for every artist; it is a natural process. Each mother's body needs a little rest. One child is born and another is conceived it used to happen, it used to happen in the East, and in India it still continues: a woman is almost old by the age of thirty, continuously giving birth to children with no gap to recuperate, to rejuvenate her being, to be alone. She is exhausted, tired. Her youth, her freshness, her beauty, are gone. A rest period is needed when you give birth to a child. You need a rest period. And if the child is going to be a lion, then a long rest period is needed. And a lion only gives birth to one child, because the whole being is involved in it. And then there is a rest period, a long rest period to recupe, to regain the energy that you have given

to the child, to regain yourself again so that something can be born out of you.
When you write a novel, if it has been really a great piece of art, then you will feel empty. If it has been just a sort of journalism that you have made for money because some publisher has made a contract with you, then, then it is not very deep. You will not feel empty after it, you will remain the same. The deeper your creation, the greater will be your emptiness afterwards, The greater the storm, the greater will be the silence that comes in its wake. Enjoy it. The storm is good, enjoy it; and the silence that follows it is also good. The day is beautiful, full of activity; night is also very beautiful, full of inactivity, passivity, emptiness. One sleeps. In the morning you are again back in the world with full energy to work, to act.
Don't be afraid of the night. Many people are. There is one sannyasin, I have given her the name Nisha.'Nisha' means: the night. She comes to me again and again, and she says,'Please change my name."Why?' She says,'I am afraid of night. Why have you given me, out of so many names, just this name? Change it.' But I am not going to change it. I have given it to her knowingly, because of her fear -- her fear of darkness, her fear of passivity, her fear of relaxation, her fear of surrender. That is all indicated in the word'night', nisha.
One has to accept the night part also. Only then do you become complete, full, whole.
So Pankaja, don't take it amiss. That emptiness is beautiful, more beautiful than the days of creativity, because that creativity comes out of emptiness, those flowers come out of emptiness. enjoy that emptiness, feel blissful and

blessed. Accept it, welcome it like a benediction, and soon you will see that you are again full of activity, and a greater book is going to be born again. Don't be worried about it. There is no need to worry. It is just a misinterpretation of a beautiful phenomenon.

But man lives in words. Once you call a thing by a wrong name, you start becoming afraid of it. Be very, very exact. Always remember what you say, because saying is not just saying; it has deep associations in your being. Once you call a thing emptiness, you become afraid -- the very word. In India, we have better words for emptiness. We call it SHUNYA. The very word is positive; it has nothing of negativity in it. It is beautiful. It simply means space, with no boundaries: SHUNYA. And we have called the ultimate goal shunya. Buddha says when you become shunya, when you become absolutely nothing, a nothingness, then you have attained.

A poet, an artist, a painter, is on the way to becoming a mystic. All artistic activity is on the way towards becoming religious. When you are active, writing a poem, you are in the mind. When the poem is born you are spent, and the mind takes rest. Use these moments to fall into your being. Don't call it emptiness; call it wholeness, call it being, call it truth, call it God. And then you will be able to feel the benediction of it.

The fourth question:

Question 4

I WANT TO COME CLOSE TO YOU, OSHO, BUT I ENJOY BEING IN OPEN SPACES AND BY THE SEA. SO WHAT TO DO?

I don't see the problem. Can you find a more open space than me? And can you find a more wild sea than me?
I am absolute lawlessness.
There is no problem. Don't try to create a problem where none exists. Just look into my eyes: I am the sea you are seeking, and I am the vast empty space you have always been searching for through many of your Lives. Now by chance, just coincidentally you are close to me. Don't miss this opportunity. There are many ways to miss it, there is only one way not to miss it. There are a thousand and one ways to go away from me, there is only one way to come near me. So it is almost impossible that you will be able to come near me, because the possibility to go astray is more -- one thousand and one. You can find so many reasons to go away from me, and you can justify them, you can rationalize and you can feel perfectly right in going away from me. But to come close to me is going to be arduous and difficult, because everybody wants freedom. At least, everybody THINKS that they want freedom. But I rarely come across a man who really wants freedom; he thinks he wants freedom. Because to be free means to be nobody. If you are somebody, that 'somebodiness' will be your imprisonment.
To find infinite space means that you will have to dissolve. Because you create, you go on creating your boundaries around you. To move to the wild sea, uncharted, you will have to throw all your maps, all your scriptures, all your

religions, all your concepts and ideologies. To move into space which has no boundaries to it, is to die: to die to the known and to trust the unknown, which is the most difficult thing in the world.

I will tell you one story. It is a very ancient story, and one of the most beautiful I have ever come across.

There was a very wise king. His own prime minister committed a betrayal: he delivered some secrets to the neighboring country, to the enemy. The prime minister was caught red-handed. There was only one punishment for it, and that was death. But the old king had always loved this man. He was sentenced to death, but the old man gave him an opportunity. The last day, he called his whole court. On one side there was a gun ready to kill the man, on the other side there was a black door. And the king said,'You can choose, either to die -- you have to die -- or you can choose this black door. It is up to you.' The prime minister asked,'What is behind that black door?' The king said,'That is not allowed. Nobody knows, because nobody has chosen it before. In the times of my father, in the times of my grandfather, many times the opportunity had been given, but nobody has chosen and nobody knows. And nobody is allowed; even I don't know. I have the key, but when my father died he said to me,'I will open the door and you can go in and I will close it. Don't look into it.' But you can see because -- you can choose. You can discover what is there. It is up to you.'

The prime minister brooded and brooded, and then he chose the gun. He said,'Kill me with the gun. I don't want to go behind that black door.' The prime minister was killed. The queen was very curious. She persuaded the king

somehow to see what was behind it. The king laughed. He said,'I know -- there is nothing behind it. It's simple freedom; there is not even a room. This door opens to the wide world. There is nothing, but nobody has chosen it yet.' People even choose death before choosing the unknown. People even choose to be miserable before choosing the unknown. The unknown seems to be more dangerous than death itself. And freedom is the door unknown. Freedom means moving into the unknown, not knowing where one is going, not knowing what is going to happen the next moment. It is a black door. Rarely, sometimes a Jesus or a Buddha choose the door; all else choose the gun.
You are dying every day, but you still cling to this life which gives you nothing except death. You choose death, you don't choose real life. Real life is hazardous, insecure. You talk about wild seas, you talk about infinite spaces: look into me, and you will get scared. Look deeply into me, and you will become afraid. There is only one way to come near me, and that is to love. To love me is to die to the past. To love means to trust, to surrender. And there is no problem. If you really love open spaces and the wild sea, I invite you.

The fifth question:

Question 5
IT IS FROM A NEW SEEKER, GREG EWART.
OSHO, I WANT TO BECOME A SANNYASIN; BUT SURRENDER MEANS LOVE, AND I HAVE NEVER EXPERIENCED LOVE, NOR HAVE I EVER ESTABLISHED A MEANINGFUL RELATIONSHIP

WITH ANYONE ELSE. IF I TAKE SANNYAS NOW, MY DECISION TO DO SO WOULD BE AN INTELLECTUAL, MAYBE A HYPOCRITICAL ONE. I WOULD FEEL AS THOUGH I WERE USING YOU. HOW CAN I BECOME A SIMPLE, SINCERE SANNYASIN?

I am the black door -- and there is no other way to know me except by entering me. You say you have never loved. Unless you love, how will you know? You say you have never been in any deep, intimate relationship. Unless you are, how you are going to know it?

Love, surrender, trust, are like swimming. You have to go to the river. You cannot make it a condition that you will not get into the river unless you know swimming. If you make that condition you will never learn, because there is no other way to learn it. You have to go, cautiously of course, slowly of course; there is no need to go to the deepest part. But enter -- find a spot where you can learn swimming and where you are not afraid to die.

Don't enter into me, just give your hand to me. That's what sannyas is. It is just a beginning, the beginning of the beginning. It is just a gesture on your part that you are ready to come with me. When you go swimming, you have to trust the Master who teaches you. It is dangerous, because who knows? But if you trust, by and by, you become capable, capable of going to the deeper parts of the river. Once you know swimming, then there iB no fear. Whether it is Six feet deep, or six thousand feet deep makes no difference once you know swimming.

I don't say take the jump. I simply say, slowly enter the river. Remain near the bank where you can feel that any time, if there is danger, you can get back to the bank. Just give your hand to me, just trust. And there is no other way. To know what trust is, one haB to trust. To know what love is, one has to love.

You have been missing your whole life because you have never allowed the unknown to enter into your life. You wanted first to make it known.

Again you are doing the same. You want to become a sannyasin: it is natural that in the beginning it is going to be a decision on your mind's part. Your mind will have to decide. And naturally, it will only be part of your mind. It cannot be total. By and by, it will become total. Sometimes it may not even be the major part, it may be the minor part. Ten percent -- of you would like to become a sannyasin, and ninety percent of you is afraid, but the ninety percent that is afraid is already dead. You have lived that ninety percent, and you have found nothing.

This is the quality of courage: to be always ready to search the unknown, the yet undiscovered. Because that which you have discovered has been found futile. Move, be courageous. There are treasures to be discovered; you are carrying them. I am not going to give you anything that you do not already have. You have it. You have the treasure, you have the key. At the most, I can show you how to unlock, how to use the key. At the most, I can show you where the Lock iB and where the key is within you. I can bring together the key part and the lock part? that's all. The treasure is yours, it is already there. But you will have to do something.

In the beginning, you will do it hesitantly. In the beginning you may even feel that it is hypocritical, because you are not total. Good -- this is a good indication, that you are afraid of being hypocritical. It is a good indication that you would like to take sannyas, and yet you know that only part of you does, and that too you are not certain about whether it is real, imaginary, illusory, or deceptive.

One has to move in spite of all the doubts: that's what courage is. To be a courageous man does not mean that you have no fears. A man who has courage, and a cowards are not different basically. The coward has idea to move into the dark, into the unknown, and the brave man also has the fear. But the brave man is one who listens to the call of the unknown in spite of the barriers of the known, and the coward is one who listens to the known in spite of the call of the unknown. He listens to the known, and the courageous man listens to the unknown; that is the only dirference.

Both parts exist in every person. Every brave man has his coward behind him, but he does not listen to it. And every coward has his brave qualities hidden within him, but he has not listened to them. And to whatsoever part you listen, you become that.

So take courage. Always take the invitation of the. unknown and your life will become an adventure.

A sannyasin is one who has accepted life as an adventure, as a pilgrimage, as a river flowing to the ocean.

The sixth question:

Question 6

I SOMETIMES FEEL SUCH A FEAR OF MISSING, AS IF I WERE IN A SCHOOL, AND IF I DIDN'T DO THE RIGHT THING I WOULD FLUNK OUT.

Yes, you ARE in a school. This is a school. We are learning to be ourselves here; we are trying the greatest adventure there is -- of discovering oneself, of reaching to one's own innermost core. It is a learning place, it is a school. But the whole point is, the whole teaching of THIS school is not to be worried about right and wrong, not to be worried about good and bad, not to be worried about morality and difference, not to be worried about lower and higher.

The whole point of this school is to become choiceless. Now I will read the question again:'I sometimes feel such a fear of missing, as if I were in a school, and if I didn't do the right thing I would flunk out.'

This is the right thing here: not to be worried about right and wrong. To accept oneself is the right thing here, to accept yourself, whatsoever you are, howsoever you are; to accept in totality and in deep humbleness that this is the way you are, that this is the way God intended you to be. We are not trying to change you, we are not trying to improve you, we are not trying any ego-trip. We are simply trying to help you discover who you are. So the right thing here is not to be worried about right and wrong, not to be worried about this and that. We are not going to choose a character, a morality, a code of conduct. No, we are trying to find out who we are. Once you know who you are, no code of conduct is needed, no conceptions of right and wrong are needed. Once you know who you are, all that

you do is right. And, if you don't know who you are, all that you do is wrong.
So, we are not worried about right and wrong.

The seventh question:

Question 7
OSHO, PLEASE, WHAT ARE YOU DOING TO ME?

This is from Madhuri.
I am killing you Madhuri. I am a murderer, and you are trapped. You cannot escape me now because once you have tasted a little death, you cannot escape. Because now you know much more is going to come. Once you have tasted a little death of the ego, you know, you can imagine now, you can dream of what a beautiful space is going to be there when the whole ego disappears: when you look within yourself and you don't find anybody there, just emptiness, vast emptiness. If you have found a little empty corner in your being, then you cannot move away now. You have tasted.
Now, you cannot go back to the ordinary world. Unless you die, there is no going back. Once you die, I will send you back to the ordinary world, because then nothing can corrupt you. Who can corrupt an emptiness? How can an emptiness be corrupted? It is open, absolutely vulnerable, and yet invulnerable, because nobody can corrupt it. It is incorruptible, it is virgin.

The eighth question:

Question 8
WHAT DID JESUS MEAN WHEN HE SAID IN HIS SERMON ON THE MOUNT,'BLESSED ARE THE POOR IN SPIRIT'?

That's what I am calling emptiness, SHUNYA, poor in spirit: those who are nobodies, who cannot claim anything, who have no claims to make -- who are just nobodies.
Let me tell you one anecdote: A Sufi sage once asked his disciples to tell him what their vanities had been before they began to study with him. The first said,'I imagined that I was the most handsome man in the world.' The second said,'I believed that, since I was religious, I was one of the elect, the chosen few.' The third said,'I believed I knew, and I also believed that I could teach.' And the fourth said,'My vanity was greater than all these, for I believed that I could learn.'
The sage remarked,'And the fourth disciple's vanity still remains the greatest, for his vanity is to show that he once had the greatest vanity. It still remains the greatest.'
You can become egoistic about your humbleness also. To be poor in spirit means simply to be nobody, not even humble. A humble man is not poor in spirit, a humble man is ego, upside-down, ego in a see saw, a head stand. A humble man is not REALLY humble. A humble man is not humble at all, because humility is also a function of the ego. When the ego disappears, humbleness also disappears. When you are gone, where can the shadow fall? When you are gone, there is not even shadow. When the ego is gone, humbleness also disappears; it is a shadow of the same disease.

The poor in spirit is one who has come to understand that he is not. To know that one is not is to know that one is part of the whole:'The whole is, I am not.' The ocean is, the drop is not. And the poor in spirit is the richest man there is, the richest that is possible. The poor in spirit is the richest, because the emptiest is the fullest. Here, death means life. And when I say I am a murderer, I simply mean that I am a midwife. Here, destroying you means giving you rebirth -- a new being, a being without any ego.

The ninth question:

Question 9
WITHOUT ANY REASON I DO SOME JOBS IN A HURRY; ESPECIALLY EATING.

This is from Vishnu Chaitanya.
Vishnu Chaitanya, something is eating you: some deep worry is inside that creates hurry; some deep tension which does not allow you to relax.
So, the next time you are eating something, watch what is eating you. When you are hurrying, just watch. Are you escaping from somewhere? Are you trying to avoid some situation? Are you trying not to see something which is there inside you? Are you trying to suppress something? Is there some worry and you don't even want to accept that it is there? Is there some wound which you are hiding in flowers? Watch deep down. All people who are in a hurry simply show that they are carrying some deep worry, and they are not even courageous enough to face it. Bring it up, let it surface. Encounter it, and you will be simply

surprised. If you can encounter any problem face to face, directly, it disappears. In the inner world, to know that a problem is, to know exactly what it is, to diagnose, is to treat. There is no other medicine in the inner world. A problem only exists if you go on suppressing it. If you don't allow it to be confronted, it exists. And people go on piling many problems, and then they are always in a hurry. In their hurry they are trying to evade; because if they rest, silently sit, they Will have to face. So they are CONSTANTLY in a hurry, running, doing this and that. Only when they fall asleep, then apparently are they at rest; but deep down not even then. Then, in their dreams and in their nightmares, they are travelling, and hurrying, and running.

Many people come to me and they say that a certain dream occurs continuously. And this is one of the most common dreams: that one is hurrying in the dream towards the station, and by the time one reaches the platform, the train leaves. This is a very common dream. What does it mean? It means that you are always and always missing the point, missing the target. And the whole point of worry is that it needs to be recognized, it needs to be paid attention to, it needs to be brought into the consciousness.

All the group therapies that we are doing here are nothing but to bring out all that is repressed, to help it to surface so that it comes into the consciousness. Once any problem comes into the consciousness, it disappears. It is just as if you watch, sit near a river and watch. If the water is clean you can see bubbles coming up. A few bubbles, just on the bottom, go on clinging; they will remain. If any bubble comes up, the closer it comes to the surface the bigger it

becomes; because with less pressure of the water, it becomes bigger. When it comes to the surface, it is the biggest. It may have been just a small bubble at the bottom, but on the surface it is a big bubble. But then within seconds it erupts, it is gone.

The same, exactly the same happens whenever you are suppressing something. It may be a very small thing, and you are afraid to bring it to consciousness because when it comes towards the conscious it starts becoming bigger and bigger; the repression is less and less, and the pressure is less. It becomes bigger, you become afraid. You force it back again. Many people who start meditating here come to me and they say,'We were never so worried as we are now.' Or they say?'We were never so sad,' or,'We were never so miserable,' or,'We were never so much in anguish and anxiety.' Their bubbles are becoming bigger because they are coming nearer to the surface. This is a good sign, a healthy sign that something is happening I tell them: Be happy, feel grateful that something is happening. The bubbles are leaving the bottom of your being and coming to the surface. Once they come to the surface, they explode, because then there is no pressure on them and they cannot exist.

A problem can exist only through pressure. No problem can exist without pressure; it disappears. The whole point of all the therapies here is to bring all your problems to the surface. Know, watch, become aware, and the problem disappears. Knowledge -- rather, knowing -- is transformation. Don't ask,'Once we know the problem is there, what has to be done?' If you really know it, it is no more there.

This is the beauty of the inner world: once you know a thing, it is no longer there. It remains only if you go on forcing it, repressing it, avoiding knowledge, avoiding recognition.
Problems exist through your ignorance, through your unconsciousness. Consciousness is the solution.
Remember, I call it the SOLUTION. It has nothing to do with any particular problem. Every and all problems disappear through it -- it is THE SOLUTION.

The tenth question:

Question 10
SO MANY QUESTIONS HAVE BEEN ASKED OF YOU. IS THERE A LIMIT AFTER WHICH NO MORE NEW QUESTIONS CAN BE FOUND?

If your question is authentic, then there is a limit. But if your questions are borrowed, borrowed from the books, borrowed from others, borrowed from knowledge and information, then there is no limit. If your question is true, relevant to your being, then there is a limit. Sooner or later you will come to it; they are finished. But if they are scholarly, then there is no limit to it.
Let me tell you one anecdote.
It happened: The lady of the house was out when her new maid called at her home and rang the bell. The pet parrot answered by calling,'Who is that?'
'It is the new maid,' was the reply. There was a pause. Then the girl rang the bell again, and the parrot answered,'Who is that?'

'It is the new maid,' came the reply once more. She was a little annoyed. This went on until the exasperated girl fell on the ground and fainted, because she would say,'It is the new maid,' and the parrot would ask again,'Who is that?' because that was the only question he could ask. That was a borrowed question; it was not his question. He didn't even know what it meant.
Returning home, the householder stumbled across the body, and exclaimed,'Who is that!'
'It is the new maid,' answered the parrot, because by now he had learned it.

The eleventh question:

Question 11
YOU SEEM TO ADVOCATE COMMITMENT AND NON-ATTACHMENT IN LOVE, WHETHER WITH MASTER OR LOVER. I DON'T UNDERSTAND HOW ONE CAN BE COMMITTED AND UNATTACHED AT THE SAME TIME.

In fact, they always happen together, they cannot happen separately. It is impossible to separate them, because they are two aspects of the same coin: commitment and unattachment. If you are attached, then it is not a commitment. Then you are using the other for yourself because it is an attachment.
You love a person and you say,'I am committed and attached.' What does attachment mean? It means that you are using the other person for yourself, you are using the other person as a means. How can one be committed to a

means? Commitment is possible only towards an end, not towards a means. You cannot be committed to a car, you cannot be committed to a house. They are means; they have to be used. You can only Be committed to an alive person, because each person is the goal.

Love is not using the person for your own pleasure. Much pleasure comes through it, but that is a by-product. You love the person as an end; you are committed. You can give your very life to the person, but there is no attachment, because attachment means that you are using the person for yourself. Commitment with nonattachment means that now the other has become the goal, the end, the very end. They always happen together, and if they cannot happen together then you are missing something. If commitment is with attachment, then you are just deceiving yourself that it is a commitment. Sooner or later, if the person dies, you will find another person -- because you were using the person. Now that he is not available, you will find another person. A commitment is eternal. Your wife dies: on that day, all women disappear from the world for you. You loved her as a goal. Now it is even impossible to conceive that you can love another. It was so total that nothing is left behind. And it was so total that only the body can die, not the soul of that being. Death cannot part two lovers. If they really loved, they had conquered death already. Love is immortal. But if there was only an attachment, then after a few weeks or a few days the wound is healed. You loved the person because of you, for your own pleasure. Now you will find another person. In fact, you love your husband, you say that you love, and he's dying -- or your wife -- and when the wife is dying, on the deathbed, if somebody could open a

window in your head and look, you are already planning and trying to find a new woman.
The mind, at the most, exploits. It can never become a deep commitment. Deep commitment is of being. It knows no time, it knows no death. I am not saying that it is permanent, because permanence is part of time. It is eternal. It has the fragrance of divineness.
Let me tell you one anecdote: A politician named Strange lay dying. A friend asked him what he would like inscribed on his tombstone,'Just put,' said the politician: Here lies an honest politician.
'But,' said the friend,'that doesn't tell who it is.'
'Oh yes, replied the politician,'the passer-by will say,'That is strange -- a politician, and honest?' -- no need to say the name. Passers-by will by themselves say,'That is strange.'
Attachment and love never go together; commitment and attachment never go together. Love goes with unattachment. Then love has a purity of the other world. Then love is absolute essence, absolute pureness, innocence. And then there is a commitment. That commitment is eternal.

The twelfth question:

Question 12
YOU SEEM TO EMPHASIZE DIFFERENT POINTS EVERY DAY: BEING ORDINARY, BEING AWARE, BEING MEDITATIVE, AND SO ON. IF I TRY TO PRACTICE THEM ALL I GET CONFUSED TRYING TO REACH A HARMONY OF ALL. SHOULD I JUST FORGET, AND BE SPONTANEOUS?

You have got the point exactly, precisely. That is the whole point: be spontaneous.
And whatsoever I am saying is not contradictory. You can get confused because you are already confused. And in your confusion, when my words enter they create even more confusion -- because a confused mind can only create more confusion, nothing else.
What I am saying is not contradictory at all. It may appear so sometimes, but it is not.
Let me tell you a Sufi story.
An interchange between a Sufi and an enquirer:'Which statement should one choose if two Sufi sayings contradict each other?'
'They only contradict one another if viewed separately. If you clap your hands and observe only the movement of the hands, they appear to oppose one another. You have not seen what is happening. The purpose of the opposition of the palms was, of course, to produce the hand clap. If I clap my hands they are opposing each other, but there is a synthesis in the sound; the opposition is creating a synthesis.'
I go on talking of so many different things to create a certain sound in you. That sound is spontaneity. If you have understood that, you have understood rightly.

The last question:

Question 13
DEAR OSHO, HELLO.

I will tell you an anecdote.
A persistent man said that he would teach a parrot to say 'hello' in an hour. He went close to the parrot's cage, and started saying,'Hello, hello.' This went on for a full thirty minutes without the parrot giving the slightest attention. At last the bird turned his head slowly, blinked at the man, and said,'Number engaged.'
I will not say anything else about it.
You say 'hello'? You don't know; it can be said to me only through your being. Otherwise, the number is engaged. Words won't reach me. You will have to say them through your total being; otherwise, the number is engaged.

Come Follow To You, Vol 4
Chapter #11
Chapter title: Behold my Hands and my Feet
31 December 1975 am in Buddha Hall

Luke 24

36 AND AS THEY THUS SPAKE, JESUS HIMSELF STOOD IN THE MIDST OF THEM, AND SAITH UNTO THEM: PEACE BE UNTO YOU.

37 BUT THEY WERE TERRIFIED AND AFRIGHTED, AND SUPPOSED THAT THEY HAD SEEN A SPIRIT.

38 AND HE SAID UNTO THEM: WHY ARE YE TROUBLED? AND WHY DO THOUGHTS ARISE IN YOUR HEARTS?

39 BEHOLD MY HANDS AND MY FEET, THAT IT IS I MYSELF. HANDLE ME AND SEE, FOR A SPIRIT HATH NOT FLESH AND BONES, AS YE SEE ME HAVE.

40 AND WHEN HE HAD THUS SPOKEN, HE SHEWED THEM HIS HANDS AND HIS FEET.

41 AND WHILE THEY YET BELIEVED NOT FOR JOY, AND WONDERED, HE SAID UNTO THEM: HAVE YE HERE ANY MEAT?

42 AND THEY GAVE HIM A PIECE OF A BROILED FISH, AND OF AN HONEYCOMBE.

43 AND HE TOOK IT, AND DID EAT BEFORE THEM.

45 THEN OPENED HE THEIR UNDERSTANDING, THAT THEY MIGHT UNDERSTAND THE SCRIPTURES.

46 AND SAID UNTO THEM: THUS IT IS WRITTEN, AND THUS IT BEHOVED CHRIST TO SUFFER, AND TO RISE FROM THE DEAD THE THIRD DAY.

47 AND THAT REPENTANCE AND REMISSION OF SINS SHOULD BE PREACHED IN HIS NAME AMONG ALL NATIONS, BEGINNING AT JERUSALEM.

48 AND YE ARE WITNESSES OF THESE THINGS.

THE greatest problem that a man like Jesus faces is that whatsoever he is going to say will appear untrue to people -- because truth cannot be said; and the moment you say it, it is falsified. Truth cannot be uttered. The language in which you utter it is not big enough. It kills the truth, it can only express the untrue.

But, out of compassion, a Jesus, a Buddha, will try to say that which cannot be said. But then they will be misunderstood. They bring news of the beyond. You have not even dreamed about it; how can you understand? You have no conception of it; how can you understand? Misunderstanding is natural. Nobody is actually at fault. Jesus brings something from the beyond. You have never been there -- something of the other world. You listen:'This man appears authentic. His very being gives some authority to whatsoever he is saying.' But that is a feeling -- you cannot understand what he is saying. At the most you can trust, which is very difficult, almost impossible.

How to trust? How to trust somebody else about things which you know nothing about? Not only that, but how to trust about things which go diametrically opposite to your experience?

I was reading a small story the other night.

A man was walking along, and he saw a snail lodged in a crevice in a wall, and for no particular reason he said,'Hello snail.'

And oddly enough the snail could speak, and the snail could hear, and it said,'Hello.' And it moved its eyes around as best it could on their stalks to try to see what it was that was confronting him.

So the man said,'Can you hear me?' And the snail said,'Yes, of course. Who and what are you anyway?'
The man said,'Well, I am a man.'
And the snail said,'Whatever is that?'
So the man said,'Well, we are something like you. For instance, you have got eyes on stalks and we have got stalks on the other end.'
The snail said,'The other end?'
And the man said,'Yes -- just a minute -- it is for putting our feet on, you see, these feet.'
The snail said,'Whatever are these feet for?'
And the man said,'The feet are for moving along very rapidly on.'
The snail said,'Really? You amaze me. Is there anything, else about you that is peculiar?'
And the man said,'Well, you know how you have got your house on your back?'
The snail said,'Yes, yes.'
And the man said,'Well, we don't know. You see, we have lots and lots of houses, and we go in and out of them almost at will.'
The snail said,'You really are a most astonishing creature. Is there anything else that's strange about you?'
And the man said,'Well now, we are men, and a man can take a thing like a leaf; you know, a leaf?'
And the snail said,'Yes. Yes, I know a leaf.'
The man said,'Well, he can make marks on this leaf, and even hand the leaf to another man, who can give the leaf to a third man, who can tell from the marks on the leaf what the first man was thinking about.'
'Ah,' said the snail,'I see, you are one of them. Hm....'

The man said,'What do you mean?'
'You are a liar,' said the snail.'The trouble with you liars is that you tell one lie, and then you tell a bigger one, and then finally you over-reach yourselves.'
That's the feeling with a man like Jesus. Ordinary humanity feels that way: that Jesus is over-reaching himself. Maybe he has a magnetic personality, a charisma around him. Maybe he is a powerful man, a beautiful person. Maybe he has a certain convincing force in him. He is a man worth loving, but he is over-reaching himself. Whatever he is saying is beyond the ordinary human mind. In fact, it is beyond the human mind. He is bringing something into the world of the mind from the world of no-mind. This is an almost unbridgeable gap. He is bound to be misunderstood. In misunderstanding he was crucified. And when on the cross he said,'Father, forgive these people, because they know not what they are doing,' it was not just compassion, it was not just love. It was compassion, it was love; it was also fact. Those people who were crucifying him, in fact, were fast asleep, unconscious. Whatsoever they were doing, they were not aware of it. They had never thought about the implications of it. They were not crucifying Jesus, they were simply crucifying a liar, they were simply crucifying someone who had been disturbing their silent, peaceful lives, who had been forcing them against their wills on an adventure which seemed dangerous, who had been talking about God, which everybody knows does not exist, and yet everybody believes in as a social formality. Jesus was trying to prove that God exists, not as a social formality, not as a prop for morality, not as a hypothesis to explain the unexplainable. God exists. In fact, ONLY God

exists: He is the ultimate fact. Whenever people like Jesus start talking about the ultimate fact, a suspicion arises in the ordinary mind:'They are over-reaching themselves. It's okay to believe in God, and to believe in the church and in the temple. It is good to pretend to be religious. It helps -- it is a social lubricant. It gives life a certain smoothness; it gives you a certain respectability. But one should not take these things too seriously. This man Jesus seems to be too serious about it, as if it is a life-and-death problem.'

To him, it is the only problem worth encountering, and the only adventure worth going on, the only research. But to the people he was talking to, it looked like nonsense. They may not have said so; they may not have said so out of propriety. They may not have said that they didn't believe, because they would not like to have been known by others as unbelievers. But deep down, it didn't seem probable that God exists; it was the most improbable thing, that God exists. Jesus looks untrue, a Buddha looks untrue. Out of their sheer magnetism people are fascinated. But even those who are fascinated are not totally with them. Their deepest core goes on denying and saying,'You are hypnotized. This man has done something to you, like magic. He has trapped you, you have become a prisoner.' When the people start feeling like this, they take revenge. This revenge happens almost automatically.

The people who killed Jesus killed in their sleep, as if it was just a dream.

There is a Sufi anecdote: A group of merchants asked a certain disciple,'How can this Sufi nonsense mean anything to you?'

To the ordinary mind, to the logical, to the rational part of you, anything that is not comprehensible is nonsense. In fact, it is, because it is beyond sense. If you love it, you may call it super-sense. If you don't love it, you may call it nonsense. But one thing is certain: that it is something beyond the scope of the senses.

A group of merchants asked a certain disciple,'How can this Sufi nonsense mean anything to you?' He said,'Because it means everything to those whom I respect.' Because it means everything to those whom I respect... this is what trust is.

Jesus creates a respect about his being. Because of that respect, you believe whatsoever he says. Because of that respect, a certain trust is created, but your rational mind goes on hammering within you and saying,'This is all nonsense. What are you doing?' And when I say this to you, you can understand, because this is happening to you every day also: whatsoever I am saying to you is nonsense. There is no need for anybody else to prove that it is nonsense; it is nonsense. But if you respect me and love me, that nonsense will start appearing as super-sense, as transcendental to mind, reason, logic -- not below, but above. If you respect me and love me, you may allow me to take you over to another world in which you cannot believe right now.

Almost every day people come to me and they say,'How can we believe?' I understand their problem, their anguish: they would like to believe. It is not that they want not to believe, because belief gives such serenity, belief gives such tranquility, belief gives such a centeredness and rootedness, that who would not like to believe? Even an atheist is in search of belief. Maybe he is very desperate;

maybe his saying that there is no God is nothing but an effort to avoid that great call that is constantly heard in his being -- 'Go on the adventure. Seek and find.' He does not want to hear that call. He says that there is no God.

I have never come across an atheist who is really an atheist. All atheists are in search, all atheists are in deep search for a faith and trust. But they are afraid. The adventure seems to be so dangerous and risky. They start believing in no-God, but that no-God is also a belief. It is negative: it cannot be nourishing, it cannot give you life, energy; it cannot enhance your being, it cannot help you to become centered. It cannot help you to see the true and the real because it is a false belief, a negative belief. But, I say, it is still a belief.

There are only believers and believers, because nobody can live in non-belief, in no-belief, in no-faith, in no-trust. To live without believing is absolutely impossible. But the first dawn of truth always happens with what this Sufi disciple is saying:'Because it means everything to those whom I respect.' If you respect, you are open to receive.

The Judaic word 'kabala' originally means: capacity to receive. It is a beautiful word. It means: those who are ready to receive; they are kabalists. Respect creates the capacity to receive, to become pregnant. Not knowing what is going to happen, but you trust somebody, you respect somebody.

People respected Jesus. They started following him, but then deep down they also always felt that he was over-reaching. He was taking them so fast and so beyond human comprehension, that by and by they became frightened and

scared of this man. They had to kill him, there was no other way.

They must have felt relieved when they killed Jesus. They must have felt a stillness descending, because this man had been creating a chaos. This man had been creating such turmoil. He had to create it, because only out of chaos are stars born, and only out of chaos and pain and anguish is a new birth possible. But he was looking into the future, and they were clinging to the past, and there was no meeting ground. Even today, between Christ and a Christian there is no meeting ground. The meeting ground is possible only if you also try to over-reach yourself. Otherwise, the meeting ground is not possible.

A friend of mine, an old navy chaplain, tells of a terrible storm a couple of years ago, a storm so severe that even old seamen were scared.

After it was all over, an old salt-crusted sailor said,'Chaplain, I sure did pray during the blow. I am not a praying man, but I prayed hard that time.'

'What did you say in your prayer?' asked the chaplain.

'Oh,' replied the sailor,'I said: Lord, you know that I have not asked you for anything for fifty years, and if you get me out of this storm alive, I promise that I won't bother you again for another fifty years!'

Only in pain, in anguish, only in a chaos where everything is dissolving into nothingness, does one remember God. A Jesus has to create a chaos, a Jesus has to destroy your notions of security, your so-called comfortable life, the illusion of it. He has to dis-illusion you, and that's why he looks like the enemy. The friend looks like the enemy; the greatest friend looks like the greatest enemy because he has

to disillusion you. He has to bring you out of your illusions and dreams. He has to create a chaos, because only in that anguish, you may start praying. Jesus did both. He lived a life of infinite delight; he lived a life of constant celebration, he was one of the most dancing men ever on this earth.

Don't listen to the Christians who say that he never laughed: it is impossible. If Jesus never laughed, then I would like to say to you that he never existed. Then the whole story is false. Jesus, and never laughed? -- then who will be able to laugh? He laughed -- his laughter may have been very subtle -- you may not have heard it. That much I can understand. His delight must have been very subtle and profound. You may not have been able to see it; that I can understand. His celebration must have been so deep that you could not go that deep, and you could not feel it. He lived out of his heart, he lived out of his depth. You may have missed, because to look into the depth of a man like Jesus or Buddha is to look into abyss: one gets dizzy, one becomes frightened, one closes one's eyes.

It is possible that people didn't become aware of Jesus' celebration, but he was a man of celebration. He enjoyed the small things of life. He made everything sacred. He was not an escapist, he did not renounce anything. In fact, whatsoever he touched became sacred, wherever he moved became holy ground. Whatsoever he did, just because he did it, the quality of it was transformed. He lived a life of celebration on the one hand; on the other hand, he continuously created chaos around you. He was living at two ends together: that is his cross.

That is the meaning of his carrying his cross on his shoulders: he is living two polarities together. He is a paradox, he creates chaos, and you can see him dancing amidst the chaos; because these are the two points to remember God. Either you remember Him when you are in deep trouble -- which is the way of ordinary humanity -- or you remember Him when you are at a peak of happiness, of bliss -- which is not the way of ordinary humanity. When you are happy, you forget God; whenever you are unhappy, you remember.

Jesus created both possibilities together. He created a disillusionment for you, so that you were in anguish and you could pray. Out of your anguish tears can come, and you melt into prayer. You can again call God 'the Father', the whole. And just near your chaos, He is celebrating. If you are capable of seeing, if you have eyes, then you will become aware that prayer has two possibilities: one, in unhappiness -- then it is out of helplessness; the other, in happiness -- then it is out of gratitude.

Jesus' prayer is different from your prayer: his prayer is of deep thankfulness, your prayer is of helplessness. But he presented both the possibilities together.

One day, a quivering man visited a Sufi Master to plead,'Please help me find myself.'

During the discussion a messenger of the troubled man appeared.'I thought you would like to know,' said the messenger,'that your business affairs have taken a sudden turn towards prosperity.',

The visitor exclaimed to the Master,'Oh, I feel better now. Good-bye.'

A month later, the still troubled man returned to repeat his sorrowful request,'Please help me! I cannot bear my agony any longer.'
The messenger appeared a second time, saying with a sly grin,'A beautiful woman awaits you at home.'
The visitor Leapt up to gasp,'All is well. Good-bye.'
A friend of the Master asked him,'How often will that quivering man repeat that pattern of foolish behavior?'
Sighed the Master,'Until he sees.'
Jesus created chaos for you, because only in deep discomfort, in deep disillusionment, in total helplessness, is your prayer possible. And just by the side there, he was standing, happy, tremendously happy, prayerful -- a deep gratitude, a sheer delight in being, an ecstasy. Your prayer is out of agony, his prayer is out of ecstasy. And he was just standing by the side.
If you could see, you would take the jump. Your prayer would then no longer be of helplessness. Your prayer would also become of gratitude, of tremendous gratefulness. You are not helpless. You are helpless because you are thinking of yourself as separate from the whole.
It is your illusion of separateness that creates helplessness. The helplessness is just your illusion. Once the illusion drops, you are the whole. Jesus goes on saying,'I, and my Father who is in heaven, are one.' Then suddenly, you are not helpless. You are at the very center of existence -- how can you be helpless? You are not separate from the whole -- how can you be helpless? Helplessness is the shadow of the ego. Jesus tries to disillusion you so that the shadow of ego disappears.

But rather than moving with him, rather than accepting his invitation to go and follow him, people killed him. He was too much of a troublemaker; he was too much to be tolerated.

Sigmund Freud has written in one of his significant letters to a friend, 'Man cannot live without illusions.' Take away the illusion of a man and his whole life becomes meaningless. Everybody has a life-lie around which he lives. Take away the life-lie and the whole meaning disappears, the whole life collapses. Just watch inside yourself: you must have a life-lie, a dream which is not true; and you know it, because you have created it. But you don't want to know that. You go on avoiding the fact, that this is untrue; you go on believing that this is true.

Freud's insight was right. He should know, because for fifty years continuously he was dealing with people's lives, their innermost minds. He must have come across it again and again.

The same is my observation: everybody is living for some illusion. Take the illusion away and the life collapses, and he will become your enemy. And that is what Jesus was doing, what Buddha was doing. This is what I am doing here: trying to take away your life-lie. Freud's insight was half true. It is true: take the life-lie of a man away and his life collapses; but this is only a half-truth. Help him to see the truth, then a new life arises. And until that new life arises you are simply waiting a great opportunity. A life of fantasy is not a life at all. Everybody has to pass through the cross'The cross' means: the cross of the life-lie. And everybody has to come to a resurrection. The resurrection means a life of truth, a life according to the real. The man,

the ordinary man goes on trying to make the reality follow his lie. The courageous man, the religious man, drops the lie and follows reality. Don't try to make the truth follow you -- follow truth.

That is the meaning when Jesus says,'Come, follow me.' He is saying: drop your life-lies, your illusions about power, prestige, money, greed, jealousy, ego, and a thousand and one things. Drop those life-lies, come, follow me. Follow the true, follow the real. Truth liberates. But in the beginning, it is painful.

Rather than change themselves, people killed Jesus. Rather than killing their own egos, they found it easier to kill this man. Nobody is responsible, in fact. Jesus had to destroy their illusions, and in their sleep they had to react, so it is natural.

The sutras.

Jesus is crucified; the miracle has not happened. The crowd waited and went away home, frustrated. The disciples waited, hiding themselves in the crowd, because they were also suspicious, doubtful. They respected the man, they also had a certain faith in this man, but not that much. They could follow him when he was succeeding. Now, he was a failure. And nobody has failed like Jesus, because nobody has tried so hard to bring the beyond. Nobody has tried so hard to bring eternity into the world of time. He tried the impossible, and he failed.

His failure is beautiful.

He failed on the path of truth and it is better to fail on the path of truth than to succeed on the path of a lie. Failure and success don't mean anything. The effort, the intention, means everything.

The disciples were hiding in the crowd. They were not revealing themselves, who they were, because they were afraid. Their teacher, their Master, was being hanged. If they revealed themselves, who they were, they would also be hanged, or killed, or mistreated; or at least beaten. They were afraid. They were waiting for the miracle:'If the Master succeeds, if God descends from heaven, or angels descend from heaven and they save Jesus, and he reveals the glory about which he was always talking and about which nobody has ever believed totally....' They were waiting. If the miracle happened, they would reveal themselves. Then they would shout,'We are the disciples!' But if he failed, they would simply disappear into the crowd. The fragile, the weak human mind.... There is nothing to condemn; one should just feel compassion.

It is an old story. It happened that in India there existed a great university, Nalanda was the name of the university. One visitor went to see the university. The vice-chancellor of the university took the visitor. The visitor must have been a very important personage; he took him around. It is said that there were almost ten thousand students in the university. From almost all over the world, seekers would come to the university. The guest was very impressed. He said,'My, just how many students do you have here?' "Well,' answered the vice-chancellor thoughtfully,'I would say, about one in a hundred.'

And if that was the number of students, what to say about disciples? -- about one in ten thousand. If you see ten thousand disciples, the possibility is that there may be, or may not even be, one disciple there. That is the proportion. When students are one in a hundred.... And a student has

nothing to lose, just to gain. A disciple has everything to lose and nothing to gain, or ONLY NOTHING to gain. Jesus had disciples, but they all disappeared. He died alone. In fact, he lived alone, he walked alone on this earth. The multitude that followed him, and the disciples who were around him were just so-so. Lukewarm was their trust. There was no intense passion in it, because when the Master was being crucified, there was the test. They were hiding themselves. They must have been greedy people, as all so-called religious people are.

Just before Jesus was caught and imprisoned they were discussing amongst themselves,'In heaven, when Jesus will be sitting by the right side of God, what will be the position of the disciples, the twelve? Who will be sitting next to Jesus?' Of course they allowed Jesus to sit next to God; but who would be sitting next to Jesus? There was great argument amongst them. They were greedy people. They were just extending their ordinary minds into their so-called religious heaven. Their heaven was nothing but an extension of this earth. It was nothing new. Jesus remained alone, died alone.

Try to understand this, because just to think that you are following when there is no danger is not enough. When death comes, when danger comes, then there will be the test. Then, not even a single disciple declared to be with him.

In fact, when Jesus was taken as a prisoner, Peter wanted to follow him. Jesus told him,'No need to follow me, because you will deny me.' Peter said,'Never! I will never deny you.' Jesus said,'You will deny me. Even before the cock crows and the sun has risen, you will have denied me

thrice.' And it happened. All the disciples fled; only Peter followed. But those people who had made him prisoner became suspicious: somebody was amongst them who looked a stranger. They asked him,'Who are you? Are you a disciple of Jesus?' He said,'No, I don't know this man. Who is he?' And Jesus looked back and said,'The morning has not yet come.' And it happened a second time; and it happened thrice. Jesus laughed, and looked back at the crowd and said,'The cock has not crowed yet.'
It is so difficult to follow a Master when he is moving into death. And this the ONLY way to follow a Master, there is no other. Because a Master has to lead you into death; that is the only way to be reborn. There is no other. Until you die, you will not be able to be reborn. Only through death is eternal life attained, only through losing yourself do you gain.
Jesus died. No miracle happened. The crowd, feeling frustrated, disappeared.

AND AS THEY THUS SPAKE, JESUS HIMSELF STOOD IN THE MIDST OF THEM, AND SAITH UNTO THEM. PEACE BE UNTO YOU.

The disciples gathered and they discussed what to do now. They were feeling absolutely betrayed, deceived. This man simply proved not a real son of God. He had promised again and again that he would be resurrected, that he would come down out of death with a new, eternal body of light. And he died like an ordinary man; and he died complaining to God,'My God, my God, why have you forsaken me?' So.God had betrayed Jesus, Jesus had betrayed his

disciples, and they were at a loss as to what to do now. They must have been a laughing-stock. People must have laughed at them:'These were Jesus' disciples -- fools, simpletons! They used to believe that this man would come out of death, and this man has simply died like an ordinary man.'

AND AS THEY THUS SPAKE... as the disciples were discussing amongst themselves, JESUS HIMSELF STOOD IN THE MIDST OF THEM, AND SAITH UNTO THEM: PEACE BE UNTO YOU.

They were very troubled, in deep turmoil; their whole lives were lost. They had followed this man, and this man had simply died. Now what to do, where to go? Where to hide oneself; how to accept the failure? They were very troubled. They must have been so troubled that Jesus was standing amongst them and they could not see him.
In fact, you can only see that which you are expecting to see. They were not expecting. In fact, they were thinking,'We knew that this was going to happen; this man has died and there has been no miracle.' The miracle had happened, but to see the miracle, to be able to see it, you need a different quality of being. The miracle was not a part of ordinary reality, it is a separate reality. The miracle had happened: Jesus was standing amongst them, and they could not see. It was as if they were almost blind.
We are -- almost blind, almost drunk. We only see that which we want to see, we only see that which we are expecting to see.

Have you watched that your gestalt of vision continually changes? If you are hungry you see different things. You go to the marketplace and you are hungry; you see the restaurants, the hotels, the displayed foods, the fruits. You see things through your hunger. If you are not hungry and you go to the same marketplace, you don't see the restaurants, you don't see the food, the food stalls, the fruit sellers. You simply bypass them. They don't become part of your attention. If you are sexually starved, you go on looking at women or men. If you are not sexually starved, it simply does not matter who is who. Whether somebody who is approaching you is a man or a woman does not matter if you are not sexually starved. Whatsoever you see, it is not only the object that you see; your subjectivity gets involved in it.
Jesus was standing amongst them and he said to them,'Peace be unto you.' Why? He said,'Just become peaceful, be silent. I am here. About whom are you talking? Peace be unto you.'

BUT THEY WERE TERRIFIED. When they heard, when they became aware of this man suddenly standing amongst them, THEY WERE TERRIFIED AND AFRIGHTED, AND SUPPOSED THAT THEY HAD SEEN A SPIRIT, a ghost.

For this miracle they had been waiting. But just to wait is not enough; one has to be ready for it.
It happened once: An old man used to come to me. He said one night -- it must have been near about eleven o'clock and he was departing -- he said,'I would take sannyas, I

would surrender myself to you totally if you could do one miracle.' I said,'What is the miracle?' He said,'If you can come tonight in my dream, tomorrow morning I am going to take sannyas.' I said,'Okay, but don't get frightened. Don't be afraid, don't get scared.' He said,'I am not scared'; but the way he said it, I felt that he was very scared. Then he went up to the gate, and he came back, and he said?'It is too dark, and the road is very quiet, and my house is far away, five, six miles, and in this cold night I don't want to go. I would like to stay here.' I said,'What is the matter? Are you afraid to go back home? Don't be afraid. At the most, if the miracle happens, I will come in your dream.' But he said,'Now, I must confess. I am afraid' -- even in a dream!

What is the fear? -- because, if this is possible, a separate reality, a different reality opens its door to you. You have to face the unknown. He had asked for it, but he was afraid. He said,'No need to come. I will come and take sannyas.' If I can enter in your dream, you will be scared. A dream is a very private thing: nobody can enter into anybody's dream. Ordinarily that is not possible. Even two lovers cannot enter into each other's dream. Dreaming is a totally private thing and if somebody can enter into your dream, suddenly your privacy is violated. One becomes afraid. If somebody can enter into your dream, then somebody can watch your thoughts, and somebody can watch your feelings, and somebody can see your within... and the fear. Just think about it. If somebody could look into you and see your thoughts and your feelings, you would be scared to death. Because everybody is carrying so many ugly things, and nobody can see that things are okay.

'If you could see into each other,' psychologists say,'if people could see into each other, love would become impossible.' Friendship would never be possible; there would only be enemies in the world. Just think what you have been thinking about your lover: just a little anger, and you would like to kill him. If people could watch each other's minds, you would be completely violated; there would be fear. The man was afraid.

These people were asking for the miracles to happen. It had happened, but they were not ready. Because, to see a miracle one needs the vision to see it, one needs a totally different gestalt. The miracle is happening every moment -- the whole existence is miraculous and every moment of life is a miracle. You cannot find greater miracles than are already happening all around you. But you cannot know, you cannot see, you are not ready. You go on living in your drab and dull mind, almost asleep.

I have heard: A welfare worker once said to a confirmed drunkard,'The last time we met I was very happy, because you were sober. Today I am unhappy to see you drunk again."Well,' said the drunkard,'it is my turn to be happy today, sir.'

Your happiness consists only of your unconsciousness. Whenever you are conscious, you become unhappy. And unless you can be consciously happy, your happiness is not worth the bother. I work on so many people: the moment they start becoming conscious they become unhappy. They come to me and they say,'What are you doing? We had come here to become more happy, and the more we become conscious, the more unhappy we feel.' Because the happiness that consisted of their unconsciousness is

disappearing, and that was all the happiness they knew. They have not known any happiness which is conscious. They become unhappy, disillusioned.
If they escape, they miss the opportunity. If they persist, first the happiness of unconsciousness will disappear, and there will be a time, an interval of much agony, much chaos, much anarchy. They will lose all their identity. They will not be able to know who they are, because all that they knew about themselves belonged to their unconsciousness. They will be completely lost, almost mad. But, if they persist, soon a new sort of happiness, a new sort of blissfulness which has nothing to do with illusions and unconsciousness arises. If you cannot be happy consciously, your happiness is not worthwhile; -it is useless. People go on living in their sleep -- sometimes their eyes are closed, sometimes their eyes are open, but the sleep continues. It is rarely broken!
Those disciples were standing talking about Jesus, and Jesus was there. They could not see. It seems impossible. No, it is not impossible; it is just natural to human unconsciousness.
One day it happened: Mulla Nasrudin came to see me.'Why have you wrapped a thread around your finger?' I asked the Mulla.
He said,'My wife wrapped it to remind me that I should not forget to post a letter for her.'
'Have you posted the letter?' I asked.
'No,' said the Mulla,'she forgot to give it to me.'
This is how we go on living: without any selfremembering, without any awareness, without any consciousness.
Jesus said,'Peace be unto you'...

BUT THEY WERE TERRIFIED AND AFRIGHTED, AND SUPPOSED THAT THEY HAD SEEN A SPIRIT.
AND HE SAID UNTO THEM: WHY ARE YE TROUBLED? AND WHY DO THOUGHTS ARISE IN YOUR HEARTS?
'Can't you see me? Why are these thoughts arising in your minds and in your hearts? Can't you see me? Can't you recognize me? I lived for years with you, and you lived for years with me. Don't you know my face?'

AND HE SAID UNTO THEM: WHY ARE YE TROUBLED? AND WHY DO THOUGHTS ARISE IN YOUR HEARTS?
BEHOLD MY HANDS AND MY FEET, THAT IT IS I MYSELF.
HANDLE ME AND SEE, FOR THE SPIRIT HATH NOT FLESH AND BONES, AS YE SEE ME HAVE.

Pitiable humanity... even Jesus has to bring proofs that he is. And the proofs that you ask are proofs of matter, of materiality. A Jesus, even a Jesus has to show you:'Behold my hands and my feet.' You cannot see, you cannot face the reality, the infinite reality that is confronting you. Hands and feet you can believe in; matter is needed. The immaterial becomes non-existential.'Handle me and see, for a spirit hath not flesh and bones as ye see me have.'
How far we have fallen into unconsciousness! How far we have become insensitive! We can only feel the most gross, we cannot feel the subtle.

And when he had thus spoken, he showed them his hand and his feet....
Pitiable humanity, that a Jesus has to give you evidence for his existence, and the evidence has to be material. He showed his hands and his feet.
AND WHILE THEY YET BELIEVED NOT... because they were so frightened:'Who knows? That ghost may be playing tricks? Who knows? How can a dead man come back?' Jesus was crucified, they had seen him die:'How could he come? It is impossible. It is some trick, some ghost playing a game.'

AND WHILE THEY YET BELIEVED NOT FOR JOY, AND WONDERED,
HE SAID UNTO THEM: HAVE YE HERE ANY MEAT?

These are very symbolic words. Now he is coming to the grossest, because you cannot see the subtle. Even a Jesus has to descend to your plane; only then can you see him. You cannot see his peak, you can see only his feet, and even those are difficult to believe.
HAVE YE HERE ANY MEAT?
AND THEY GAVE HIM A PIECE OF A BROILED FISH, AND OF AN
HONEYCOMBE.
AND HE TOOK IT, AND DID EAT BEFORE THEM -- because a spirit cannot eat. Food is needed for the body. A Spirit has no body; food is irrelevant. And he ate meat, the grossest food. This is just symbolic.
Jesus' whole life is a life of silence, defined by parables.

AND HE TOOK IT AND DID EAT BEFORE THEM....
Only then could they believe.

It is said that when he ate, then they recognized him because of the way, the manner. Nobody else could eat like Jesus. They had watched him eating with them for many years. Just three days before, there was the Last Supper. The manner of this man was totally different; it was not like anybody else. Whenever he ate, he would eat in such a prayerful mood, in such deep gratefulness, in such infinite delight, with such joy -- his eating was a celebration. Only when he ate could they understand -- 'Yes, this seems to be our Jesus, because nobody else can bring such quality to such ordinary things as eating.' Whatsoever he touched became holy, wherever he moved became holy ground.
I have heard an anecdote: An impressive dinner was given by a literary society in Milwaukee. At the conclusion Madame Mordjeska asked if she might not express her appreciation by giving a short Polish recitation. Otis Skinner, one of the guests, describes what she did:'Her liquid voice became by turns melancholy and gay; impatient, tragic, light with happiness and blighting with bitterness. There was not a note in the gamut of emotions she did not touch. She finished with a recurrent rhythm, fateful and portentious. We were clutched by the spell. We did not know what it was about, but we knew it was something tremendous. Someone asked what it was. She answered with a sly smile,'I merely recited the alphabet.' But if you know how to sing, even an alphabet can become a tremendous song. If you know how to sing, if you know how to dance, then any movement of your body becomes

tremendously meaningful. Then each gesture becomes graceful. Then each gesture exhibits something, manifests something of the unknown. Even an ordinary alphabet can become tremendously significant.
Jesus knew how to eat, he knew how to live, he knew how to love. Even the ordinary act of eating food became totally different -- the quality of it. Nobody else has ever eaten that way, walked that way, looked that way. He had to Come down to the most ordinary thing only because he hoped that his disciples might be able to recognize. And they recognized.

THEN OPENED HE THEIR UNDERSTANDING, THAT THEY MIGHT UNDERSTAND THE SCRIPTURES....

Once they recognized, they were happy. Why did he try? Why did he make any effort? -- so that they might understand the scriptures. The scriptures go. on saying that you are deathless; all the scriptures of the world. It has, nothing to do with the scriptures of the Jews alone; all the scriptures of the world go on saying that you are deathless. Nobody except Jesus had given such a proof of it. Nobody had come after death to give witness that those scriptures were right. Not even a Buddha had given that proof; not even a Krishna had given that proof. It is unique to Jesus to come back from the doors of death, to descend back into the world, to become a witness to all scriptures. Jesus is the very embodiment of the foundational law of life: that everything is eternal and immortal, that nothing dies, that nothing can die; that there is only one thing that is a lie, and

that is death. Only death is impossible and everything else is possible.

THEN OPENED HE THEIR UNDERSTANDING, THAT THEY MIGHT UNDERSTAND THE SCRIPTURES... the message of centuries, the one and only message of all religion -- that you are deathless... AND SAID UNTO THEM: THUS IT IS WRITTEN,. AND THUS IT BEHOVED CHRIST TO SUFFER, AND TO RISE FROM THE DEAD THE THIRD DAY.

This is very meaningful. Whenever you die, if you die unconsciously -- as everybody almost always dies -- then within three days you are reincarnated in a new body, you enter a womb. That's why in India the third day after anybody's death is very significant, because the third day is symbolic that person is reborn, has somewhere taken birth. If you die consciously, which only a Buddha. or a Jesus does, then it is up to you. You are not going to be born again in any other womb. Then it is up to you; you are totally free. If you want to descend, you can use the old body; if you don't want to descend back, you can disappear into the whole. In Jesus' case the old body was saved. After his crucification his body was put in a cave and the door of the cave was blocked by a rock. Now it is a mystery what happened, because the body disappeared from there. Jesus belonged to a certain sect called Essenes. Jesus himself was trained by the Essenes, he was a disciple in their school. They had worked for him, they were his' Masters, they had prepared him. The Essenes were an esoteric group working almost in secret. When Jesus was

crucified, they removed his body, they protected his body for three days. They helped, because if the body is not protected then the soul cannot descend back.
In India, we burn the body precisely for this purpose, so that the soul cannot enter into the old body. There is a tendency, even in unconscious souls -- a clinging to the old, a fear of the new. And if there is a choice between the old body and a new child's body in a womb, your mind will choose your old body. And there is a fear that the soul may enter back into the body, and that body is useless now rotten, old. It has to be dropped and changed. That's why in India we burn the body immediately, so that there is no possibility of the body being there for the soul to enter into. In any accident it should not be allowed. Only the bodies of saints, of people who die consciously, are not burned in India. They are preserved in special graves we call SAMADHIS. It is the same word we use for the fourth state of consciousness, of transcendence. We call the grave of a saint 'samadhi'. His body is preserved there as a link. People who cannot be in direct contact with the saint can come to the body, and the body can function as a medium. Through the body they can still be in contact with the soul which has been lost into the whole, and they can be helped. Jesus' body was preserved for three days by the Essenes, one of the most important groups on the earth, one of the most important esoteric groups. After three days Jesus entered his body again. Three days is a time limit. One needs to be out of the body for three days to be completely purified of all grossness, of all dust that clings to one's consciousness and soul.

THUS IT IS WRITTEN, AND THUS IT BEHOVE CHRIST TO SUFFER, AND TO RISE FROM THE DEAD THE THIRD DAY. And it was a prophecy in the old scriptures that this would happen: the third day Christ would come back, just to show that life is immortal.

AND THAT REPENTENCE AND REMISSION OF SINS SHOULD BE PREACHED IN HIS NAME AMONG ALL NATIONS, BEGINNING AT JERUSALEM.
AND YE ARE WITNESSES OF THESE THINGS.
'And repentance and remission of sins': Jesus gave a proof that death is just a false notion. Nothing dies. Why is this proof needed? Because if the soul is immortal, then your whole life will have to be transformed. Then you will have to arrange your life in a totally different light. If only this life is all -- you begin with birth and you end with death -- then what is the meaning of virtue or sin? Whatsoever you do is irrelevant; one day everybody dies, sinner and saint. Dust unto dust -- nothing remain so what is the difference between virtue and sin? If life is mortal, then there is no difference. Then it is just a social utility, a convenience, but nothing of much importance.
But if the soul remains, if nothing dies, then there is a tremendous difference between virtue and sin. Virtue means: to live as if you are to live forever; sin means: to live without any consciousness of your eternity. Sin means to live in unconsciousness, virtue means to live in awareness.
If you become aware, you become aware of the deathless within you.

If you are unconscious, unaware, you are living only in the body, the mortal. And a person who lives for the body, in the body, and only for the body, lives in sin. Jesus gave the proof.

AND THAT REPENTANCE AND REMISSION OF THE SINS SHOULD BE PREACHED IN HIS NAME AMONG ALL NATIONS, BEGINNING AT JERUSALEM.

And he said to his disciples,'Now go and spread whatsoever you have seen all over the earth. Go and tell everybody on the earth. Spread the good news that there is no death, that one man has proved that life is eternal, that one man has come back from death, that one man has proved that death can be conquered. And if you become a witness,' he said to his disciples,'you will be able to persuade people not to live in sin, not to live in unconsciousness. Tell them to repent for whatsoever they have done in the past, to ask forgiveness for it. And tell them, because you have been a witness, that the impossible has become possible: death can be conquered, because death does not exist. Tell them that if they ask, they will be forgiven.'
Christianity, the whole of Christianity depends on this simple sentence:'If you repent, you can be forgiven.' Christianity is unique in this sense. No other religion, particularly Indian religions, talk of repentance and forgiveness. They are more scientific, in fact, more technological. They say: You have done something wrong, you have to undo it. You have to do something good, you have to keep everything in balance. Nobody can forgive

you; you have to change your life, your karmas, your actions.

Christianity has a tremendously beautiful concept of forgiveness. Christianity says: If you ask to be forgiven from your deepest core, you will be forgiven. Why? Is there somebody who can forgive you?, No, but if you ask in intense passion to be forgiven, the very idea of repentance becomes forgiveness. If you have really asked, realized that you have done something wrong; if it has been a total realization and you accept the responsibility that it was wrong and that you are ready to repent for it, and you repent wholeheartedly, the very repentance becomes the forgiveness. Then there is no need to do anything else, because all sins are nothing but unconscious acts. Repentance makes you conscious, alert.

Sin is like darkness. You bring a light, a lamp into darkness and darkness disappears.

Sin is because you are asleep.

If you repent, you awake yourself. Because there is no other way to repent unless you awake yourself, unless you come to realize and see what you have been doing, how you have been living, how you have been wasting, how you have been hurting. When you come to realize it, a flame starts burning in you, an awareness; and in that awareness, in that light, darkness disappears. It is not that there is a God personified sitting somewhere on a throne in heaven who goes on forgiving you. There is nobody to forgive you. But if you repent, you will be forgiven.

God is not a person; God is the totality. God is existence, the totality of being. It is not that you have to pray to Him so that He can forgive, no. In your praying you are

forgiven. The very prayer, the very recognition that you have been wrong and you recognize it and you repent, is enough. All that you have been up to then is, wiped, washed. You are cleansed of it. The old is gone, the new is born. This is resurrection.

AND THAT REPENTANCE AND REMISSION OF SINS SHOULD BE PREACHED IN HIS NAME AMONG ALL NATIONS, BEGINNING AT JERUSALEM.
AND YE ARE WITNESSES OF THESE THINGS.

And Jesus told them,'You have witnessed the greatest thing that has ever happened: the resurrection. Now go and spread the good news to those who were not fortunate enough to be here. Go to the housetops and tell everybody.' And those disciples went all over the earth. They carried authority. They had seen something which nobody had seen before them. In their eyes you could see the reflection of Jesus coming back from death. In each of their gestures you could feel the presence of Jesus: they had seen, they had become witnesses to something. They carried authority. They created a great movement; beginning in Jerusalem it spread all over the earth. It is just as you throw a pebble in a silent lake: it falls at a certain point and then ripples arise, and ripples go to the farthest shores.
Jesus is a whole art of inner transformation. I say art, I don't say science. When I talk on Patanjali, I can say that whatsoever Patanjali says is a science. When I talk on Buddha, I can say that whatsoever Buddha says is a psychology. But not with Jesus. He has given an art, because he has given love, not law. If you understand

Jesus, by and by, you will become aware that it is not a question of following a certain rule. Rather, it is a question of following a quality of love. Love is the only thing that transcends death, because love is the only thing that life exists for. Love is the very center of being. If you love, all is forgiven. If you love, you have repented. If you love, one day or other you yourself will become a witness that there is no death.

Accept Jesus' invitation. He is not going to take anything from you. He is going to take only that which you don't have, and he is going to give you life abundant, life eternal. But don't be bothered about Christianity much. Jesus has been murdered twice. Once he was murdered in Jerusalem by Jews, but they could not murder him. He survived. After the third day he resurrected. Then he was murdered in Rome, in the Vatican. And they murdered him more efficiently, of course, because they knew that this man had once come out of death. Jews crucified him not knowing that this man could come out of death, so they did not take all the precautions. Christians killed this man again with all the precautions, and Jesus has not been able to come out again.
Don't be bothered about Christianity. Christianity has nothing to do with Christ. Jesus is available to all. Jesus is for those who are ready to transform themselves; Jesus is an art of inner transformation, of rebirth.
Listen to his invitation. He still goes on saying,'Come, follow me.'